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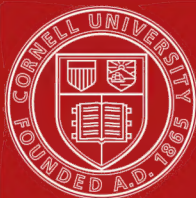
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A GRAMMAR  
OF  
ATTIC AND IONIC GREEK

BY  
FRANK COLE BABBITT, PH.D. (HARVARD)  
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE  
IN TRINITY COLLEGE, HARTFORD



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FREDERICK DEFOREST ALLEN

ON August 4, 1897, occurred the sudden death of FREDERICK DEFOREST ALLEN, Ph.D., Professor of Classical Philology in Harvard University. Of the loss which classical scholarship has suffered by his death I need not speak here. His thoroughness and accuracy, his intrepid regard for the truth, and his keen, unbiased judgment are well known both to his former pupils and to the larger world which has read his published writings.

Shortly before his death he invited me to join with him in compiling a small Greek Grammar. During the two weeks immediately preceding his death we had worked together as far as the third declension, and had discussed somewhat the general plan of the book. After his death the publishers expressed a desire that I should complete the work which had been thus begun—a desire with which I could not refuse to comply. The task has been one of sadness and of joy: of sadness, because at every turn I missed the strong counsel of a consummate scholar; of joy, at the thought that I might thus, even in some slight measure, help to perpetuate the memory of a man whose name will always stand for what is highest and best in scholarship.

To the memory of FREDERICK DEFOREST ALLEN this book is affectionately inscribed.

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FRANK COLE BABBITT.

—  
AT. AND ION, GREEK.  
W. P. I

## PREFACE

THIS grammar has for its purpose to state the essential facts and principles of the Greek language in concise form, with only so much discussion as may reasonably be demanded for a clear understanding of the subject.

While in recent years the ability to *read* a language has rightly come to be regarded as the proper test of a real knowledge of it, this point of view, so far from belittling the study of formal grammar, more than ever insists that a thorough knowledge of the essentials of the grammar is the most important part of the equipment of him who would read a language with ease. By essentials is meant no antiquated lore about the vocative of θεός or of ἀδελφός, but the recurrent facts of inflection and syntax,—nominative *χώρα*, genitive *χώρας*, and so forth,—with such side lights as can be brought to bear to make these facts easier of acquisition and comprehension. A considerable experience in elementary teaching has convinced me that explanations are extremely useful, even to very young pupils; and I am persuaded that an occasional appeal to the reason rather than to the sheer memory of the pupil will not always prove futile.

The work was begun in collaboration with the late Professor Frederick de Forest Allen, and, in justice to his memory, it is proper to state that pages 13–36 and 40–46 stand practically as they were composed by Professor Allen and myself working together. For the remainder I am solely responsible,

It was the intention at the beginning to prepare a grammar for use in the secondary schools. As the work progressed, however, I found that, with but a slight increase of bulk, it would be possible to include also as much grammatical information as is usually required by students in college. With these additions, this work meets the needs of secondary schools, and at the same time is sufficient for all ordinary demands of the college course.

The book incorporates the results of the more recent philological studies. The doctrine of the Ablaut is stated untechnically, and it is given proper prominence in inflection and word formation. Due regard is paid to the fact that analogy plays an important part in language, and that the context is not to be neglected in determining the exact significance of mode and tense.

Ionic forms are given in footnotes instead of being combined with Attic forms, and this arrangement is followed also in the Syntax and the verb list; the reason for so doing is apparent to anybody who has ever taught Greek prose composition.

Contract forms are given in the contracted form followed by the uncontracted form (which is often purely theoretical) in parentheses, and it is hoped that pupils will realize that the Attic Greeks said *ποιῶ*, and not *ποιέω*.

In the examples under Inflection and Word Formation the letter or syllable to which attention is directed is made prominent by full-faced type; in the Syntax the same result is accomplished by spacing the word.

The paradigms have been written to conform to our present knowledge, although some matter has been retained solely because it has become so engrafted in current texts that it could not be omitted.

So, also, in the matter of Homeric forms, I have, I trust, given due consideration to the vulgate. A few things I have omitted entirely; others I have recorded for the reason given in the preceding paragraph. Yet I am convinced that if our schools should adopt a fairly conservative text of the Homeric poems like that of Causer, from which assimilated verbs and forms like *Αἰόλου, σπῆμι*, and the like, have been banished, it would lighten the task of instruction, and the time given to explaining unnecessary forms could be better devoted to other purposes.

In selecting examples to illustrate the chapter on Syntax, I have given preference to those from authors and works commonly read at the earlier stages of the pupil's progress. By printing the examples in the same type as the rest of the matter, the number of pages in the chapter on Syntax has been considerably increased, but the gain in clearness, and in the prominence of the examples, more than offsets the apparent increase in bulk.

In the treatment of Syntax I have been conservative, although I have allowed myself some license in changing the conventional arrangement of the material.

In addition to the books mentioned on pages 6 and 7, I have found helpful also the two well-known grammars of this country, as well as those of Sonnenschein, Kaegi, Lattmann-Müller, and Hahne's *Griechische Syntax*.

Space does not permit me to enumerate all the friends who by advice or suggestion have given me help, but I desire in particular to express my gratitude to Professor George Edwin Howes of the University of Vermont, who has read at least twice every portion of the proofs. To his scholarship and sound common sense I am indebted for many helpful suggestions and corrections. Likewise

to Professor Clifford H. Moore and Mr. William Fenwick Harris of Harvard University, who have also read the proofs, I am indebted for numerous corrections and helpful suggestions. Others whom I should like to mention also by name I am obliged to include in a general acknowledgment.

I shall be grateful for corrections and suggestions from any source.

FRANK COLE BABBITT.

HARTFORD, CONNECTICUT,  
March, 1901.

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No conscientious teacher will find answered in this book all of the many perplexing questions which will arise in his mind. The following list contains the titles of the most important modern works on Greek Grammar, in which such questions are fully discussed (and sometimes answered):

KÜHNER, R. Ausführliche Grammatik der griechischen Sprache. 3te Auflage in neuer Bearbeitung besorgt von Friedrich Blass. Hannover, 1890-1898. 8vo.

Teil I. 1, 2. Elementar- und Formenlehre. S. xxiii + 645, xi + 652. Teil II. 1. Satzlehre. In neuer Bearbeitung besorgt von Bernhard Gerth. S. ix + 666.

(The most comprehensive work on Greek grammar. A model of careful and accurate scholarship. Thoroughly conservative.)

MEYER, GUSTAV. Griechische Grammatik. 3te Auflage. S. xviii + 715. Leipzig, 1896. 8vo. (Bibliothek indogermanischer Grammatiken. Bd. III.)

(Deals with the sounds and inflections only, from the point of view of Comparative Grammar. Full, accurate, and moderately conservative.)



BRUGMANN, KARL. Griechische Grammatik. (Lautlehre, Stammbildungs- und Flexionslehre und Syntax.) 3te Auflage. S. xix + 632. München, 1900. 8vo. (*In Müller, I. von. Handbuch der Klassischen Altertums-Wissenschaft. Bd. II. Abt. 1.*)

(Written from the point of view of Comparative Grammar. Briefer than Meyer, and more radical.)

MEISTERHANS, K. Grammatik der attischen Inschriften. 3te Auflage. S. XIV. + 288. Berlin, 1900. 8vo.

(Deals with inscriptions only. Most of the results are embodied in Kühner-Blass.)

GILDERSLEEVE, B. L. Syntax of Classical Greek from Homer to Demosthenes. Pt. I. N. Y., 1900. 8vo.

(Clear and accurate in statement, and remarkable for the excellent collection and arrangement of examples.)

GOODWIN, WM. WATSON. Syntax of the Moods and Tenses of the Greek Verb. Rewritten and enlarged. pp. xxxii + 464 + 8. Boston, U.S.A., 1890. 8vo.

(Deals fully and thoroughly with the syntax of the verb.)

BLOSS, FRIEDRICH. Pronunciation of Ancient Greek. Tr. from the 3d German ed. by W. J. Purton. Cambridge, Eng., 1890. 8vo.

(A careful collection and consideration of the evidence relating to the pronunciation of ancient Greek.)

SMYTH, HERBERT WEIR. The Sounds and Inflections of the Greek Dialects. Ionic. pp. xxviii + 668. Oxford, 1894. 8vo.

(Thoroughly accurate and reliable. Contains a full treatment of the dialect of Herodotus.)

VAN LEEUWEN, J. Enchiridium Dictionis Epicae. pp. lxxii + 606. Lugd. Batavorum, 1892-1894. 8vo.

(Entirely radical, but invaluable for the very full collection of material which it contains.)

MONRO, D. B. A Grammar of the Homeric Dialect. 2d ed. pp. xxiv + 436. Oxford, 1891. 8vo.

(Deals more particularly with Homeric syntax. Accurate, reliable, but very conservative.)

# CONTENTS

INTRODUCTION		PAGE																																																																																																																																							
The Greek Language . . .	11																																																																																																																																								
<b>WRITING AND SOUND</b>																																																																																																																																									
Alphabet . . .	13																																																																																																																																								
Vowels . . .	14																																																																																																																																								
Diphthongs . . .	15																																																																																																																																								
Breathings . . .	16																																																																																																																																								
Consonants . . .	17																																																																																																																																								
Interchange of Vowels . . .	18																																																																																																																																								
Contraction of Vowels . . .	21																																																																																																																																								
Omission of Vowels . . .	22																																																																																																																																								
Consonant Changes . . .	22																																																																																																																																								
Consonants with Vowels . . .	25																																																																																																																																								
Rejection or Transfer of Aspiration . . .	26																																																																																																																																								
Hiatus (Crisis and Elision) . . .	26																																																																																																																																								
Movable Consonants . . .	28																																																																																																																																								
Final Consonants . . .	29																																																																																																																																								
Syllables and Quantity . . .	29																																																																																																																																								
Accent . . .	30																																																																																																																																								
Proclitics and Enclitics . . .	34																																																																																																																																								
Punctuation . . .	36																																																																																																																																								
<b>INFLECTION</b>																																																																																																																																									
Nouns . . .	37																																																																																																																																								
Case Endings . . .	38																																																																																																																																								
Substantives . . .	39																																																																																																																																								
First Declension . . .	40																																																																																																																																								
Second Declension . . .	44																																																																																																																																								
Attic Second Declension . . .	46																																																																																																																																								
Third Declension . . .	47																																																																																																																																								
Consonant Stems . . .	49																																																																																																																																								
Vowel Stems . . .	56																																																																																																																																								
Irregular Declension . . .	60																																																																																																																																								
Adjectives . . .	64																																																																																																																																								
First and Second Declensions . . .	64																																																																																																																																								
Third Declension . . .	68																																																																																																																																								
First and Third Declensions . . .	71																																																																																																																																								
Irregular Declension . . .	74																																																																																																																																								
Declension of Participles . . .	75																																																																																																																																								
Comparison of Adjectives . . .	79																																																																																																																																								
Adverbs . . .	81																																																																																																																																								
Pronouns . . .	83																																																																																																																																								
Numerals . . .	93																																																																																																																																								
		<table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th colspan="2" style="text-align: left; padding-bottom: 10px;">VERBS</th> <th style="text-align: right; padding-bottom: 10px;">PAGE</th> </tr> </thead> <tbody> <tr><td>Voice . . .</td><td style="text-align: right;">96</td><td></td></tr> <tr><td>Mode . . .</td><td style="text-align: right;">97</td><td></td></tr> <tr><td>Tense . . .</td><td style="text-align: right;">98</td><td></td></tr> <tr><td>Person and Number . . .</td><td style="text-align: right;">100</td><td></td></tr> <tr><td>Personal Endings . . .</td><td style="text-align: right;">101</td><td></td></tr> <tr><td>Inflection (-ω Form and -μ Form) . . .</td><td style="text-align: right;">102</td><td></td></tr> <tr><td>Augment . . .</td><td style="text-align: right;">105</td><td></td></tr> <tr><td>Reduplication . . .</td><td style="text-align: right;">108</td><td></td></tr> <tr><td>Accent of the Verb . . .</td><td style="text-align: right;">110</td><td></td></tr> <tr><td>Formation of Tense Stems . . .</td><td style="text-align: right;">110</td><td></td></tr> <tr><td>    The Present System . . .</td><td style="text-align: right;">113</td><td></td></tr> <tr><td>    The First Aorist System . . .</td><td style="text-align: right;">118</td><td></td></tr> <tr><td>    The Second Aorist System . . .</td><td style="text-align: right;">120</td><td></td></tr> <tr><td>    The Future System . . .</td><td style="text-align: right;">123</td><td></td></tr> <tr><td>    The First Perfect System . . .</td><td style="text-align: right;">124</td><td></td></tr> <tr><td>    The Second Perfect System . . .</td><td style="text-align: right;">125</td><td></td></tr> <tr><td>        The Pluperfects Active . . .</td><td style="text-align: right;">126</td><td></td></tr> <tr><td>    The Perfect Middle System . . .</td><td style="text-align: right;">127</td><td></td></tr> <tr><td>    The Future Perfect . . .</td><td style="text-align: right;">129</td><td></td></tr> <tr><td>    The First Aorist Passive System . . .</td><td style="text-align: right;">129</td><td></td></tr> <tr><td>    The Second Aorist Passive . . .</td><td style="text-align: right;">130</td><td></td></tr> <tr><td>    The Futures Passive . . .</td><td style="text-align: right;">131</td><td></td></tr> <tr><td>    The Verbal Adjectives . . .</td><td style="text-align: right;">132</td><td></td></tr> <tr><td>Synopsis of παιδεύω . . .</td><td style="text-align: right;">133</td><td></td></tr> <tr><td>Paradigms of -ω Verbs . . .</td><td style="text-align: right;">135</td><td></td></tr> <tr><td>Paradigms of -μ Verbs . . .</td><td style="text-align: right;">145</td><td></td></tr> <tr><td>Second Perfect without Suffix . . .</td><td style="text-align: right;">151</td><td></td></tr> <tr><td>Irregular Verbs in -μ . . .</td><td style="text-align: right;">152</td><td></td></tr> <tr><td colspan="3" style="padding-top: 20px;"><b>FORMATION OF WORDS</b></td></tr> <tr><td>Derivative Words . . .</td><td style="text-align: right;">158</td><td></td></tr> <tr><td>    Formation of Substantives . . .</td><td style="text-align: right;">161</td><td></td></tr> <tr><td>    Formation of Adjectives . . .</td><td style="text-align: right;">166</td><td></td></tr> <tr><td>    Formation of Adverbs . . .</td><td style="text-align: right;">168</td><td></td></tr> <tr><td>    Formation of Verbs . . .</td><td style="text-align: right;">169</td><td></td></tr> <tr><td>Compound Words . . .</td><td style="text-align: right;">171</td><td></td></tr> <tr><td>    Meaning of Compound Words . . .</td><td style="text-align: right;">174</td><td></td></tr> <tr><td colspan="3" style="padding-top: 20px;"><b>SYNTAX</b></td></tr> <tr><td>The Sentence . . .</td><td style="text-align: right;">175</td><td></td></tr> <tr><td>Agreement . . .</td><td style="text-align: right;">178</td><td></td></tr> <tr><td>Syntax of Substantives . . .</td><td style="text-align: right;">180</td><td></td></tr> <tr><td>The Cases . . .</td><td style="text-align: right;">182</td><td></td></tr> <tr><td>The Nominative and Vocative . . .</td><td style="text-align: right;">183</td><td></td></tr> <tr><td>The Accusative . . .</td><td style="text-align: right;">184</td><td></td></tr> <tr><td>    Direct Object . . .</td><td style="text-align: right;">184</td><td></td></tr> </tbody> </table>	VERBS		PAGE	Voice . . .	96		Mode . . .	97		Tense . . .	98		Person and Number . . .	100		Personal Endings . . .	101		Inflection (-ω Form and -μ Form) . . .	102		Augment . . .	105		Reduplication . . .	108		Accent of the Verb . . .	110		Formation of Tense Stems . . .	110		The Present System . . .	113		The First Aorist System . . .	118		The Second Aorist System . . .	120		The Future System . . .	123		The First Perfect System . . .	124		The Second Perfect System . . .	125		The Pluperfects Active . . .	126		The Perfect Middle System . . .	127		The Future Perfect . . .	129		The First Aorist Passive System . . .	129		The Second Aorist Passive . . .	130		The Futures Passive . . .	131		The Verbal Adjectives . . .	132		Synopsis of παιδεύω . . .	133		Paradigms of -ω Verbs . . .	135		Paradigms of -μ Verbs . . .	145		Second Perfect without Suffix . . .	151		Irregular Verbs in -μ . . .	152		<b>FORMATION OF WORDS</b>			Derivative Words . . .	158		Formation of Substantives . . .	161		Formation of Adjectives . . .	166		Formation of Adverbs . . .	168		Formation of Verbs . . .	169		Compound Words . . .	171		Meaning of Compound Words . . .	174		<b>SYNTAX</b>			The Sentence . . .	175		Agreement . . .	178		Syntax of Substantives . . .	180		The Cases . . .	182		The Nominative and Vocative . . .	183		The Accusative . . .	184		Direct Object . . .	184	
VERBS		PAGE																																																																																																																																							
Voice . . .	96																																																																																																																																								
Mode . . .	97																																																																																																																																								
Tense . . .	98																																																																																																																																								
Person and Number . . .	100																																																																																																																																								
Personal Endings . . .	101																																																																																																																																								
Inflection (-ω Form and -μ Form) . . .	102																																																																																																																																								
Augment . . .	105																																																																																																																																								
Reduplication . . .	108																																																																																																																																								
Accent of the Verb . . .	110																																																																																																																																								
Formation of Tense Stems . . .	110																																																																																																																																								
The Present System . . .	113																																																																																																																																								
The First Aorist System . . .	118																																																																																																																																								
The Second Aorist System . . .	120																																																																																																																																								
The Future System . . .	123																																																																																																																																								
The First Perfect System . . .	124																																																																																																																																								
The Second Perfect System . . .	125																																																																																																																																								
The Pluperfects Active . . .	126																																																																																																																																								
The Perfect Middle System . . .	127																																																																																																																																								
The Future Perfect . . .	129																																																																																																																																								
The First Aorist Passive System . . .	129																																																																																																																																								
The Second Aorist Passive . . .	130																																																																																																																																								
The Futures Passive . . .	131																																																																																																																																								
The Verbal Adjectives . . .	132																																																																																																																																								
Synopsis of παιδεύω . . .	133																																																																																																																																								
Paradigms of -ω Verbs . . .	135																																																																																																																																								
Paradigms of -μ Verbs . . .	145																																																																																																																																								
Second Perfect without Suffix . . .	151																																																																																																																																								
Irregular Verbs in -μ . . .	152																																																																																																																																								
<b>FORMATION OF WORDS</b>																																																																																																																																									
Derivative Words . . .	158																																																																																																																																								
Formation of Substantives . . .	161																																																																																																																																								
Formation of Adjectives . . .	166																																																																																																																																								
Formation of Adverbs . . .	168																																																																																																																																								
Formation of Verbs . . .	169																																																																																																																																								
Compound Words . . .	171																																																																																																																																								
Meaning of Compound Words . . .	174																																																																																																																																								
<b>SYNTAX</b>																																																																																																																																									
The Sentence . . .	175																																																																																																																																								
Agreement . . .	178																																																																																																																																								
Syntax of Substantives . . .	180																																																																																																																																								
The Cases . . .	182																																																																																																																																								
The Nominative and Vocative . . .	183																																																																																																																																								
The Accusative . . .	184																																																																																																																																								
Direct Object . . .	184																																																																																																																																								

	PAGE		PAGE
The Cognate Accusative . . . . .	184	Final Clauses . . . . .	294
Adverbial Uses of the Accusative . . . . .	186	Purpose . . . . .	294
Two Accusatives with One Verb . . . . .	188	Object Clauses . . . . .	296
The Genitive . . . . .	190	Clauses of Fearing . . . . .	297
The True Genitive . . . . .	191	Result . . . . .	298
The Partitive Genitive . . . . .	193	Causal Clauses . . . . .	299
The Ablative Genitive . . . . .	197	Conditions . . . . .	300
The Dative . . . . .	202	Concessive Clauses . . . . .	311
The True Dative . . . . .	202	Relative and Temporal Clauses . . . . .	311
Dative of the Indirect Object . . . . .	203	The Infinitive . . . . .	315
The Dative of Interest . . . . .	204	Subject of the Infinitive . . . . .	315
The Locative Dative . . . . .	206	Uses of the Infinitive . . . . .	317
The Instrumental Dative . . . . .	207	The Infinitive as a Substantive . . . . .	318
Place and Time (Summary) . . . . .	211	The Infinitive in Indirect Discourse . . . . .	323
Prepositions with the Cases . . . . .	212	The Participle . . . . .	324
Use and Meanings of the Prepositions . . . . .	213	The Attributive Participle . . . . .	324
Improper Prepositions . . . . .	224	The Circumstantial Participle . . . . .	325
Syntax of Adjectives . . . . .	225	Genitive and Accusative Absolute . . . . .	330
Syntax of Adverbs . . . . .	229	The Supplementary Participle . . . . .	332
The Adverbs οὐ and μή . . . . .	230	not in Indirect Discourse . . . . .	332
The Adverb εἰς . . . . .	232	in Indirect Discourse . . . . .	334
Conjunctions . . . . .	234	The Verbal Adjectives . . . . .	336
The Definite Article, ὁ, ἡ, τό . . . . .	235	Indirect Discourse . . . . .	338
Position of the Article . . . . .	238		
Syntax of Pronouns . . . . .	241	APPENDICES	
Personal and Reflexive . . . . .	243	A. Versification . . . . .	347
The Intensive Pronoun αὐτός . . . . .	245	Trochaic Rhythms . . . . .	352
Possessive Pronouns . . . . .	247	Iambic Rhythms . . . . .	353
Demonstrative Pronouns . . . . .	248	Dactylic Rhythms . . . . .	355
Relative Pronouns . . . . .	249	Anapaestic Rhythms . . . . .	357
Interrogative Pronouns . . . . .	252	Lyric Rhythms . . . . .	359
Indefinite Pronouns . . . . .	253	Lyric Rhythms in $\frac{3}{8}$ Time . . . . .	360
ἄλλος and ἕτερος . . . . .	253	Dactylo - Epitritic Rhythms . . . . .	364
Syntax of the Verb . . . . .	254	Other Lyric Rhythms . . . . .	365
Agreement of Verbs . . . . .	255	B. Table of Vowel Contractions . . . . .	367
The Voices . . . . .	257	C. The Pronunciation of Greek Proper Names in English . . . . .	368
Use of the Tenses . . . . .	263	D. Some Additional Grammatical Terms . . . . .	369
The Tenses of the Indicative . . . . .	264	E. Weights, Measures, and Time . . . . .	372
Tenses of Other Modes . . . . .	272	F. List of Verbs . . . . .	377
Uses of the Finite Modes . . . . .	277		
Statements . . . . .	281	INDICES	
Questions . . . . .	286	English . . . . .	422
Direct Questions . . . . .	286	Greek . . . . .	437
Indirect Questions . . . . .	290		
Commands and Exhortations . . . . .	291		
Wishes . . . . .	292		

## LIST OF ABBREVIATIONS

acc. = accusative.	i.e. = that is.	pass. = passive.
act. = active, actively.	impf. = imperfect.	pers. = person.
adj. = adjective.	impv. = imperative.	perf., pf. = perfect.
advb. = adverb.	indic. = indicative.	plur., pl. = plural.
aor. = aorist.	infin. = infinitive.	plupf. = pluperfect.
cf. = compare.	κτλ. = καὶ τὰ λοιπὰ (and the rest).	pres. = present.
D = dual.	lit. = literal, literally.	q.v. = which see.
dat. = dative.	masc. = masculine.	sc. = scilicet.
decl. = declension.	mid. = middle.	S., sing. = singular.
e.g. = for example.	Mss. = manuscripts.	subj. = subjunctive.
encl. = enclitic.	neut. = neuter.	viz. = namely.
etc. = and so forth.	nom. = nominative.	voc. = vocative.
f., ff. = following.	opt. = optative.	
fem. = feminine.	P. = plural.	§, §§ = section, sec- tions.
fut. = future.	partic. = participle.	
gen. = genitive.		

## ABBREVIATIONS USED IN CITING EXAMPLES FROM GREEK AUTHORS

Aesch. = Aeschylus.	E. = Euripides.	<i>Menex.</i> = <i>Menexenus</i> .
<i>Ag.</i> = <i>Agamemnon</i> .	<i>Alc.</i> = <i>Alcestis</i> .	<i>Phaed.</i> = <i>Phaedo</i> .
<i>Pr.</i> = <i>Prometheus</i> .	<i>And.</i> = <i>Andromache</i> .	<i>Phaedr.</i> = <i>Phaedrus</i> .
Aeschin. = Aeschines.	<i>El.</i> = <i>Electra</i> .	<i>Rep.</i> = <i>Republic</i> .
Ar. = Aristophanes.	<i>Hec.</i> = <i>Hecuba</i> .	S. = Sophocles.
<i>Ach.</i> = <i>Acharnenses</i> .	<i>Hel.</i> = <i>Helena</i> .	<i>Aj.</i> = <i>Ajax</i> .
<i>Eq.</i> = <i>Equites</i> .	<i>H.F.</i> = <i>Hercules Furens</i> .	<i>Ant.</i> = <i>Antigone</i> .
<i>Nub.</i> = <i>Nubes</i> .	<i>Hipp.</i> = <i>Hippolytus</i> .	<i>El.</i> = <i>Electra</i> .
<i>Ran.</i> = <i>Ranae</i> .	<i>I.T.</i> = <i>Iphigenia Tau- rica</i> .	<i>O.T.</i> = <i>Oedipus Tyan- nus</i> .
<i>V.</i> = <i>Vespae</i> .	<i>Med.</i> = <i>Medea</i> .	Th. = Thucydides.
Dem. = Demosthenes.	<i>Supp.</i> = <i>Supplices</i> .	Xn. = Xenophon.
Hm. = Homer; A, B, Γ, etc. are used in refer- ring to the books of the Iliad, and α, β, γ, etc. in referring to the books of the Odyssey.	<i>Tro.</i> = <i>Troades</i> .	A. = <i>Anabasis</i> .
Hdt. = Herodotus.	Isoc. = Isocrates.	<i>Ages.</i> = <i>Agesilaus</i> .
Hes. = Hesiod.	Lys. = Lysias.	<i>Cy.</i> = <i>Cyropaedia</i> .
<i>Q.D.</i> = <i>Opera et Dies</i> .	Pl. = Plato.	<i>Hell.</i> = <i>Hellenica</i> .
	<i>Ap.</i> = <i>Apology</i> .	<i>Hier.</i> = <i>Hiero</i> .
	<i>Crit.</i> = <i>Crito</i> .	<i>Mem.</i> = <i>Memorabilia</i> .
	<i>Go.</i> = <i>Gorgias</i> .	<i>Oec.</i> = <i>Oeconomicus</i> .
	<i>Leg.</i> = <i>Leges</i> .	<i>Symp.</i> = <i>Symposium</i> .

# GREEK GRAMMAR

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## INTRODUCTION

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### THE GREEK LANGUAGE

GREEK is the language of a people inhabiting not only the mainland of Greece, but also the islands of the Aegean Sea and the adjacent shores, together with a small part of Italy. The Greeks called themselves Hellenes (Ἕλληνες), but the Romans called them *Graeci*, and hence the English word *Greek*.

The Greek language belongs to the Indo-European group of languages, and is related to Sanskrit, Latin, Persian, Slavonic, Celtic, and Germanic. Hence comes the relation which exists between many English and Greek words. A greater number of English words, however, are *derived* directly from Greek words. For example, English *know* is the same as Greek γι-γνώ-σκω, but the English words *gnomic* and *arithmetic* are *derived* from the Greek γνωμικός and ἀριθμητική.

For over twenty-five hundred years Greek has been spoken and written, — with such changes as are inevitable in the growth and development of any language, — but the masterpieces of Greek literature were written some centuries before the Christian era. In the neighborhood of 400 B.C. Greek may be said to have reached its highest development, and it is customary to take the language of that time as a sort of standard.

In ancient times the Greek people did not all speak their language just alike, but each little country had its

own *dialect*, which often differed considerably from the dialect of a neighboring country only a few miles away. All the dialects may be roughly divided into three different groups; namely, *Aeolic*, *Doric*, and *Ionic*. To the Ionic group belongs the *Ionic dialect* proper, together with the dialect of Attica, which is known as *Attic*.

In the Ionic dialect were written, among other things, the poems of Homer and Hesiod, and the history of Herodotus. In the Attic dialect were written nearly all the other great works of Greek literature which have come down to us, and which, either directly, or through the medium of their Latin imitations, have influenced to such a vast extent the literature of the world. The dramatic poets Aeschylus, Sophocles, Euripides, and Aristophanes, the historians Thucydides and Xenophon, the orators Lysias and Demosthenes, and the philosopher, Plato, all wrote in the Attic dialect.

Attic, the most elegant and refined of all the Greek dialects, finally superseded the others in literary use. At the same time it began to lose some of its earlier purity and refinements, and after about 330 B.C. it is known as the *κοινή* or *Common Greek*. From this Common Greek there was evolved in the long course of years, with a considerable admixture of foreign elements, the present language of the Greek people, *Romæic* or Modern Greek.

Modern Greek differs so considerably from Ancient Greek, that, although a knowledge of it is helpful, yet one can soonest learn to comprehend the great works of Greek literature by studying directly the language of Ancient Greece.

This grammar deals only with the Attic and Ionic dialects of Ancient Greek.

# WRITING AND SOUND

## ALPHABET

1. Greek is written with the following twenty-four letters :

FORM	NAME	LATIN EQUIVALENT
A <i>a</i>	ἄλφα <i>alpha</i>	a
B <i>β</i>	βῆτα <i>beta</i>	b
Γ <i>γ</i>	γάμμα <i>gamma</i>	g
Δ <i>δ</i>	δέλτα <i>delta</i>	d
E <i>ε</i>	εἰ (ἐ ψιλόν) <i>ei (epsilon)</i>	ē
Z <i>ζ</i>	ζῆτα <i>zeta</i>	z
H <i>η</i>	ῆτα <i>eta</i>	ē
Θ <i>θ</i> <sup>ϑ</sup>	θῆτα <i>theta</i>	th
I <i>ι</i>	ἰῶτα <i>iota</i>	i
K <i>κ</i>	κάππα <i>kappa</i>	c, k
Λ <i>λ</i>	λάβδα (λάμβδα) <i>labda (lambda)</i>	l
M <i>μ</i>	μῦ <i>mü</i>	m
N <i>ν</i>	νῦ <i>nü</i>	n
Ξ <i>ξ</i>	ξεῖ (ξῖ) <i>xei (xi)</i>	x
O <i>ο</i>	οῦ (ὀ μικρόν) <i>ou (omicron)</i>	ō
Π <i>π</i>	πεῖ (πί) <i>pei (pi)</i>	p
P <i>ρ</i>	ῥῶ <i>rho</i>	r
Σ <i>σ</i> <sup>s</sup>	σίγμα <i>sigma</i>	s
T <i>τ</i>	ταῦ <i>tau</i>	t
Υ <i>υ</i>	ῦ (ῦ ψιλόν) <i>ü (upsilon)</i>	y
Φ <i>φ</i>	φεῖ (φῖ) <i>phei (phi)</i>	ph
X <i>χ</i>	χεῖ (χῖ) <i>chei (chi)</i>	ch
Ψ <i>ψ</i>	ψεῖ (ψῖ) <i>psei (psi)</i>	ps
Ω <i>ω</i>	ῶ (ὦ μέγα) <i>ō (omega)</i>	ō

1. The names in parentheses came into use in the Middle Ages, but are now commonly employed.

2. Sigma at the end of a word has the form  $\varsigma$ ; in any other place the form  $\sigma$ . Thus  $\sigma\tau\acute{\alpha}\sigma\iota\varsigma$  *faction*.

2. The letter F,  $\phi$ , called *vau* or *digamma*, early ceased to be used in Attic and Ionic Greek. It had the sound of English *w*, and stood in the alphabet between  $\epsilon$  and  $\zeta$ . For other obsolete letters see § 156.

## VOWELS

3. The vowels  $\epsilon$  and  $o$  are always short,  $\eta$  and  $\omega$  are always long. The vowels  $a$ ,  $i$ ,  $u$ , are short in some words and long in others. In this grammar they are marked  $\bar{a}$ ,  $\bar{i}$ ,  $\bar{u}$ , when long. The unmarked  $a$ ,  $i$ ,  $u$ , are, therefore, understood to be short.

The mark of length is omitted over circumflexed vowels (§ 58).

4. The Attic sounds of the vowels, at about 400 B.C., are believed to have been nearly as follows:

LONG VOWELS	SHORT VOWELS
$\bar{a}$ as <i>a</i> in <i>par</i> .	<i>a</i> as <i>a</i> in <i>papa</i> .
$\eta$ as $\acute{e}$ in French <i>fête</i> .	$\epsilon$ as <i>e</i> in <i>pet</i> .
$\bar{i}$ as <i>i</i> in <i>machine</i> .	$i$ as <i>i</i> in <i>pit</i> .
$\omega$ as <i>o</i> in <i>prone</i> .	$o$ as <i>o</i> in <i>obey</i> .
$\bar{u}$ as $\acute{u}$ in French <i>sûr</i> .	$u$ as <i>u</i> in French <i>butte</i> .

---

2 a. Van, although not written in the received text of the Homeric poems, must, from evidence of the metre and of early inscriptions, have been a live sound when these poems were composed. Thus it appears to have been sounded at the beginning of about forty words, the most important of which are:  $\acute{\alpha}\sigma\tau\upsilon$  *town*,  $\acute{\alpha}\nu\alpha\zeta$  *lord*,  $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$  *please*,  $\epsilon\iota\kappa\omicron\sigma\iota$  *twenty* (cf. Lat. *viginti*),  $\acute{\epsilon}\sigma\omicron$ ,  $\omicron\iota$ ,  $\acute{\epsilon}$  *himself*,  $\acute{\epsilon}\xi$  *six*, root  $\acute{\epsilon}\pi$ - ( $\acute{\epsilon}\pi\omicron\sigma$  *word*,  $\epsilon\iota\pi\omicron\nu$  *said*),  $\acute{\epsilon}\pi\rho\gamma\omicron\nu$  *work*, root  $\acute{\epsilon}\sigma$ - ( $\acute{\epsilon}\nu\nu\mu\iota$  *clothe*,  $\acute{\epsilon}\sigma\theta\acute{\eta}\varsigma$  *clothing*; cf. Lat. *vestis*),  $\acute{\epsilon}\pi\omicron\varsigma$  *year* (cf. Lat. *vetus*),  $\acute{\eta}\delta\upsilon\varsigma$  *sweet* (see § 36 a), root  $\iota\delta$ - ( $\iota\delta\epsilon\iota\nu$  *see*,  $\omicron\iota\delta\alpha$  *know*; cf. Lat. *vid-ere*),  $\omicron\iota\kappa\omicron\varsigma$  *house* (cf. Lat. *vicus*),  $\omicron\iota\nu\omicron\varsigma$  *wine* (cf. Lat. *vinum*),  $\delta\varsigma$ ,  $\eta$ ,  $\delta\nu$  *his*. See also § 36 a and § 172, 2.



1. The sounds of  $\bar{v}$  and  $v$  are midway between English *oo* and *ee*. They are exemplified also in the German *ü*, as in *Füsse*, *Brücke*.

## DIPHTHONGS

5. A diphthong is a combination of two vowels in one syllable. The latter vowel is always  $\iota$  or  $v$ . The diphthongs are

$ai$ ,  $ei$ ,  $oi$ ,  $vi$ ,

$av$ ,  $ev$ ,  $ov$ ,

$\bar{a}$ ,  $\eta$ ,  $\varphi$ ,

$\eta v$ .

1. In the diphthongs  $\bar{a}$ ,  $\eta$ ,  $\varphi$ , the  $\iota$  is written below the first vowel, and is called *iota subscript*. When, however, the first vowel is written as a capital letter,  $\iota$  stands on the line: thus  $\alpha\iota\delta\eta\varsigma$  *Hades*. The ancients always wrote  $\iota$  in these diphthongs on the line.

6. The sounds of the principal diphthongs, at about 400 B.C., were very nearly as follows:

$ai$  like *ai* in *aisle*.

$av$  like *ou* in *our*.

$ei$  like *ei* in *rein*.

$ev$  like *eu* in *feud*.

$oi$  like *oi* in *toil*.

$ov$  like *ou* in *you*.

$vi$  like *ui* in *quit*.

1. In  $\bar{a}$ ,  $\eta$ ,  $\varphi$ , the  $\iota$  was originally sounded. But later (about 100 B.C.) it became silent, and these diphthongs have since been pronounced like simple  $\bar{a}$ ,  $\eta$ ,  $\omega$ .

2. The sound of  $\eta v$  cannot be exemplified from English, but may be represented as *eh-oo*, pronounced quickly together.

3. In the earliest times, the diphthongs  $ei$  and  $ov$  had, in some words at least, actual double sounds, such as their composition would indicate, and differed in pronunciation

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5 a. In Ionic (Herodotus) a diphthong  $\omega v$  occurs; thus  $\omega\upsilon\rho\acute{o}s$  for  $\acute{o}$   $\alpha\upsilon\rho\acute{o}s$  the same. This diphthong  $\omega v$  is almost unknown in Attic Greek.

from the *apparent* diphthongs *ει* and *ου*, which arise from contraction of *ε-ε*, *ο-ο*, *ο-ε*, or *ε-ο* (see § 18, 3 and 5) or from compensative lengthening (see § 16). Thus, *ει* in *γένει* is made up of *ε + ι* (see § 18, 1 and § 106), but in *θείς* for \**θευτς* (see § 16, 1) *ει* is merely lengthened from *ε*. In early inscriptions the *real* diphthongs *ει* and *ου* were written **EI** and **OY**, while the *apparent* diphthongs were written with simple **E** and **O**. Later (soon after 400 B.C.) both kinds of diphthongs came to be pronounced and written alike.

## DIAERESIS

7. The mark of diaeresis (¨) is sometimes written over an *ι* or *υ*, to show that it does not combine with the preceding vowel to form a diphthong: thus *βοῖ*, pronounced in two syllables, *βο-ῖ*.

## BREATHINGS

8. A vowel at the beginning of a word always has a breathing, either rough or smooth.

The *rough* breathing (´) shows that the vowel was pronounced with the sound of *h* preceding. Thus, *ἑπτὰ* *seven* is pronounced *heptá*.

The *smooth* breathing (˘) shows that the vowel was pronounced with no sound of *h*. Thus, *ἀπό* *from* is pronounced *apó*.

1. The mark of breathing is written over small letters and in front of capitals: thus *ἀληθής* *true*, *Ἀρκάς* *Arcadian*.

2. In a diphthong, however, the breathing is written over the second vowel: thus *Αἰνεῖας* *Aeneas*, *αὐτός* *self*.

---

8 a. Ionic sometimes has a smooth breathing where Attic has the rough: thus ἡῖλιος *sun*, Attic ἥλιος; οὔρος *boundary*, Attic ὄρος.

NOTE. — But in the diphthongs  $\bar{a}$ ,  $\eta$ ,  $\omega$ , the breathing never stands over the  $\iota$ , even when this is written on the line: thus "Αἰδης *Hades*, ᾠδὴ *song*.

9. The consonant  $\rho$  at the beginning of a word always has the rough breathing ( $\rho$ ): thus ῥήτωρ *orator* (Lat. *rhetor*).

10. It happens also that all words beginning with the letter  $\nu$  have the rough breathing.

## CONSONANTS

11. The consonants were thus pronounced:

$\beta$ like <i>b</i> in <i>bad</i> .	$\theta$ like <i>th</i> in <i>hothouse</i> , later like <i>th</i> in <i>thin</i> .
$\gamma$ " <i>g</i> in <i>go</i> (see also § 11, 1).	$\lambda$ " <i>l</i> in <i>lip</i> .
$\delta$ " <i>d</i> in <i>do</i> .	$\mu$ " <i>m</i> in <i>mix</i> .
$\pi$ " <i>p</i> in <i>pin</i> .	$\nu$ " <i>n</i> in <i>now</i> .
$\kappa$ " <i>k</i> in <i>keg</i> .	$\rho$ " <i>r</i> in <i>red</i> (see also § 11, 2).
$\tau$ " <i>t</i> in <i>top</i> .	$\sigma$ " <i>s</i> in <i>see</i> .
$\phi$ " <i>ph</i> in <i>uphill</i> , later like <i>ph</i> in <i>graphic</i> .	$\zeta$ " English <i>zd</i> , later like English <i>z</i> .
$\chi$ " <i>kh</i> in <i>inkhorn</i> , later like <i>ch</i> in German <i>machen</i> .	$\xi$ " <i>x</i> in <i>mix</i> .
	$\psi$ " <i>ps</i> in <i>gypsum</i> .

1. Gamma ( $\gamma$ ) before  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\xi$ , represented the sound of *n* in *ink*, and is called *gamma nasal*: thus ἀγκών (pronounced ἀνκόν) *elbow*, ἄγγελος (pronounced ἀγγελος) *messenger*.

2. Rho ( $\rho$ ) at the beginning of a word had a sound somewhat like *hr* (compare § 9).

NOTE. — In Greek every consonant was sounded. Thus κτίσις *a founding*, φθίσις *decay*, ψεῦδος *falsehood*, were pronounced respectively *ktisis*, *phthisis*, *pseudos*.

12. The consonants may be divided into three classes, Semivowels, Mutes, and Double Consonants.

1. The semivowels are,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ ,  $\sigma$ , and  $\gamma$ -nasal (§ 11, 1).  
Of these

$\sigma$  is called a Sibilant,

$\lambda$ ,  $\mu$ ,  $\nu$ , and  $\rho$  are called Liquids,

$\mu$ ,  $\nu$ , and  $\gamma$ -nasal (§ 11, 1) are called Nasals.

2. The mutes may be classified as follows :

	SMOOTH	MIDDLE	ROUGH
LABIAL	$\pi$	$\beta$	$\phi$
LINGUAL	$\tau$	$\delta$	$\theta$
PALATAL	$\kappa$	$\gamma$	$\chi$

Those in the same horizontal line are said to be Cognate, because they are produced by the same organ of speech (lips, tongue, or palate). Those in the same perpendicular line are said to be Co-ordinate, because they have the same degree of aspiration (or vocalization).

3. The double consonants are  $\zeta$ ,  $\xi$ ,  $\psi$ . Of these,  $\xi$  is written for  $\kappa\sigma$ ,  $\gamma\sigma$ , or  $\chi\sigma$ , and  $\psi$  for  $\pi\sigma$ ,  $\beta\sigma$ , or  $\phi\sigma$ .

## INTERCHANGE OF VOWELS

13. In the inflection and formation of words, short and long vowels of similar sound often interchange: thus  $\delta\acute{\iota}\text{-}\delta\omicron\text{-}\mu\epsilon\nu$  *we give*,  $\delta\acute{\iota}\text{-}\delta\omega\text{-}\mu\iota$  *I give*;  $\lambda\iota\mu\acute{\eta}\nu$  *harbor*,  $\lambda\iota\mu\acute{\epsilon}\nu\text{-}\omicron\varsigma$  *of a harbor*.

NOTE. — The long vowel corresponding to  $\alpha$  is often  $\eta$  (see § 15).

13 a. In Homer a long vowel or a diphthong sometimes stands for a short vowel, especially in words which would otherwise be excluded from the verse: thus  $\acute{\eta}\gamma\acute{\alpha}\theta\epsilon\omicron\varsigma$  *very holy* for  $\acute{\alpha}\gamma\acute{\alpha}\theta\epsilon\omicron\varsigma$ ,  $\omicron\ddot{\upsilon}\lambda\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$  *accursed* for  $\delta\lambda\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ .

1. The corresponding short and long forms may be seen from the following table :

SHORT	<i>a</i>	<i>ε</i>	<i>ι</i>	<i>ο</i>	<i>υ</i>
LONG	<i>ᾱ</i> or <i>η</i>	<i>η</i>	<i>ῑ</i>	<i>ω</i>	<i>ῡ</i>

14. The same root or suffix often appears with a different short vowel, as, for example, λέγ-ω *speak*, λόγ-ος *speech*; λύ-ο-μεν *we loose*, λύ-ε-τε *you loose*. Three different forms of this appearance are recognized, but the same root or suffix does not always present all three forms.

These forms are, (1) with *ο*, (2) with *ε*, (3) with no vowel. Thus ποτ-ᾱνός *able to fly*, πέτ-ομαι *fly*, ἐ-π-τ-όμην *flew*.

1. But in case the third form (without the vowel) brings together a combination of consonants hard to pronounce, there is developed from the adjacent consonants in pronunciation a vowel sound, *a*. Thus, instead of \*ἐ-τρ φ-ην, we have ἐτράφην *was nourished*, so that the series (of § 14) becomes (1) *ο*, (2) *ε*, (3) *α*: thus τέ-τροφ-α *have nourished*, τρέφ-ω *nourish*, ἐ-τράφ-ην *was nourished*. (Compare English *sing, sang, sung*, and German *sterben, starb, gestorben*.)

NOTE. — An *α* sometimes appears as the vowel-equivalent of *υ*: thus πάθος (for \*πνθος) *experience, suffering*.

2. In combination with *ι* or *υ* the vowels *ε* and *ο*, of course, make the corresponding diphthongs, so that we seem to have, on the one hand, an interchange of (1) *οι*, (2) *ει*, and (3) *ι*, and on the other, an interchange of (1) *ου* (rare), (2) *ευ*, and (3) *υ*; but it will be seen at once that this apparent “interchange” is really the same phenomenon which has been described above (§ 14): thus

λέ-λοιπ-α <i>have left</i>	λείπ-ω <i>leave</i>	ἔ-λιπ-ον <i>left</i>
σπουδ-ή <i>haste</i>	σπεύδω <i>hasten</i>	
	φεύγ-ω <i>flee</i> ,	ἔ-φυγ-ον <i>fled</i>

3. The following table and examples may serve to make this principle clearer :

1.	2.	3.
ο	ε	—
ο	ε	(α)
οι	ει	— ι
ου	ευ	— υ
φόν-ος <i>tribute</i>	φέρ-ω <i>bear</i>	δί-φ ρ-ος <i>chariot</i>
τόρ-πος <i>turning</i>	τρέπ-ω <i>turn</i>	ἐ-τραπ-όμην <i>turned</i>
πέ-ποιθ-α <i>trust</i>	πείθ-ω <i>persuade</i>	πιθ-ανός <i>persuasive</i>
*χο(υ)-ή (§ 21)	ἔ-χ(ε(υ))-α (§ 21)	ἐ-χ ύ-θην <i>was poured</i>
α pouring	poured	

15. In Attic, original  $\bar{a}$  becomes  $\eta$  unless it is preceded by  $\epsilon$ ,  $\iota$ , or  $\rho$ . Thus, original (Doric)  $\phi\acute{\alpha}\mu\bar{a}$  *report* becomes  $\phi\acute{\eta}\mu\eta$ ; but  $\gamma\epsilon\nu\acute{\epsilon}\bar{a}$  *generation*,  $\sigma\phi\acute{\iota}\bar{a}$  *wisdom*,  $\pi\rho\acute{\alpha}\gamma\mu\alpha$  *deed* retain  $\alpha$ .

1. But  $\bar{a}$  arising from contraction (§ 18) or compensative lengthening (§ 16) remains unchanged.

#### COMPENSATIVE LENGTHENING

16. A short vowel is sometimes lengthened, to make up for the loss of a following consonant. Thus, for \* $\mu\epsilon\lambda\alpha\nu\text{-}\varsigma$  we have  $\mu\acute{\epsilon}\lambda\bar{\alpha}\text{-}\varsigma$  *black*.

1. In this process,  $\epsilon$  becomes  $\epsilon\iota$  (not  $\eta$ ), and  $\sigma$  becomes  $\sigma\upsilon$  (not  $\omega$ ). Thus, \* $\theta\epsilon\nu\tau\text{-}\varsigma$  gives  $\theta\epsilon\acute{\iota}\varsigma$  *having placed*, \* $\delta\omicron\nu\tau\text{-}\varsigma$  gives  $\delta\omicron\acute{\upsilon}\varsigma$  *having given*.

#### INTERCHANGE OF QUANTITY

17. The combinations  $\bar{a}\sigma$  and  $\eta\sigma$  often change to  $\epsilon\omega$ , and  $\eta\alpha$  to  $\epsilon\bar{\alpha}$ . Thus,  $\nu\bar{\alpha}\acute{\omicron}\varsigma$  *temple* becomes  $\nu\epsilon\acute{\omega}\varsigma$ ,  $\beta\alpha\sigma\acute{\iota}\lambda\eta\alpha$  *king* becomes  $\beta\alpha\sigma\acute{\iota}\lambda\acute{\epsilon}\bar{\alpha}$ .

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15 a. Ionic regularly has  $\eta$  for original  $\bar{a}$ , even after  $\epsilon$ ,  $\iota$ , and  $\rho$ : thus  $\gamma\epsilon\nu\acute{\epsilon}\eta$ ,  $\sigma\phi\acute{\iota}\eta$ ,  $\pi\rho\acute{\eta}\gamma\mu\alpha$ . Not so, however, in the cases covered by § 15, 1.

## CONTRACTION OF VOWELS

**18.** Contraction unites into one long vowel or diphthong vowels which stand next each other in different syllables. The following are the most important rules for contraction. (Many of them admit occasional exceptions, § 715.)

1. A vowel *υ* or *ι* unites with the preceding vowel to form a diphthong. Thus, *γένε-ι* gives *γένει*, *πειθό-ι* gives *πειθοῖ*, *πρω-ι* gives *πρώ*.

2. Two like vowels unite in the common long. Thus, *γέρα-α* gives *γέρα*, *φιλέ-ητε* gives *φιλήτε*.

3. But *ε-ε* gives *ει*, and *ο-ο* gives *ου* (§ 6, 3). Thus, *φίλε-ε* gives *φίλει*, *πλό-ος* gives *πλοῦς*.

4. An *ο* sound absorbs *α*, *ε*, or *η*, and becomes *ω*. Thus, *όρά-ομεν* gives *όρώμεν*, *φιλέ-ωσι* gives *φιλῶσι*, *δηλό-ητε* gives *δηλῶτε*.

5. But *ε-ο* and *ο-ε* both give *ου* (§ 6, 3). Thus, *γένε-ος* gives *γένους*, *δήλο-ε* gives *δήλου*.

6. When *α* and *ε* or *η* come together, the first in order absorbs the second, and becomes long. Thus, *γένε-α* gives *γένη*, *όρά-ητε* gives *όρατε*.

**19.** A vowel standing before a diphthong is often contracted with the first vowel of the diphthong. The last vowel of the diphthong is regularly retained in the contracted form, but the *apparent* diphthongs *ει* and *ου* (§ 6, 3) are contracted like simple *ε* and *ο*. Thus, *τιμά-ει* gives *τιμά* (cf. § 5, 1), *φιλέ-ει* gives *φιλεῖ*, *τιμά-οιμι* gives *τιμῶμι*, *λή-αι* gives *λή*, but *τιμά-ειν* gives *τιμᾶν*, *τιμά-ου* gives *τιμῶ* (since *ει* and *ου* here are not real diphthongs; see § 6, 3).

**18 a.** In Ionic, contraction is much less frequent than in Attic. Thus, we have *πλόος* for Attic *πλοῦς*, *γένεα* for Attic *γένη*. *Εο*, *εον*, if contracted, give *ευ* (*ποιεῦμεν* we do for *ποιέ-ομεν*, *ποιεῦσι* they do for *ποιέ-ουσι*), but often remain uncontracted.

1. But  $\epsilon$  or  $o$  is absorbed before  $oi$ . Thus,  $\phi\iota\lambda\acute{\epsilon}\text{-}oi$  gives  $\phi\iota\lambda o\acute{\iota}$ ,  $\delta\eta\lambda\acute{o}\text{-}oi$  gives  $\delta\eta\lambda o\acute{\iota}$ .

2. The contraction of both  $o\text{-}\epsilon i$  and  $o\text{-}\eta$  gives  $oi$ . Thus,  $\delta\eta\lambda\acute{o}\text{-}\epsilon i$  and  $\delta\eta\lambda\acute{o}\text{-}\eta$  both contract into  $\delta\eta\lambda o\acute{\iota}$ : but  $\delta\eta\lambda\acute{o}\text{-}\epsilon i\nu$  gives  $\delta\eta\lambda o\acute{\upsilon}\nu$ , since  $\epsilon i$  here is not a real diphthong (§ 6, 3).

NOTE 1. — When three successive vowels are contracted, the last two are first contracted, and with the resulting diphthong the first vowel is then contracted. Thus,  $\acute{\epsilon}t\acute{\iota}\mu\acute{\alpha}\epsilon o$  (for  $*\acute{\epsilon}t\acute{\iota}\mu\alpha\epsilon\text{-}\sigma o$ ) *you were being honored* contracts first into  $\acute{\epsilon}t\acute{\iota}\mu\acute{\alpha}o\upsilon$ , and this in turn contracts into  $\acute{\epsilon}t\acute{\iota}\mu\acute{\omega}$ .

NOTE 2. — **Synizesis.** — Sometimes in poetry two vowels, without being regularly contracted, were so far united in pronunciation as to form one syllable. Thus,  $\acute{\rho}\acute{o}\lambda\epsilon\omega s$  might be pronounced as a word of two syllables,  $\text{-}\epsilon\omega\text{-}$  sounding somewhat like  $\text{-}y\bar{o}\text{-}$ . This is called *synizesis* (*setting together*).

## OMISSION OF VOWELS

20. Between two consonants a short vowel is sometimes dropped. (This is called *Syncope*.) Thus  $\acute{\epsilon}\sigma\tau\alpha i$  *shall be*, for  $\acute{\epsilon}\sigma\epsilon\tau\alpha i$ ;  $\acute{\eta}\lambda\theta o\nu$  *came*, for  $\acute{\eta}\lambda\upsilon\theta o\nu$ .

21. Between two vowels the vowels  $\iota$  and  $\upsilon$  are sometimes dropped. Thus,  $\pi\lambda\acute{\epsilon}\iota\text{-}\omega\nu$  *more* becomes  $\pi\lambda\acute{\epsilon}\omega\nu$ ;  $*\beta\alpha\sigma\iota\text{-}\lambda\epsilon\upsilon\text{-}\omega\nu$  becomes  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\nu$  *of kings*.

## CONSONANT CHANGES

### DOUBLED CONSONANTS

22. Attic regularly has  $\tau\tau$  in place of Ionic  $\sigma\sigma$ .

The Ionic form, however, is adopted by some of the Attic poets and earlier writers of prose.

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22 a. **Doubled Consonants in Homer.** — In Homer we frequently find a doubled consonant where Attic would have a single consonant: thus  $\acute{\epsilon}\lambda\lambda\alpha\beta\epsilon$  *took* (Attic  $\acute{\epsilon}\lambda\alpha\beta\epsilon$ ),  $\acute{\alpha}\gamma\acute{\alpha}\nu\nu\iota\phi o\varsigma$  *snowy*,  $\acute{\epsilon}\delta\delta\epsilon\iota\sigma\epsilon$  *feared* (Attic  $\acute{\epsilon}\delta\epsilon\iota\sigma\epsilon$ ).



23. Whenever initial  $\rho$ , by inflection or composition, has a single vowel brought before it, the  $\rho$  is doubled: thus  $\rho\acute{\epsilon}\omega$  *flow*,  $\acute{\epsilon}\rho\rho\epsilon\iota$  *was flowing*. A diphthong, however, does not cause the  $\rho$  to be doubled: thus  $\epsilon\ddot{u}\text{-}\rho\acute{o}\sigma$  *fair-flowing*.

24. The  $\rho\sigma$  of earlier Attic later assimilates to  $\rho\rho$ . Thus,  $\theta\acute{\alpha}\rho\sigma\acute{o}\varsigma$  *courage* later becomes  $\theta\acute{\alpha}\rho\rho\acute{o}\varsigma$ .

#### MUTES BEFORE MUTES

25. Before a lingual mute a labial or a palatal mute becomes coördinate (see § 12, 2).

For example,  $*\gamma\epsilon\gamma\rho\alpha\phi\text{-}\tau\alpha\iota$  becomes  $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$  *has been written*,  $*\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$  becomes  $\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$  *has been said*,  $*\acute{\epsilon}\lambda\epsilon\iota\pi\text{-}\theta\eta\nu$  becomes  $\acute{\epsilon}\lambda\epsilon\iota\phi\theta\eta\nu$  *was left*,  $*\acute{\epsilon}\tau\rho\iota\beta\text{-}\theta\eta\nu$  becomes  $\acute{\epsilon}\tau\rho\iota\phi\theta\eta\nu$  *was rubbed*.

26. A lingual mute before another lingual mute is changed to  $\sigma$ . Thus,  $*\acute{\iota}\delta\text{-}\tau\epsilon$  becomes  $\acute{\iota}\sigma\tau\epsilon$  *you know*;  $*\acute{\epsilon}\pi\epsilon\iota\theta\text{-}\theta\eta\nu$  becomes  $\acute{\epsilon}\pi\epsilon\iota\sigma\theta\eta\nu$  *was persuaded*.

#### MUTES BEFORE LIQUIDS

27. 1. Before  $\mu$  a labial mute becomes  $\mu$ . Thus,  $*\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$  becomes  $\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$  *have been left*.

2. Before  $\mu$  a palatal mute becomes  $\gamma$ . Thus,  $*\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$  becomes  $\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$  *have been twisted*.

3. Before  $\mu$  a lingual mute becomes  $\sigma$ . Thus,  $*\pi\epsilon\pi\epsilon\iota\theta\text{-}\mu\alpha\iota$  becomes  $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$  *have been persuaded*.

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In many cases this doubling is to be explained by the assimilation of another consonant. Thus,  $\acute{\alpha}\gamma\acute{\alpha}\nu\eta\phi\acute{o}\varsigma$  is for  $*\acute{\alpha}\gamma\alpha\text{-}(\sigma)\eta\phi\acute{o}\varsigma$  and  $\acute{\epsilon}\delta\delta\epsilon\iota\sigma\epsilon$  is for  $*\acute{\epsilon}\delta(\text{f})\epsilon\iota\sigma\epsilon$ .

In some words Homer has both the single and double forms: thus  $\delta\pi\acute{\iota}\sigma\sigma\omega$  and  $\delta\pi\acute{\iota}\sigma\omega$  *backward*,  $\text{'}\chi\acute{\iota}\lambda\lambda\epsilon\acute{\upsilon}\varsigma$  and  $\text{'}\chi\acute{\iota}\lambda\epsilon\acute{\upsilon}\varsigma$  *Achilles*.

MUTES BEFORE  $\sigma$ 

28. A labial mute before  $\sigma$  unites with it to form  $\psi$  (cf. § 12, 3). Thus, \*λειπ-σω becomes λείψω *shall leave*, \*φλεβ-σ becomes φλέψ *vein*, \*γραφ-σω becomes γράψω *shall write*.

29. A palatal mute before  $\sigma$  unites with it to form  $\xi$  (cf. § 12, 3). Thus, \*κορακ-σ becomes κόραξ *raven*, \*φλογ-σ becomes φλόξ *flame*, \*βηχ-σ becomes βήξ *cough*.

30. A lingual mute before  $\sigma$  is dropped. Thus, \*σωματ-σι becomes σώμασι *bodies* (dat.), \*ἐλπιδ-σι becomes ἐλπίσι *hopes* (dat.), \*ὄρνιθ-σι becomes ὄρνισι *birds* (dat.).

## N BEFORE OTHER CONSONANTS

31. When  $\nu$  comes before a labial mute it changes to  $\mu$ . Thus, \*ἐν-πειρος becomes ἔμπειρος *experienced*, \*ἐν-φανής becomes ἐμφανής *visible*, \*ἐν-ψυχος becomes ἔμψυχος *living*.

32. When  $\nu$  comes before a palatal mute it changes to  $\gamma$ -nasal. Thus, \*συν-γενής becomes συγγενής *akin*, \*συν-χέω becomes συγχέω *pour together*.

33. When  $\nu$  comes before  $\lambda$ ,  $\mu$ , or  $\rho$  it is assimilated. Thus, \*ἐν-λείπω becomes ἐλλείπω *leave in*, \*ἐν-μένω becomes ἐμμένω *abide*, \*συν-ρεω becomes συρρέω *flow together*.

34. When  $\nu$  comes before  $\sigma$  it is dropped (likewise  $\nu\tau$ ,  $\nu\delta$ , and  $\nu\theta$ ; see § 30) and the preceding vowel is lengthened

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30 a. More properly a lingual mute before  $\sigma$  is first assimilated to the  $\sigma$ , and the two sigmas later become one. In Homer we often find the older form with  $\sigma\sigma$ : thus ποσσ-σί *feet* (dat.), Attic ποσί (from \*ποδ-σι).

in compensation (see § 16). Thus, \* $\mu\epsilon\lambda\alpha\nu\text{-}\varsigma$  becomes  $\mu\acute{\epsilon}\lambda\bar{\alpha}\varsigma$  *black*, \* $\lambda\bar{\upsilon}\sigma\text{-}\nu\sigma\iota$  becomes  $\lambda\acute{\upsilon}\sigma\upsilon\sigma\iota$  *they loose* (§ 16, 1). Cf. § 99.

DISAPPEARANCE OF  $\sigma$ 

35. When  $\sigma$  comes between two consonants, it is regularly dropped, and when two sigmas are brought together by inflection one of them is dropped. Thus, \* $\acute{\epsilon}\sigma\tau\alpha\lambda\text{-}\sigma\theta\epsilon$  becomes  $\acute{\epsilon}\sigma\tau\alpha\lambda\theta\epsilon$  *you have been sent*, and \* $\tau\epsilon\iota\chi\epsilon\sigma\text{-}\sigma\iota$  becomes  $\tau\epsilon\acute{\iota}\chi\epsilon\sigma\iota$  *walls* (dat.).

36. When  $\sigma$  stands before a vowel at the beginning of a word, it is often changed to the rough breathing: thus  $\acute{\iota}\sigma\tau\eta\mu\iota$  *set*, for \* $\sigma\iota\text{-}\sigma\tau\eta\mu\iota$  (Latin *sisto*).

37. When  $\sigma$  comes between two vowels, it is regularly dropped: thus  $\gamma\acute{\epsilon}\nu\epsilon\sigma$  (contracted  $\gamma\acute{\epsilon}\nu\upsilon\sigma$ ) *of a race* for \* $\gamma\epsilon\nu\epsilon\sigma\text{-}\sigma$  (Latin *generis*).

## CONSONANTS WITH VOWELS

## METATHESIS

38. A vowel and a liquid are sometimes transposed. Thus  $\theta\acute{\alpha}\rho\sigma\sigma$  and  $\theta\rho\acute{\alpha}\sigma\sigma$  *boldness*.

1. Sometimes the vowel, standing after the liquid, has its long form (§ 13):  $\tau\acute{\epsilon}\mu\text{-}\nu\omega$  *cut*, perfect  $\tau\acute{\epsilon}\text{-}\tau\mu\eta\text{-}\kappa\alpha$  *have cut*.

## CONSONANTS BEFORE I

39. The vowel  $\iota$  (which may sometimes have the value of a consonant), following certain consonants, gives rise to several changes. Thus:

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35 a. In Homer the older form with  $\sigma\sigma$  is frequently kept. Thus  $\acute{\epsilon}\pi\epsilon\sigma\text{-}\sigma\iota$  *words* (dat.), Attic  $\acute{\epsilon}\pi\epsilon\sigma\iota$ .

36 a. At the beginning of several of the words enumerated in § 2 a,  $\sigma$  as well as  $\upsilon\alpha\upsilon$  has been lost: thus in  $\acute{\eta}\delta\acute{\upsilon}\varsigma$  *sweet*, formerly \* $\sigma\mathbf{f}\acute{\alpha}\delta\upsilon\varsigma$  (cf. English *sweet*, Latin *sua(d)vis*);  $\delta\varsigma$  *his*, formerly \* $\sigma\mathbf{f}\acute{o}\varsigma$  (cf. Latin *suus*).

1. With  $\kappa$ ,  $\chi$ ,  $\tau$ , or  $\theta$ , an  $\iota$  unites to form  $\tau\tau$  (Ionic  $\sigma\sigma$ , § 22): thus  $\phi\upsilon\lambda\acute{\alpha}\tau\tau\omega$  *guard*, for  $^{*}\phi\upsilon\lambda\alpha\kappa\text{-}\iota\omega$ ;  $\nu\eta\tau\tau\alpha$  *duck*, for  $^{*}\nu\eta\tau\text{-}\iota\alpha$ ;  $\theta\acute{\alpha}\tau\tau\omega\upsilon$  *quicker*, for  $^{*}\tau\alpha\chi\text{-}\iota\omega\upsilon$  (§ 41).

2. With  $\gamma$  or  $\delta$  an  $\iota$  unites to form  $\zeta$ :  $\mu\epsilon\acute{\iota}\zeta\omega\upsilon$  *greater*, for  $^{*}\mu\epsilon\gamma\text{-}\iota\omega\upsilon$ ;  $\epsilon\lambda\pi\acute{\iota}\zeta\omega$  *hope*, for  $^{*}\epsilon\lambda\pi\iota\delta\text{-}\iota\omega$ .

3. With  $\lambda$  an  $\iota$  forms  $\lambda\lambda$ :  $\beta\acute{\alpha}\lambda\text{-}\lambda\omega$  *throw*, for  $^{*}\beta\alpha\lambda\text{-}\iota\omega$ .

4. With  $\nu$  or  $\rho$ , an  $\iota$  goes over to the preceding vowel and unites with it by contraction:  $\mu\acute{\alpha}\iota\upsilon\omicron\mu\alpha\iota$  *am mad*, for  $^{*}\mu\alpha\nu\text{-}\iota\omicron\mu\alpha\iota$ .

## REJECTION OR TRANSFER OF ASPIRATION

40. The Greeks tried to avoid beginning two successive syllables with a rough mute (or a rough breathing). Thus,  $\acute{\epsilon}\text{-}\tau\acute{\epsilon}\theta\eta\nu$  and  $\acute{\epsilon}\text{-}\tau\acute{\upsilon}\theta\eta\nu$  (instead of  $^{*}\acute{\epsilon}\text{-}\theta\epsilon\text{-}\theta\eta\nu$  and  $^{*}\acute{\epsilon}\text{-}\theta\upsilon\text{-}\theta\eta\nu$ ) are the aorists passive of  $\tau\iota\theta\eta\mu\iota$  *put* and  $\theta\acute{\upsilon}\omega$  *sacrifice*.

For the imperative ending  $\text{-}\theta\iota$  (changed to  $\text{-}\tau\iota$ ) see § 233, 3; for the change of a rough mute to smooth in reduplication see § 178.

41. For the same reason, a few roots beginning with  $\theta$ , and ending in  $\phi$  or  $\chi$ , preserve the rough mute only at the beginning or the end. So, when, in the process of inflection, the rough mute at the end disappears, the smooth mute at the beginning becomes rough. For example,  $\tau\rho\iota\chi\text{-}\acute{o}\varsigma$  *hair*, gen. sing., has for its nominative  $\theta\rho\acute{\iota}\xi$ ;  $\tau\rho\acute{\epsilon}\phi\omega$  *nourish* has for its future  $\theta\rho\acute{\epsilon}\psi\omega$ ; the root  $\tau\alpha\phi\text{-}$  becomes  $\theta\alpha\pi\text{-}$  in  $\theta\acute{\alpha}\pi\text{-}\tau\omega$  *bury*.

## HIATUS

42. Hiatus occurs when a word ending in a vowel is followed by a word beginning with a vowel.

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41 a. In Ionic we sometimes find a transfer of aspiration:  $\kappa\iota\acute{\theta}\omega\upsilon$  *shirt*,  $\acute{\epsilon}\nu\theta\alpha\upsilon\tau\alpha$  *there*, for Attic  $\chi\iota\acute{\tau}\omega\upsilon$ ,  $\acute{\epsilon}\nu\tau\alpha\upsilon\theta\alpha$ .

Hiatus was usually avoided in Greek by means of (1) Crasis, (2) Elision, or (3) the addition of a Movable Consonant.

## CRASIS

**43.** Crasis (*mingling*) is the *contraction* of a vowel or diphthong at the end of a word with a vowel or diphthong at the beginning of the next word. It is indicated by the corōnis (´) written over the contracted syllable.

Crasis in general follows the rules for contraction (§§ 18 and 19): thus τοῦναντίον *the contrary* for τὸ ἐναντίον, ἐγῶμαι *I suppose* for ἐγὼ οἶμαι, θοιμάτιον *the cloak* for τὸ ἱμάτιον (cf. § 44, 4). But some exceptions occur: thus ταυτό for τὸ αὐτό.

NOTE 1. — If the first word ends in a diphthong, its final vowel is dropped before contraction: thus κάγαθός for καὶ ἀγαθός.

NOTE 2. — **Synizesis between Two Words.** — In poetry a crasis, not indicated in writing, sometimes occurs between two words, and is called synizesis (see § 19, note 2). This happens only when the first word ends in a long vowel or diphthong: thus μὴ οὐ, pronounced as one syllable.

NOTE 3. — **Apocope** is the cutting off of a final short vowel before a consonant. Thus πάρ, κάτ, for παρά, κατά. It affects chiefly prepositions, and is nearly confined to poetry.

## ELISION

**44.** Elision is the *cutting off* of a short vowel at the end of a word when the next word begins with a vowel. In place of the missing vowel an apostrophe (´) is written: thus ἐπ' ἐμοί *in my power*, for ἐπὶ ἐμοί; ἑπτ' ἦσαν *were seven*, for ἐπτὰ ἦσαν. (For the accent of ἑπτ' see § 66.)

1. Elision is most frequent in prepositions, conjunctions, and familiar adverbs: for example, the final vowel in γέ, δέ, παρά, ἀλλά, μάλα, τάχα, is frequently elided.

2. The vowel *υ* is never elided, nor is *-ι* in the dative of the third declension, nor the vowels of *τά, τί, τό*.

3. In the formation of compound words, elision occurs, but without being indicated by the apostrophe: thus *ἀπ-έχω* *keep away*, from *ἀπό* and *έχω*; *ἐπ-άνω* *on top*, from *ἐπί* and *άνω*; *ἀπ-έβην* *went away*, aorist of *ἀπο-βαίνω*.

4. Whenever by elision a smooth mute and a rough breathing are brought together, the smooth mute becomes the cognate rough mute (§ 12, 2): thus *ἀφ' ὧν* *from which*, for *ἀπὸ ὧν*; *καθ-ίημι* *let down*, from *κατά* and *ίημι*.

#### MOVABLE CONSONANTS

**45. υ Movable.** — All words ending in *-σι*, all verbs of the third person singular ending in *-ε*, and *έστί* *is*, when they stand before a word beginning with a vowel, or at the end of a clause, regularly add a *υ* at the end. This *υ* is called *υ movable*: thus *πέμπουσι τὸν ἄνδρα* *they send the man*, but *πέμπουσιν ἄνδρα* *they send a man*; *εἶδε τὴν θάλατταν* *he saw the sea*, but *εἶδεν ὄψιν* *he saw a vision*.

**46.** The adverb *οὐ* before a vowel with the smooth breathing becomes *οὐκ*: thus *οὐκ εἶδον* *did not see*. Before a vowel with the rough breathing it becomes *οὐχ* (cf. § 44, 4): so *οὐχ εἰλόμην* *did not choose*.

**47.** The preposition *ἐξ* *out of* appears as *ἐξ* before words beginning with a vowel, and *ἐκ* before words beginning with a consonant: thus *ἐξ ἄστεως* *from town*, but *ἐκ τῆς πόλεως* *from the city*.

**44 a.** Final *αι* in the verb endings *-μαι, -σαι, -ται, -σθαι*, are occasionally elided in Homer; so also final *οι* in *μοί* and *σοί*.

**44, 2 a.** Rarely Homer elides *-ι* in the dative singular of the third declension; oftener in the dative plural.

**44, 4 a.** Herodotus retains the smooth mute: *ἀπ' ὧν, καθ-ίημι*.

## FINAL CONSONANTS

**48.** The only consonants allowed to stand at the end of a Greek word are  $\nu$ ,  $\rho$ , and  $\varsigma$ .

NOTE.—Observe that words ending in  $\psi$  (=  $\pi\varsigma$ ) or  $\xi$  (=  $\kappa\varsigma$ ) do not violate this rule.

## SYLLABLES

**49.** In Greek, as in Latin, each single vowel or diphthong makes a separate syllable. For example, *ὕγίεια* has four syllables.

**50.** In dividing a word into syllables a single consonant or any combination of consonants that can begin a word is customarily written with the following vowel: thus *ἰ-κα-νός* *suitable*, *ᾔ-ψο-μαι* *shall see*, *ῥά-βδος* *wand*, *κά-μνω* *labor*.

Other combinations of consonants are divided: thus *ἵπ-πος* *horse*, *ἐλ-πίς* *hope*.

**51.** The last syllable of a word is called the Ultima, the next to the last the Penult, and the one before the penult the Antepenult.

## QUANTITY OF SYLLABLES

**52.** A syllable is long by Nature when it has a long vowel or a diphthong. Thus, in *κρί-νοί-μην* all the syllables are long.

**53.** A syllable is long by Position (or Convention) when its vowel is followed by two consonants or a double con-

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**52 a. Epic Shortening, or Half Elision.**—In Homer a diphthong or a long vowel at the end of a word is usually treated as a short syllable before a vowel at the beginning of the next word: thus *δέχθαι ἀποινα*, scanned — ∪ ∪ — ∪; *ἐγὼ οὐ*, scanned ∪ ∪ —.

sonant (§ 12, 3). Thus, in ὄρ-τυξ *quail* both syllables are long by position.

Of the two consonants one or both may be in the next word. Thus, in ἄλλος τόπος *another place* and ἄλλο στόμα *another mouth* the last syllable of the first word is long by position.

NOTE.—Observe, however, that the quantity of the *vowel* is not affected by position. The ε in λέξω is short, although the syllable in which it stands is long by “position.”

54. When a vowel naturally short is followed by a mute and a liquid (§ 12) the length of the syllable is Common,—that is, the syllable is used in verse either as long or short. Thus, in τέκνον *child*, τυφλός *blind*, τί χρή *what is to be done?* the first syllable is common.

NOTE.—The mute and the liquid must be in the same word; otherwise the syllable is long by position.

## ACCENT

55. The Greek accent consisted in a raising of the pitch of the accented syllable. It was not a *stress* accent like that of English.

53 a. In Homer even before a single liquid at the beginning of some words a syllable with a short vowel is long.

ἀπὸ μεγάροιο (◡ — ◡ ◡ — ◡) *from the hall*.

ὄρεϊ νιφόεντι (◡ ◡ — ◡ ◡ — ◡) *snowy mountain (dat.)*.

A good many of these instances are to be explained by the loss of another consonant. Thus νιφόεντι stands for \*(σ)νιφοεντι (cf. § 22 a).<sup>1</sup>

b. In Homer one of the consonants that make the preceding syllable long may be the unwritten *vau* (Ϝ) (see § 2 a). So κακὸν ἔπος *evil word* = κακὸν Ϝέπος (◡ — ◡ ◡).

54 a. In Homer a mute and a liquid almost always make the preceding syllable long: thus τὰ πρῶτα (— — ◡) *the first*.



56. In Greek there are three kinds of accent, — the Acute (´), the Grave (`), and the Circumflex (ˆ); the last being made up of the acute and the grave.

1. Every syllable of a Greek word had an accent, but, as the grave accent is of such frequent occurrence (standing on every syllable which has not the acute or circumflex), it was not written except in the case mentioned under § 67.

2. The marks of accent were not used in early times. They were invented about 200 B.C. for the help of foreigners and of others who were studying the Greek language.

57. The marks of accent are written over the vowel of the accented syllable.

1. In case of a diphthong the accent stands over the second vowel, unless the second vowel is *ι* subscript: thus *αὐτοῖς*, *αὐτοῦς*; but *αὐτῷ* (cf. § 8, 2 and note).

2. When both breathing and accent belong to the same vowel, the acute or the grave accent is written after the breathing: thus *ὅλος whole*, *ὅς ἔσται who shall be*. But the circumflex accent is written above the breathing: thus *ἡγε was leading*.

3. When breathing and accent belong to a capital letter they are placed before it: thus *Ἕλλην Greek*, *Ἕλις Elis*, *Ἅιδης Hades* (cf. § 8, 1).

#### RULES FOR ACCENT

58. The circumflex accent can stand only on a syllable long by nature (§ 52); the acute may stand on a long or a short syllable.

59. The circumflex accent may stand only on one of the last two syllables of a word; the acute may stand only on one of the last three syllables.

60. Moreover, if the last syllable is long by nature (§ 52), the circumflex may stand only on the last syllable, and the acute only on one of the last two syllables.

61. A long penult followed by a short final syllable must, if it has a written accent, have the circumflex.

NOTE.—Some further special rules of accent will be given under Inflection, but the *position* of the accents on Greek words must, in general, be learned by observation.

62. Examples of accented words are :

Acute on the ultima	(called oxytone)	ὁδός.
“ “ “ penult	(called paroxytone)	ἄνθρώπων.
“ “ “ antepenult	(called proparoxytone)	ἄνθρωπος.
Circumflex on the ultima	(called perispomenon)	χωρῶν.
“ “ “ penult	(called properispomenon)	γλωττα.

63. The diphthongs *αι* and *οι* at the end of a word have the effect of short vowels on the accent, — except in the optative mood and in the adverb *οἴκοι*: thus *χῶραι* *lands*, *ἄνθρωποι* *men*; but *παιδεύοι*, optative of *παιδεύω* *educate*.

64. **Recessive Accent.** — A word is commonly said to have Recessive Accent when the written accent stands as far from the end of the word as the laws of accent (§§ 58–61) will allow. Thus, *ἐλύθην* *was loosed*, *ἔλυν* *was loosing*, *θέατρον* *theater*, have recessive accent.

#### ACCENT OF CONTRACTED SYLLABLES

65. When two syllables contract into one, in case either of the original syllables had a written accent (that is, the acute or the circumflex), the syllable resulting from the contraction retains a written accent; otherwise it

has the unwritten grave (§ 56, 1). Thus,  $\tau\bar{\iota}\acute{\mu}\acute{\alpha}\text{-}\epsilon\iota$  gives  $\tau\bar{\iota}\mu\grave{\alpha}$ , but  $\tau\bar{\iota}\mu\alpha\text{-}\epsilon$  gives  $\tau\bar{\iota}\mu\bar{\alpha}$ .

1. If the first of the two syllables originally had the acute, the acute combines with the unwritten grave (§ 56, 1) of the second syllable to form the circumflex. Thus,  $\tau\bar{\iota}\acute{\mu}\acute{\alpha}\text{-}\omega$  (i.e.  $\tau\bar{\iota}\mu\acute{\alpha}\text{-}\omega$ ) gives  $\tau\bar{\iota}\mu\omega$ .

2. But if the second of the two syllables had the acute, the syllable resulting from the contraction also has the acute (since it is plain that  $\text{´ ´}$  will not combine into  $\text{^}$ ). Thus,  $\acute{\epsilon}\sigma\tau\alpha\text{-}\acute{\omega}\varsigma$  (i.e.  $\acute{\epsilon}\sigma\tau\acute{\alpha}\text{-}\acute{\omega}\varsigma$ ) gives  $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma$ .

#### ACCENT OF ELIDED WORDS

66. In elision (§ 44) oxytone (§ 62) prepositions and conjunctions lose their written accent: thus  $\acute{\alpha}\lambda\lambda\text{' } \acute{\epsilon}\phi\eta$  but *he said*, for  $\acute{\alpha}\lambda\lambda\acute{\alpha} \acute{\epsilon}\phi\eta$ ; other words retain it, but on the preceding syllable: thus  $\acute{\epsilon}\pi\tau\text{' } \eta\sigma\alpha\nu$  *were seven*, for  $\acute{\epsilon}\pi\tau\acute{\alpha} \eta\sigma\alpha\nu$ .

NOTE.—In crasis (§ 43) the first of the two words loses its written accent.

#### CHANGE OF ACUTE TO GRAVE

67. Wherever a word having the acute accent on the last syllable is followed by another word in close connection, its acute changes to the grave: thus  $\pi\alpha\rho\acute{\alpha}$  *beside*,  $\tau\acute{\omicron}\nu$  *the*; but  $\pi\alpha\rho\grave{\alpha}$   $\tau\omicron\nu$   $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$  *to the side of the king*. (For  $\tau\acute{\iota}\varsigma$  see § 148, 1.)

68. **Anastrophe.**—A preposition of two syllables having the acute accent on the last syllable, when it follows the substantive with which it is used, or when it does the duty of a verb, shifts its written accent from the last

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68 a. In Homer (and lyric poetry)  $\acute{\epsilon}\nu$ ,  $\epsilon\iota\varsigma$ ,  $\acute{\epsilon}\xi$ , and  $\acute{\omega}\varsigma$ , if they follow the words they modify, take an acute accent: thus  $\kappa\alpha\kappa\acute{\omega}\nu \acute{\epsilon}\xi$  *from the base*,  $\theta\epsilon\acute{\omicron}\varsigma \acute{\omega}\varsigma$  *as a god*.

syllable to the first: thus *τούτων περί about this; πάρα, for πάρεστι, it is allowed.*

## PROCLITICS

**69.** A few words of one syllable attach themselves so closely to the following word that they lose their own written accent. They are called Proclitics (from *προκλίνω lean forward*). They are:

The forms *ὁ, ἡ, οἱ, αἱ*, of the article *the*;

The conjunctions *εἰ if, ὥς as*;

The prepositions *ἐν in, εἰς (ἐς) into, ἐξ (ἐκ, § 47) out of, ὥς to*;

The adverb *οὐ (οὐκ, οὐχ, § 46) not*.

1. When, however, a proclitic stands at the end of a sentence, or is followed by an enclitic (§ 70, 3), it receives a written accent. Thus *φῆς, ἢ οὐ; do you say yes or no? οὐ φημι I say no.*

## ENCLITICS

**70.** Some words of one or two syllables attach themselves so closely to the preceding word that they give up their own written accent. These words are called Enclitics (from *ἐγκλίνω lean upon*). They are:

The pronouns *μοῦ, μοί, μέ; σου, σοί, σέ; οὐ, οἶ, ἐ, and σφίσι.*  
See however § 139, 2;

The indefinite pronoun *τις, τὶ* in all its forms, and the indefinite adverbs *ποῦ, πῇ, ποῶ, ποθεν, ποτέ, πᾶ, πῶς*;

The present indicative of *εἰμί am* and *φημί say*, except the second persons singular, *εἶ, φῆς*. (For the accent of *ἐστί* see § 262, 1);

The particles *γέ, τέ, τοί, πέρ.*

1. If the word preceding an enclitic has the acute accent on either of the last two syllables, or the circumflex

on the last syllable, its accent remains unchanged : thus *ἀνὴρ τις* *a man*, *λόγων τινῶν* (§ 71, 4) *of some words*, *χωρῶν τινῶν* *of some lands*.

2. If the word preceding an enclitic has the acute accent on the antepenult, or the circumflex on the penult, it adds an acute accent on the last syllable : thus *ἄνθρωποι τινες* *some men*, *γλῶττά τις* *a tongue*.

3. A proclitic (§ 69) before an enclitic takes an acute accent : thus *εἴ τις* *if anybody*, *οὐ φασι* *they deny* (see § 69, 1).

4. If several enclitics follow each other, the last alone remains without written accent ; each of the others receives an acute accent from the following enclitic : thus *εἴ πού τις τινα* [*ἴδοι*] *if anybody [should see] anybody anywhere*.

**71. Accent of Enclitics Retained.**—Enclitics retain their own accent :

1. When they begin a sentence, as *εἰσὶν ἄνδρες* *there are men* ;
2. When they are emphatic, as *ἀλλὰ σὲ λέγω* *but you I mean* ;
3. When the vowel which would be affected by the enclitic has been elided (§ 44), as *ταῦτ' ἐστί*, for *ταῦτά ἐστι*, *this is* ;
4. When an enclitic of two syllables follows a word which has the acute accent on the penult, as *ἀνθρώπου τινός* *of a man*.

NOTE.—Some words are so frequently combined with an enclitic that the combination comes to be regarded as one word. Thus, *ὥστε* *so that* (*ὥς + τε*), *καίτοι* *although* (*καί + τοι*), *οὗτινος* *of whomsoever* (*οὗ + τινος*), are not exceptions to the rule of accent given in §§ 59 and 61.

## PUNCTUATION

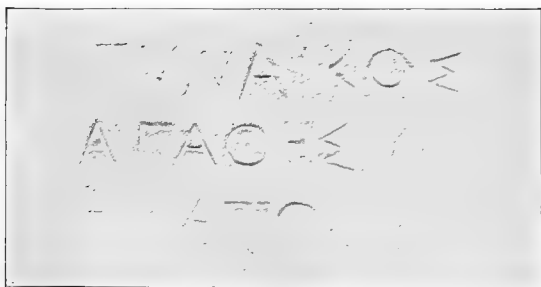
**72.** The Greek marks of punctuation are the period (.), colon (:), comma (,), and mark of interrogation (?).

The colon is a point above the line, and it takes the place of the English colon and semicolon.

NOTE. — The ancient Greeks seldom used any marks of punctuation, but wrote their words continuously. Thus ΕΔΟΞΕΝΤΗ ΒΟΥΛΗΚΑΙΤΩΙΔΗΜΩΙ = ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ *It was voted by the Senate and the People.*

## ANCIENT GREEK WRITING ON STONE

(Of the Fifth Century B.C.)



ΓΥΝΑΙΚΟΣ | ΑΓΑΘΗΣ ΜΝ | ΗΜΑΤΟΔΕ

γυναικὸς ἀγαθῆς μνῆμα τόδε  
*a good wife's monument (is) this.*

## INFLECTION

**73.** Inflection is a change in the form of a word to indicate its relation to other words.

1. In inflection a part of the word remains the same, and is called the Stem. Thus, the stem of *ἄνθρωπος* *man* is *ἄνθρωπο-*, and *-ς* is the ending of the nominative case; in *ἔ-λῦε* *he was loosing*, *λῦε-* is a stem of the present system, and *ἐ-* is a prefix denoting past time. (See also § 163.) Some words, in their inflection, show more than one form of stem.

2. The inflection of Nouns (Substantives and Adjectives) and Pronouns is called Declension; the inflection of Verbs is called Conjugation.

## NOUNS

### (SUBSTANTIVES AND ADJECTIVES)

**74. Gender, Number, and Case.** — There are in Greek  
Three **GENDERS** : Masculine, Feminine, and Neuter;  
Three **NUMBERS** : Singular, Dual, and Plural;  
Five **CASES** : Nominative, Genitive, Dative, Accusative,  
and Vocative.

**NOTE 1.** — The dual number refers to two objects. It has but two forms, one for the nominative, accusative, and vocative, the other for the genitive and dative.

**NOTE 2.** — The vocative in the plural is always like the nominative; in the singular it is often so.

**NOTE 3.** — Neuter words always have the nominative and vocative like the accusative; in the plural these cases always end in *-α* (at least before contraction).

**75. Declensions.** — There are in Greek three declensions of nouns, classed according to the endings of the stems. The First Declension has stems ending in *-ā*, the Second Declension has stems ending in *-o*. These two together are sometimes called the Vowel Declension. The Third Declension has mostly stems ending in a consonant (see § 93) and is called the Consonant Declension.

**76. Case Endings.** — The case endings of the vowel and the consonant declension have many points in common, as may be seen from the following table: —

	VOWEL DECLENSION			CONSONANT DECLENSION		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Sing. Nom.	-s	none	-ν	-s or none		none
Gen.	-ιο	-ς	-ιο	-ος		-ος
Dat.	ι		-ι	-ι		-ι
Acc.	-ν		-ν	-ν or -α		none
Voc.	none		-ν	none		none
Dual N.A.V.	none		none	-ε		-ε
G.D.	-ιν		-ιν	-οιν		-οιν
Plur. N.V.	-ι		-α	-ες		-α
Gen.	-ων		-ων	-ων		-ων
Dat.	-ισι, -ις		-ισι, -ις	-σι		-σι
Acc.	-νς		-α	-νς or -ας		-α

**76 a.** Homer sometimes uses also *-θεν* as an ending of the genitive singular: thus ἀπὸ Τροίηθεν *from Troy*, ἐξ Ἀλόθεν *out of the sea*.

**b.** For the dative plural of the consonant declension Homer uses also the ending *-εσσι*. (See § 99 a.)

**c. Epic Case Ending -φι(ν).** — Epic poetry has a peculiar case ending, *-φι(ν)*, which serves as genitive or dative either singular or plural: thus βίη-φι *with violence*, ἀπ' ὅχεσ-φι *from the car*, παρὰ ναῦ-φιν *beside the ships*.



**NOTE.—Locative Case.**—There are in Greek some relics of a Locative Case, confined mostly to names of places. The ending of the locative in the singular is *-ι* and in the plural *-σι*: thus Πύθοι at *Pytho* (*Delphi*), οἴκοι at *home*, Ἀργεῖ at *Argos*, Ἀθήνησι at *Athens*.

**77. Accent in Declension.**—1. The written accent of a noun, throughout its declension, remains on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent will allow: thus ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. plur. ἄνθρωποι, but gen. sing. ἀνθρώπου (§ 60), dat. plur. ἀνθρώποις; ὄνομα *name*, gen. sing. ὀνόματος (§ 59), gen. plur. ὀνομάτων (§ 60).

2. In the genitive and dative of all numbers a long final syllable, if it has written accent, has the circumflex: thus ποταμός *river*, dat. sing. ποταμῷ; πούς *foot*, gen. plur. ποδῶν.

## SUBSTANTIVES

### GENERAL RULES FOR GENDER

**78. 1. MASCULINE** are names of Males, of Winds, of Rivers, and of Months.

2. **FEMININE** are names of Females, and most names of Lands, Islands, Towns, Trees, and Abstract Ideas.

3. **NEUTER** are most Diminutives (§ 283) and most names of Fruits.

**NOTE.—Common Gender.**—Some names of beings may be used either as masculine or feminine, as occasion requires. Thus, παῖς *child* may be masculine or feminine, and may mean *boy* or *girl*.

**79.** It is customary to indicate the gender of Greek words by means of the article (§ 144): ὁ for masculine, ἡ for feminine, and τό for neuter.

## FIRST DECLENSION

(THE *-a* DECLENSION)

80. Words of the first declension are feminine or masculine. They have stems ending in *ā*. In many of the forms this *ā* is shortened or disguised.

## A. FEMININES

81. The feminines form two classes: (1) those ending in *-ā* or *-η*, and (2) those ending in short *-a*.

They are declined as follows:

FIRST CLASS			SECOND CLASS		
	ἡ χῶρᾱ <i>land</i> .	ἡ τιμή <i>honor</i> .	ἡ γέφυρα <i>bridge</i> .	ἡ γλῶττα <i>tongue</i> .	
	(stem χῶρᾱ-)	(stem τιμᾱ-)	(stem γεφύρᾱ-)	(stem γλωττᾱ-)	
	SINGULAR		SINGULAR		
Nom.	χῶρᾱ	τιμή	γέφυρα	γλῶττα	
Gen.	χῶρᾱς	τιμῆς	γεφύρας	γλωττης	
Dat.	χῶρᾳ	τιμῇ	γεφύρᾳ	γλωττῇ	
Acc.	χῶρᾱ-ν	τιμή-ν	γέφυρα-ν	γλῶττα-ν	
Voc.	χῶρᾱ	τιμή	γέφυρα	γλῶττα	
	DUAL		DUAL		
N.A.V.	χῶρᾱ	τιμά	γεφύρᾱ	γλωττᾱ	
G.D.	χῶραιν	τιμαῖν	γεφύραιν	γλωτταιν	
	PLURAL		PLURAL		
N.V.	χῶραι	τιμαί	γέφυραι	γλῶτται	
Gen.	χωρῶν	τιμῶν	γεφύρων	γλωττῶν	
Dat.	χώρας	τιμαῖς	γεφύραις	γλωτταις	
Acc.	χώρας	τιμάς	γεφύρας	γλωττάς	

Other examples of the first class are: *ἡμέρᾱ day* (gen. sing. *ἡμέρᾱς*, nom. plur. *ἡμέραι*), *σκιά shadow* (gen. sing. *σκιᾱς*, nom. plur. *σκιαί*), *πύλη gate* (gen. sing. *πύλης*, nom. plur. *πύλαι*), *γνώμη judgment* (gen. sing. *γνώμης*, nom. plur. *γνώμαι*).

Other examples of the second class are: *μοῖρα fate* (gen. sing. *μοίρᾱς*, nom. plur. *μοῖραι*), *δόξα opinion* (gen. sing. *δόξης*, nom. plur. *δόξαι*), *τράπεζα table* (gen. sing. *τραπέζης*, nom. plur. *τράπεζαι*).

82. Observe that the second class has short *-a* in the final syllable of three cases of the singular—nominative, accusative, and vocative. The first class, on the other hand, has a long vowel (*ā* or *η*) in the final syllable throughout the singular.

83. All words of the first class originally ended in *-ā*. This *ā* is retained if immediately preceded by *ε*, *ι*, or *ρ* (cf. § 15); thus *γενεᾶ*, *σοφίᾳ*, *χώρᾱ*. Otherwise it is changed to *η* throughout the singular: thus *τιμῇ* (formerly *τιμᾶ*).

1. In the genitive and dative singular of words of the second class, the use of *ā* or *η* is determined by the same rule: thus *γεφύρᾱς* (because *ρ* precedes the *ā*), but *γλώττης*.

84. The Genitive Plural of the first declension always has the circumflex accent on the last syllable, because *-ōν* is contracted from *-āων* (originally *\*-āσων*; cf. § 37, and the Latin ending *-arum* in *stellarum*): thus *χωρῶν* for *χωράων*.

NOTE. — In the accusative plural *-ας* is for *-āνς* (§ 34).

83 a. In Ionic long *ā* of the singular of the first declension is always changed to *η*: e.g., *χώρη*, *γενεή*, *σοφίη*, *μοίρης*, for Attic *χώρᾱ*, *γενεᾶ*, *σοφίᾳ*, *μοίρᾱς* (see § 15 a).

84 a. In the genitive plural Homer has the older form *-άων* (*πυλάων*) and rarely the Ionic *-έων* (*πυλέων*). Cf. § 17.

b. In the dative plural Ionic has *-ησι* (*γλώσσησι*); Homer uses also, though rarely, *-ης* (*πέτρης* to *rocks*).

## B. MASCULINES

85. The masculines have the case ending *-ς* in the nominative singular. They are declined as follows:

	ὁ νεᾶνιάς <i>young man.</i> (stem νεᾶνιά-)	ὁ πολίτης <i>citizen.</i> (stem πολῖτᾱ-)	ὁ Ἀτρείδης <i>son of Atreus.</i> (stem Ἀτρείδᾱ-)
	SINGULAR		
Nom.	νεᾶνιά-ς	πολίτῃ-ς	Ἀτρείδης
Gen.	νεᾶνίου	πολίτου	Ἀτρείδου
Dat.	νεᾶνιᾷ	πολίτῃ	Ἀτρείδῃ
Acc.	νεᾶνιά-ν	πολίτῃ-ν	Ἀτρείδῃ-ν
Voc.	νεᾶνιᾶ	πολίτα	Ἀτρείδη
	DUAL		
N.A.V.	νεᾶνιᾶ	πολίτᾱ	Ἀτρείδᾱ
G.D.	νεᾶνιαιν	πολίταιν	Ἀτρείδαιν
	PLURAL		
N.V.	νεᾶνιαι	πολίται	Ἀτρείδαι
Gen.	νεᾶνιῶν	πολίτῶν	Ἀτρείδῶν
Dat.	νεᾶνιαις	πολίταις	Ἀτρείδαις
Acc.	νεᾶνιάς	πολίτᾱς	Ἀτρείδᾱς

Other examples for declension are *ταμίᾱς* *steward* (like νεᾶνιάς), *στρατιώτης* *soldier* (like πολίτης), *κριτής* *judge* (gen. sing. κριτοῦ, voc. κριτά, nom. plur. κριταί), *Κρονίδης* *son of Kronos* (like Ἀτρείδης, but nom. plur. Κρονίδαι).

86. In the last syllable of the singular *ᾱ* is retained after *ε*, *ι*, and *ρ* (§ 15); otherwise it changes to *η*. Compare § 83.

87. The vocative singular of words in *-ης*, like Ἀτρείδης, ends in *-η*; but all words in *-της*, and compound nouns

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85 a. In some masculine words Homer has *-τα* for *-της*, e.g. ἵππότης = *horseman* (cf. Latin *poeta*, Greek *ποιητής*).

and names of nationality in *-ης* have short *-a* in the vocative: thus *πολίτα*, voc. of *πολίτης* *citizen*; *σίτοπῶλα*, voc. of *σίτοπώλης* *grain-seller*; *Πέρσα*, voc. of *Πέρσης* *Persian*.

NOTE.—The ending *-ou* of the genitive singular is borrowed bodily from the second declension (cf. § 87 a).

**88.** In some words *-ea* (or *-aa*) is contracted to *-ā* or *-η*. All cases then have the circumflex (§ 65, 1). Such words are declined as follows:

ἡ μινᾶ *mina*.                      ἡ γῆ *land*.                      ὁ Ἑρμῆς *Hermes*.  
(stem μινᾶ- for μινᾶᾱ-) (stem γῆ- for γῆᾱ or γαᾱ-) (stem Ἑρμη- for Ἑρμεᾱ-)

## SINGULAR

Nom.	μινᾶ	γῆ	Ἑρμῆς
Gen.	μινᾶς	γῆς	Ἑρμοῦ
Dat.	μινῇ	γῇ	Ἑρμῇ
Acc.	μινᾶ-ν	γῆ-ν	Ἑρμῆ-ν
Voc.	μινᾶ	γῆ	Ἑρμῆ

## DUAL

N.A.V.	μινᾶ	γᾶ	Ἑρμᾶ
G.D.	μιναιν	γαῖν	Ἑρμαιν

## PLURAL

N.V.	μιναι	γαῖ	Ἑρμαι
Gen.	μινῶν	γῶν	Ἑρμῶν
Dat.	μιναις	γαῖς	Ἑρμαῖς
Acc.	μινᾶς	γᾶς	Ἑρμᾶς

So also is declined *Boppâs* (for *Bopéās* with irregular *-pp-*) *north wind*, in the singular only.

**87 a.** In the genitive singular masculine, Homer has the earlier (and proper) form *-āo* (*Ἀρτεῖδᾶο*), and sometimes the Ionic form *Ἀρτεῖδεω*, the accent remaining as in the original form (see § 17).

**88 a.** The Ionic generally has the uncontracted forms; thus *Βορέης*, Ἑρμέῃ for Attic *Boppâs*, Ἑρμῇ.

## SECOND DECLENSION

89. Words of the Second Declension are nearly all masculine or neuter. The few feminines are declined like the masculines. The stems end in *ο*.

The nominative singular of masculines and feminines ends in *-ος*. The nominative, vocative, and accusative of neuters are alike, and they end in the singular in *-ον*, and in the plural in *-α*.

90. Words of the second declension are inflected as follows :

ὁ λόγος *word*.    ὁ (or ἡ) ἄνθρωπος *man*.    ἡ ὁδός *road*.    τὸ δῶρον *gift*.  
(stem λογο-)    (stem ἄνθρωπο-)    (stem ὁδο-)    (stem δωρο-)

## SINGULAR

Nom.	λόγο-ς	ἄνθρωπο-ς	ὁδό-ς	δῶρο-ν
Gen.	λόγου	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	λόγῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
Acc.	λόγο-ν	ἄνθρωπο-ν	ὁδό-ν	δῶρο-ν
Voc.	λόγε	ἄνθρωπε	ὁδέ	δῶρο-ν

## DUAL

N.A.V.	λόγω	ἀνθρώπω	ὁδῶ	δώρω
G.D.	λόγοιν	ἀνθρώποιν	ὁδοῖν	δώροιν

## PLURAL

N.V.	λόγοι	ἄνθρωποι	ὁδοί	δῶρα
Gen.	λόγων	ἀνθρώπων	ὁδῶν	δώρων
Dat.	λόγοις	ἀνθρώποις	ὁδοῖς	δώροις
Acc.	λόγους	ἀνθρώπους	ὁδοὺς	δῶρα

90 a. In the genitive singular Homer has *-οιο*, *-οο* (rarely), and *-ον*: thus *πολέμοιο*, *πολέμοο*, *πολέμον* of *war*.

b. In the genitive and dative dual Homer has *-οιν* for Attic *οιν*: thus *ἵπποιν*, from *ἵππος* *horse*.

c. In the dative plural Homer usually has *-οισι*; Herodotus always has it: thus *ἀνθρώποισι* *to men*.

So also are declined νόμος *law* (gen. sing. νόμου, nom. plur. νόμοι), κίνδυνος *danger*, ταῦρος *bull* (nom. plur. ταῦροι), ποταμός *river*, στρατηγός *general*, νῆσος (fem.) *island*, μέτρον *measure*, ἱμάτιον *cloak*.

# CONTRACT SUBSTANTIVES OF THE SECOND DECLENSION

91. Words which have stems ending in -οο and -εο undergo contraction in accordance with the rules given in §§ 18 and 19. They are thus declined :

	ὁ νοῦς <i>mind</i> . (stem νοο-)	ὁ περίπλους <i>voyage around</i> , <i>circumnavigation</i> . (stem περιπλοο-)	τὸ ὀστοῦν <i>bone</i> . (stem ὀστέο-)
	SINGULAR		
Nom.	νοῦ-ς (νόο-ς)	περίπλου-ς (περίπλοο-ς)	ὀστοῦ-ν (ὀστέο-ν)
Gen.	νοῦ (νόου)	περίπλου (περιπλόου)	ὀστοῦ (ὀστέου)
Dat.	νόῳ (νόῳ)	περίπλῳ (περιπλόῳ)	ὀστέῳ (ὀστέῳ)
Acc.	νοῦ-ν (νόο-ν)	περίπλου-ν (περίπλοο-ν)	ὀστοῦ-ν (ὀστέο-ν)
Voc.	νοῦ (νόε)	περίπλου (περίπλοε)	ὀστοῦ-ν (ὀστέο-ν)
	DUAL		
N.A.V.	νόῳ (νόῳ)	περίπλῳ (περιπλόῳ)	ὀστέῳ (ὀστέῳ)
G.D.	νόοιν (νόοιν)	περίπλοιν (περιπλόοιν)	ὀστοῖν (ὀστέοιν)
	PLURAL		
N.V.	νοῖ (νόοι)	περίπλοι (περίπλοοι)	ὀστά (ὀστέα)
Gen.	νόων (νόων)	περίπλων (περιπλόων)	ὀστέων (ὀστέων)
Dat.	νόοις (νόοις)	περίπλοισ (περιπλόοις)	ὀστοῖς (ὀστέοις)
Acc.	νοῦς (νόους)	περίπλους (περιπλόους)	ὀστά (ὀστέα)

So also are declined ὁ ῥοῦς (ῥόος) *stream*, τὸ κανοῦν (κάνεον, cf. § 118, 3) *basket*.

1. Observe that the contraction of ὀστά is contrary to the rule of § 18, 6.

2. Observe that the nominative dual, if it has written accent on the last syllable, has the acute (contrary to § 65, 1): thus νόῳ (irregularly from νόῳ).

3. Observe that contracted compounds have recessive accent (§ 64) in spite of the contraction: thus *περίπλω* (for *περιπλόω*), *εὔνοι* (for *εὔνοοι*) *kindly disposed*. But the written accent almost never goes back of the syllable on which it stood in the nominative singular (§ 77): thus *περίπλοι* (not *πέριπλοι*).

## STEMS IN -ω-

## ATTIC SECOND DECLENSION

92. To the second declension belong also a few words whose stems end in ω. They are thus declined:

ὁ νεώς *temple*. (stem νεω-)

SINGULAR		DUAL	PLURAL	
Nom.	νεώ-s		Nom.	νεῶ
Gen.	νεώ	N.A.V.	Gen.	νεών
Dat.	νεῶ	G.D.	Dat.	νεῶς
Acc.	νεώ-ν		Acc.	νεώς
Voc.	νεώς		Voc.	νεῶ

So also *λεώς people*, *κάλως cable*.

1. Observe that the genitive and dative, when they have written accent on the last syllable, take the acute, contrary to § 77, 2.

2. Many of these words were produced by an interchange of quantity (§ 17), *āo* becoming *εω*: thus *λεώς* from *λαῶς*. In such words the long vowel at the end does not affect the position of the accent (cf. § 60): thus *Μενέλεως Menelaus* (from *Μενέλαος*).

3. Some words have no *ν* in the accusative singular. Thus *λαγώς hare* has acc. sing. *λαγώ* and *λαγών*; *ἔως dawn* has only *ἔω*.

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92 a. This form of declension is confined almost wholly to Attic. In Ionic most of these words follow the ordinary second declension. So, for Attic *λεώς*, *νεώς*, *κάλως*, *λαγώς*, Ionic has *λαῶς*, *νηός*, *κάλος*, *λαγωός* or *λαγός*.



## THIRD DECLENSION

**93.** Words of the Third (or Consonant) Declension have stems ending in a consonant, or in a vowel ( $\iota$  or  $\upsilon$ ) which may sometimes be sounded as a consonant. A few stems appear to end in  $o$  (but see §§ 112, 113).

1. The stem of words of this declension may usually be found by dropping the ending  $-os$  of the genitive singular.

**94. Gender.** — The gender of words of the third declension must usually be learned by observation, but a few general rules may be given.

1. Stems ending in a labial or a palatal mute are never neuter.

2. **MASCULINE** are stems ending in  $\epsilon\nu$ ,  $\nu\tau$ ,  $\eta\tau$  (except those in  $-\tau\eta\tau-$ ),  $\omega\tau$ , and  $\rho$  (except those in  $-ap-$ ).

3. **FEMININE** are stems ending in  $\tau\eta\tau$ ,  $\delta$ ,  $\theta$ ,  $\iota$  (with nom. in  $-is$ ), and  $\upsilon$  (with nom. in  $-us$ ).

4. **NEUTER** are stems ending in  $ap$ ,  $as$ ,  $at$ ,  $es$  (with nom. in  $-os$ ), and  $\upsilon$  (with nom. in  $-u$ ).

## FORMATION OF CASES

**95. Neuters.** — Neuter words of the third declension regularly have the nominative, accusative, and vocative singular like the simple stem. A final  $\tau$  is dropped (§ 48): thus  $\sigma\hat{\omega}\mu a$  (stem  $\sigma\omega\mu a\tau$ ) *body*.

**96. Masculine and Feminine Nominative Singular.** — Most masculine and feminine words of the third declension form the nominative by adding  $-s$  to the stem. For the euphonic change which may follow, see §§ 28–30, 34: thus  $\kappa\lambda\hat{\iota}\mu a\xi$  (for  $*\kappa\lambda\iota\mu a\kappa-s$ ) *ladder* (cf. Latin *dux*, *ducis*).

1. But stems in  $-\nu-$ ,  $-\rho-$ ,  $-\sigma-$ , and  $-\omicron\nu\tau-$  regularly have in the nominative only the simple stem with a long vowel

(§ 13): thus λιμήν (λιμεν-) *harbor*, ῥήτωρ (ῥητορ-) *orator*, Σωκράτης (Σωκρατεσ-) *Socrates*, λέων (λεοντ-) *lion* (§ 48).

NOTE.—Some of these words retain the long vowel of the nominative throughout their declension: thus Ἑλλήν *Greek*, gen. Ἑλληνος, etc.; χειμῶν *winter*, gen. χειμῶνος, etc.

**97. Accusative Singular.**—The accusative singular of masculine and feminine words adds *-α* to consonant stems and *-ν* to vowel stems: thus ποῦς *foot* (stem ποδ-), accus. sing. πόδ-α; but πόλις *city* (stem πολι-), accus. sing. πόλιν. (Cf. § 14, 2 note.)

1. But stems of more than one syllable ending in *ιτ* or *ιδ*, without written accent on the last syllable, almost always drop the final mute and take the ending *ν*: thus ἔρις *strife* (stem ἐριδ-), accus. sing. ἔριν.

**98. Vocative Singular.**—The vocative singular is regularly the mere stem: thus δαίμων *divinity*, voc. δαίμον (stem δαιμον-); γέρον *old man*, voc. γέρον (stem γεροντ-, see § 48).

1. But masculine and feminine words which form their nominative singular without *ς* (§ 96, 1), when they have written accent on the last syllable, and *all other mute stems* (except those in *-ιδ*-), use the nominative singular as vocative: thus ποιμήν (stem ποιμεν-) *shepherd*, voc. ποιμήν; φύλαξ (stem φυλακ-) *watchman*, voc. φύλαξ (but ἐλπὶς (stem ἐλπιδ-), voc. ἐλπί).

**99. Dative Plural.**—When *ν* alone is dropped before the ending *-σι* of the dative plural (§ 34), the preceding

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**99 a.** In the dative plural Homer has *-σι(ν)* and *-εσσι(ν)*, sometimes *-σσι(ν)* after vowels. Thus he has ποσσί (\*ποδ-σι), ποσί, and πῶδεσσι *with feet*, νέκυ-σσι *to corpses*. Very rarely we find *-εσι*: χεῖρ-εσι *with hands*.

**b.** In the genitive and dative dual Homer has *-οιν* for Attic *-οιν*. Thus ποδοῖν *of or with two feet*.

vowel remains unchanged, contrary to § 34: thus ποιμέσι *to shepherds*, for \*ποιμεν-σι; δαίμοσι *to divinities*, for \*δαιμον-σι.

1. But when ντ is dropped, the preceding vowel is lengthened: thus λέουσι *to lions*, for \*λεοντ-σι; πᾶσι *to all*, for \*παντ-σι.

**100. Special Rule of Accent.**—Words with stems of one syllable in the third declension regularly have the written accent on the last syllable of the genitive and dative of all numbers. If the last syllable is long, it receives the circumflex (§ 77, 2): thus πούς *foot*, gen. sing. ποδός, gen. plur. ποδῶν, dat. plur. ποσί.

NOTE.—For exceptions see δᾶς (§ 115, 5), δμῶς (§ 115, 7), οὔς (§ 115, 18), παῖς (§ 115, 19), πᾶς (§ 125, 2), Τρώς (§ 115, 23), and ὦν (§ 129, 3).

## CONSONANT STEMS

**101. Labial and Palatal Stems.**—Stems ending in a labial or palatal mute are thus declined:

	ὁ φύλαξ <i>watchman.</i> (stem φυλακ-)	ἡ φάλαγξ <i>phalanx.</i> (stem φαλαγγ-)	ἡ θρίξ <i>hair.</i> (stem τριχ-)	ὁ κλώψ <i>thief.</i> (stem κλωπ-)	ἡ φλέψ <i>vein.</i> (stem φλεβ-)
SINGULAR					
Nom.	φύλαξ	φάλαγξ	θρίξ	κλώψ	φλέψ
Gen.	φύλακ-ος	φάλαγγ-ος	τριχ-ός	κλωπ-ός	φλεβ-ός
Dat.	φύλακ-ι	φάλαγγ-ι	τριχ-ί	κλωπ-ί	φλεβ-ί
Acc.	φύλακ-α	φάλαγγ-α	τρίχ-α	κλώπ-α	φλέβ-α
Voc.	φύλαξ	φάλαγξ	θρίξ	κλώψ	φλέψ
DUAL					
N.A.V.	φύλακ-ε	φάλαγγ-ε	τρίχ-ε	κλώπ-ε	φλέβ-ε
G.D.	φυλάκ-οιν	φαλάγγ-οιν	τριχ-οῖν	κλωπ-οῖν	φλεβ-οῖν
PLURAL					
N.V.	φύλακ-ες	φάλαγγ-ες	τρίχ-ες	κλώπ-ες	φλέβ-ες
Gen.	φυλάκ-ων	φαλάγγ-ων	τριχ-ῶν	κλωπ-ῶν	φλεβ-ῶν
Dat.	φύλαξι	φάλαγγι	θρίξι	κλωψί	φλεψί
Acc.	φύλακ-ας	φάλαγγ-ας	τρίχ-ας	κλώπ-ας	φλέβ-ας

So also are declined ὁ Αἰθίοψ (stem Αἰθιοπ-) *Aethiopian*, ὁ χάλυψ (stem χαλυβ-) *steel*, ἡ κλίμαξ (stem κλιμακ-) *ladder*, ἡ μάστιξ (stem μαστιγ-) *whip*, ὁ ὄνυξ (stem ὀνυχ-) *claw*.

1. For the ξ and ψ in the nominative singular and dative plural see §§ 28 and 29. For the vocative singular see § 98, 1. For the change of θ to τ in θρίξ see § 41.

**102. Lingual Stems.**—Stems ending in a lingual mute are thus declined :

MASCULINE AND FEMININE

ὁ θής	ἡ ἐλπίς	ἡ ἔρις	ἡ νύξ	ὁ γέρων
<i>serf.</i>	<i>hope.</i>	<i>strife.</i>	<i>night.</i>	<i>old man.</i>
(stem θητ-)	(stem ἐλπιδ-)	(stem ἐριδ-)	(stem νυκτ-)	(stem γεροντ-)

SINGULAR

Nom.	θής	ἐλπίς	ἔρις	νύξ	γέρων
Gen.	θητ-ός	ἐλπίδ-ος	ἐριδ-ος	νυκτ-ός	γέροντ-ος
Dat.	θητ-ί	ἐλπίδ-ι	ἐριδ-ι	νυκτ-ί	γέροντ-ι
Acc.	θητ-α	ἐλπίδ-α	ἔριν	νύκτ-α	γέροντ-α
Voc.	θής	ἐλπί	ἔρι	νύξ	γέρον

DUAL

N.A.V.	θητ-ε	ἐλπίδ-ε	ἐριδ-ε	νύκτ-ε	γέροντ-ε
G.D.	θητ-οῖν	ἐλπίδ-οιν	ἐριδ-οιν	νυκτ-οῖν	γερόντ-οιν

PLURAL

N.V.	θητ-ες	ἐλπίδ-ες	ἐριδ-ες	νύκτ-ες	γέροντ-ες
Gen.	θητ-ῶν	ἐλπίδ-ων	ἐριδ-ων	νυκτ-ῶν	γερόντ-ων
Dat.	θησί	ἐλπίσι	ἐρισι	νυξί	γέρουσι
Acc.	θητ-ας	ἐλπίδ-ας	ἐριδας	νύκτ-ας	γέροντ-ας

So also are declined ὁ ἔρως (stem ἐρωτ-) *love*, ἡ ἐσθής (stem ἐσθητ-, gen. sing. ἐσθητός) *clothing*, ἡ λαμπάς (stem λαμπαδ-, gen. sing. λαμπάδος) *torch*, ἡ χάρις (stem χαριτ-)

**102 a.** In Ionic a few stems in -ωτ- have forms without τ (cf. § 103, 2 a). Thus χρώς *skin*, gen. sing. χροός, dat. χροῖ, acc. χροά ; ἰδρώς *sweat*, dat. sing. ἰδρῶ.

*favor*, ὁ γίγας (stem γιγαντ-) *giant*, ὁ λέων (stem λεοντ-) *lion*, ὁ ὀδούς (stem ὀδοντ-, gen. sing. ὀδόντος) *tooth* (the nominative singular is formed contrary to § 96, 1).

1. For the dropping of τ (and ντ), δ, or θ before σ in the nominative singular and dative plural see § 30. For the dative plural of stems in -ντ- (like γέρουσι) see § 99, 1. For the vocative singular see § 98, 1. For the accusative singular of stems in -ιτ- and -ιδ- (χάριν, ἔριν) see § 97, 1.

## 103.

## NEUTER

τὸ σῶμα *body* (stem σωματ-)

SINGULAR		DUAL		PLURAL	
Nom.	σῶμα			Nom.	σώματ-α
Gen.	σώματ-ος	N.A.V.	σώματ-ε	Gen.	σωμάτων
Dat.	σώματ-ι	G.D.	σωμάτων	Dat.	σώμασι
Acc.	σῶμα			Acc.	σώματ-α
Voc.	σῶμα			Voc.	σώματ-α

So also are declined στόμα (stem στοματ-) *mouth*, ὄνομα (stem ὀνοματ-) *name*, μέλι (stem μελιτ-) *honey*, γάλα (stem γαλακτ-) *milk* (§ 48).

1. A few words form their nominative from a stem in -ρ- (§ 73, 1): thus ἥπαρ (gen. sing. ἥπατ-ος) *liver*, ἡμαρ (gen. sing. ἡματ-ος) *day* (poetic).

2. Four words, πέρας, πέρατος, *end*; τέρας, τέρατος, *prodigy*; κέρας, κέρατος, *horn*; φῶς (contracted from φάος), φωτός, *light*, form their nominatives singular from a stem ending in σ (§ 73, 1). (For the full declension of κέρας see § 115, 10.)

103, 2 a. In Ionic κέρας and τέρας have no forms with τ. Thus, Homer has dat. sing. κέραι, nom. plur. κέρᾱ, gen. plur. κεράων, dat. plur. κέρασι and κεράεσσι. Herodotus changes α to ε before a vowel (cf. § 106 c), but does not contract: thus τέρεος, κέρεϊ, κέρεα, κερέων. Of φῶς *light* Homer uses only the uncontracted form φάος (sometimes wrongly written φῶς), dat. φάει, plur. φάεα.

**104. Liquid Stems.** — Stems ending in a liquid are thus declined :

	ὁ λιμήν <i>harbor.</i> (stem λιμεν-)	ὁ δαίμων <i>divinity.</i> (stem δαιμον-)	ὁ ἀγών <i>contest.</i> (stem ἀγων-)	ὁ ῥήτωρ <i>orator.</i> (stem ῥητορ-)
SINGULAR				
Nom.	λιμήν	δαίμων	ἀγών	ῥήτωρ
Gen.	λιμέν-ος	δαίμον-ος	ἀγών-ος	ῥήτορ-ος
Dat.	λιμέν-ι	δαίμον-ι	ἀγών-ι	ῥήτορ-ι
Acc.	λιμέν-α	δαίμον-α	ἀγών-α	ῥήτορ-α
Voc.	λιμήν	δαῖμον	ἀγών	ῥήτορ
DUAL				
N.A.V.	λιμέν-ε	δαίμον-ε	ἀγών-ε	ῥήτορ-ε
G.D.	λιμέν-οιν	δαίμόν-οιν	ἀγών-οιν	ῥητόρ-οιν
PLURAL				
N.V.	λιμέν-ες	δαίμον-ες	ἀγών-ες	ῥήτορ-ες
Gen.	λιμέν-ων	δαίμόν-ων	ἀγών-ων	ῥητόρ-ων
Dat.	λιμέσι	δαίμοσι	ἀγώσι	ῥήτορσι
Acc.	λιμέν-ας	δαίμον-ας	ἀγών-ας	ῥήτορ-ας

So also are declined ὁ μῆν (stem μην-) *month*, ὁ αἰών (stem αἰων-) *age*, ὁ κρατήρ (stem κρατηρ-) *mixing bowl*, ὁ φῶρ (stem φωρ-) *thief*, ὁ θήρ (stem θηρ-) *wild beast*.

1. For the dative plural see § 99.

NOTE. — In the vocative singular three words, σωτήρ *savior*, Ἀπόλλων *Apollo*, and Ποσειδῶν *Poseidon*, have a short vowel (§ 13) in the last syllable of the stem (contrary to § 98, 1) and throw the written accent back upon the first syllable: thus σῶτερ, Ἀπολλον, Πόσειδον (cf. § 105, 2).

**105.** Five substantives of the third declension with stems ending in ρ show in their inflection two forms of the stem, one with ε, and the other with no vowel (or with α). See §§ 14 and 73, 1.

These are: πατήρ *father*, μήτηρ *mother*, θυγάτηρ *daughter*, γαστήρ *belly*, ἀνήρ *man*. In ἀνήρ, a δ is developed

between the *ν* and *ρ* whenever they come together. These words are thus declined :

	ὁ πατήρ <i>father.</i> (stem πατερ- or πατρ-)	ἡ μήτηρ <i>mother.</i> (stem μητερ- or μητρ-)	ἡ θυγάτηρ <i>daughter.</i> (stem θυγατερ- or θυγατρ-)	ὁ ἀνὴρ <i>man.</i> (stem ἀνερ- or ἀν(δ)ρ-)
SINGULAR				
Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρ-α
Voc.	πάτερ	μήτερ	θύγατερ	ἄνερ
DUAL				
N.A.V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρ-ε
G.D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οῖν
PLURAL				
N.V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρ-ας

Like *πατήρ* is declined *γαστήρ belly*. (See also § 115, 2.)

1. Observe that in the genitive and dative the shorter forms take their written accent on the last syllable, after the analogy of stems of one syllable (§ 100): thus *πατρός*, *ἀνδρῶν* (but *πατέρων*, *ἀνδράσι*).

2. Observe that the vocative singular of these words has recessive accent (cf. § 104, note).

3. For the *α* in the dative plural see § 14, 1.

**106. Stems in -σ-.** — Stems ending in *σ* lose their final *σ* whenever it comes between two vowels (§ 37) and the vowels thus brought together usually contract.

**105 a.** In Homer the form of the stem with *ε* is more frequently used than in Attic: thus *πατέρος*, *πατέρι*; *ἄνερα*, *ἄνερες*, etc. (Attic *πατρός*, etc.). In *θυγάτηρ*, however, we sometimes find *θύγατρα*, *θύγατρες*, and always *θυγατρῶν*. From *ἀνὴρ* he has in the dative plural both *ἀνδράσι* and *ἀνδρεσσι*.

Such stems are thus inflected :

. NEUTER		
	τὸ γένος <i>race</i> . (stem γενοσ-, γενεσ-)	τὸ γέρας <i>prize</i> . (stem γερασ-)
SINGULAR		
Nom.	γένος	γέρας
Gen.	γένους (*γενεσ-ος, γένε-ος)	γέρως (*γερασ-ος, γέρα-ος)
Dat.	γένει (*γενεσ-ι, γένε-ι)	γέρα (*γερασ-ι, γέρα-ι)
Acc.	γένος	γέρας
Voc.	γένος	γέρας
DUAL		
N.A.V.	γένει (*γενεσ-ε, γένε-ε)	
G.D.	γενοῖν (*γενεσ-οιν, γενέ-οιν)	
PLURAL		
N.V.	γένη (*γενεσ-α, γένε-α)	γέρα (*γερασ-α, γέρα-α)
Gen.	{ γενέων (*γενεσ-ων) γενῶν	γερῶν (*γερασ-ων, γερά-ων)
Dat.	γένεσι ( γένεσ-σι)	γέρασι ( γέρασ-σι)
Acc.	γένη (*γενεσ-α, γένε-α)	γέρα (*γερασ-α, γέρα-α)

So also are declined τὸ τεῖχος *wall*, τὸ ἄνθος *flower*; τὸ ἔτος *year*, τὸ γῆρας *old age*, τὸ κέρας *horn, wing* (with other forms from a stem κερατ-; see § 115, 10).

1. Observe that neuters ending in -ος form their nominative, accusative, and vocative singular from the stem in -οσ-. (See §§ 14 and 73, 1.)

106 a. Homer and Herodotus regularly have the uncontracted forms. Thus, *θάραος* of *courage*, *θάραει* with *courage*. The accusative plural κλέα, which sometimes occurs in Homer, is probably for κλέε\*.

b. In the dative plural Homer has three different forms: thus βελέεσσι (for \*βελεσ-εσσι, § 76 b), βέλεσ-σι, and βέλεσι (§ 35) from βέλος *missile*.

c. In Homer and Herodotus words with stems in -ασ- are usually uncontracted: thus γῆρας of *old age*. A few words have ε instead of α in the stem, except in the nominative: thus οὔδας *ground*, gen. sing. οὔδεος; κῶας *fleece*, dat. plur. κώεσι. In the nominative and accusative plural Homer has -α short: thus δέπα *cups*. In the dative plural he has three forms, δεπά-εσσι (for \*δεπασ-εσσι, § 37), δέπασ-σι, and δέπασι (§ 35).



2. In the nominative, accusative, and vocative plural of neuters in -ος, -εα after ε contracts into *ā*. Thus *χρέα* for *χρέε-α* (\**χρεεσ-α*) from *χρέος* *debt*, stem *χρεεσ-*.

## 107.

## MASCULINE AND FEMININE

Σωκράτης *Socrates*.

(stem Σωκρατεσ-)

Nom.	Σωκράτης		
Gen.	Σωκράτους	(*Σωκρατεσ-ος,	Σωκράτε-ος)
Dat.	Σωκράτει	(*Σωκρατεσ-ι,	Σωκράτε-ϊ)
Acc.	Σωκράτη	(*Σωκρατεσ-α,	Σωκράτε-α).
Voc.	Σώκρατες		

So also are declined *Δημοσθένης Demosthenes*, *Διογένης Diogenes*.

1. Observe that the vocative singular of names like *Σωκράτης* has recessive accent.

108. Proper names in -κλες, of which the last part is the stem *κλεεσ-* (*κλέος fame*), are doubly contracted in the dative. *Περικλῆς* (stem *Περικλεεσ-*) *Pericles* is thus declined:

Nom.	{ Περικλῆς Περικλῆς		
Gen.	Περικλέους	(*Περικλεεσ-ος,	Περικλέε-ος)
Dat.	Περικλεῖ	(*Περικλεεσ-ι,	Περικλέε-ϊ, Περικλέει)
Acc.	Περικλέα	(*Περικλεεσ-α,	Περικλέε-α)
Voc.	Περικλεις	( Περικλέες)	

109. Stems in -οσ-. — There is one stem in -οσ- (*ἡ αἰδώς shame*) which is thus inflected: nom. *αἰδώς*, gen. *αἰδοῦς* (\**αἰδοσ-ος*, *αἰδό-ος*), dat. *αἰδοῖ* (\**αἰδοσ-ι*, *αἰδό-ι*), acc. *αἰδῶ* (\**αἰδοσ-α*, *αἰδό-α*), voc. *αἰδώς*. The dual and plural are not found.

108 a. In Homer proper names in -κλες should probably have the uncontracted forms. Thus *Ἡρακλέος* gen. sing. *Ἡρακλέα* acc. sing. of *Ἡρακλῆς Heracles*, but these are usually written with η, *Ἡρακλῆος*, *Ἡρακλήα*.

109 a. In Ionic *ἡώς dawn* is declined like *αἰδώς*.

## VOWEL STEMS

**110. Stems in -ι- and -υ-.** — Stems ending in ι or υ are thus declined :

	ἡ πόλις <i>city.</i> (stem πολι-)	ὁ πῆχυς <i>forearm.</i> (stem πηχυ-)	τὸ ἄστυ <i>town.</i> (stem ἄστυ-)	ὁ ἰχθύς <i>fish.</i> (stem ἰχθυ-)
SINGULAR				
Nom.	πόλι-ς	πῆχυ-ς	ἄστυ	ἰχθύ-ς
Gen.	πόλε-ως	πήχε-ως	ἄστε-ως	ἰχθύ-ος
Dat.	πόλει (πόλε-ϊ)	πήχει (πήχε-ϊ)	ἄσται (ἄστε-ϊ)	ἰχθύ-ϊ
Acc.	πόλι-ν	πῆχυ-ν	ἄστυ	ἰχθύ-ν
Voc.	πόλι	πῆχυ	ἄστυ	ἰχθύ
DUAL				
N.A.V.	πόλει (πόλε-ε)	πήχει (πήχε-ε)	ἄσται (ἄστε-ε)	ἰχθύ-ε
G.D.	πολέ-οιν	πηχέ-οιν	ἄστέ-οιν	ἰχθύ-οιν
PLURAL				
N.V.	πόλεις (πόλε-ες)	πήχεις (πήχε-ες)	ἄσται (ἄστε-α)	ἰχθύ-ες
Gen.	πόλε-ων	πήχε-ων	ἄστε-ων	ἰχθύ-ων
Dat.	πόλε-σι	πήχε-σι	ἄστε-σι	ἰχθύ-σι
Acc.	πόλεις	πήχεις	ἄσται (ἄστε-α)	ἰχθύς

**110 a.** In Homer stems in -ι- are thus declined: sing. nom. πόλις, gen. πόλιος, dat. πόλῃ, rarely πόλει (which doubtless stands for πόλῃ), acc. πόλιν, voc. πόλι; plur. nom. πόλεις, gen. πολίων, dat. πολίεσσι (§ 76 b) or (rarely) πόλεσι (which perhaps stands for πόλισι), acc. πόλῃς and πόλιας.

**b.** From πόλις Homer has also four forms with η: sing. gen. πόληος, dat. πόλῃ; plur. nom. πόληες, acc. πόληας.

**c.** In Herodotus stems in -ι- are thus inflected: sing. πόλις, πόλιος, πόλῃ (rarely πόλει), πόλιν, πόλι; plur. πόλεις, πολίων, πόλισι, πόλῃς (rarely πόλιας).

**d.** In Ionic, words with stems in -υ- regularly have the uncontracted forms: thus ἄσται, ἄστεα, πῆχες, — except that Homer sometimes contracts the dative singular: thus πληθύνει to a multitude. In the genitive singular Ionic has always -ος (not -ως): thus πῆχε-ος, ἄστε-ος. The genitive plural has its regular accent (cf. § 110, 2): thus πηχέων ἀστέων.

**e.** In the accusative plural Homer has -ῦς or -υας, as the meter may demand: thus ἰχθύς or ἰχθύας,

So also are declined ἡ δύναμις *power*, ὁ μάντις *seer*, ὁ πέλεκυς *axe* (like πῆχυς), ὁ or ἡ σὺς *hog* (like ἰχθύς, gen. sing. συ-ός), βότρυς *cluster of grapes* (like ἰχθύς, but with short υ). Most of these words are masculine or feminine; the only neuter in frequent use is ἄστυ *town*.

NOTE.—It is probable that in words like πόλις and πῆχυς we have, as we have seen elsewhere (§ 105, 1), two forms of the same stem existing side by side, πολι- and πολει- (see §§ 14, 2 and 73, 1). Thus the nominative is formed from the shorter stem (πόλι-ς, πῆχυ-ς), but the genitive was originally from the longer stem (\*πολει-ος, \*πηχευ-ος). These latter forms, however, are not found, for the ι or υ at once went over into the corresponding consonant form (j or f), and disappeared (§ 21). In compensation the preceding vowel was sometimes lengthened (§ 16), and thus we have πόλη-ος (in Homer) and \*πηχη-ος. Then, by an interchange of quantity (§ 17), we get the usual Attic forms πόλεως and πῆχεως. Observe that the interchange of quantity does not affect the position of the accent (§ 60).

1. Most stems in -υ- keep the υ throughout and are declined like ἰχθύς. Stems of one syllable have the circumflex accent in the nominative, accusative, and vocative.

2. Proper names in -ις usually retain the ι of the stem throughout their inflection: thus Συέννεσις *Syennesis*, gen. Συεννέσι-ος, etc. So also is declined κίς *weevil*, gen. κῖός, etc.

3. Observe that the accent of the genitive plural is irregularly made like that of the genitive singular.

4. The accusatives plural, πόλεις and πῆχεις, are irregularly made like the nominatives plural.

111. Stems ending in a diphthong lose the final vowel of the stem before all endings beginning with a vowel (§ 21). They are thus declined:

	ὁ βασιλεύς <i>king.</i> (stem βασιλευ-)	ὁ, ἡ βοῦς <i>ox, cow.</i> (stem βου-)	ἡ γραῦς <i>old woman.</i> (stem γραυ-)	ἡ ναῦς <i>ship.</i> (stem ναυ-)
SINGULAR				
Nom.	βασιλεύ-ς	βοῦ-ς	γραῦ-ς	ναῦ-ς
Gen.	βασιλέ-ως	βο-ός	γραῖ-ός	νε-ώς
Dat.	βασιλεῖ (βασιλέ-ϊ)	βο-ϊ	γραῖ-ϊ	νη-ϊ
Acc.	βασιλέ-α	βοῦ-ν	γραῦ-ν	ναῦ-ν
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
DUAL				
N.A.V.	βασιλῆ	βό-ε	γραῖ-ε	νη-ε
G.D.	βασιλέ-οιν	βο-οῖν	γραῖ-οῖν	νε-οῖν
PLURAL				
N.V.	βασιλῆς later -εῖς (-έ-ες)	βό-ες	γραῖ-ες	νη-ες
Gen.	βασιλέ-ων	βο-ῶν	γραῖ-ῶν	νε-ῶν
Dat.	βασιλεῦ-σι	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ-ας	βοῦς	γραῦς	ναῦς

So also are declined ὁ ἵππεύς *horseman*, ὁ ἱερεύς *priest*, ὁ χοῦς *three-quart measure* (but w. acc. sing. χόα, acc. plur. χόας).

NOTE. — Many of the forms from stems in -ευ- are to be explained similarly to those from πῆχυς and πόλις. Thus, the genitive singular βασιλέ-ως comes by an interchange of quantity (§ 17), from βασιλῆ-ος

111 a. In Ionic, words with stems in -ευ- regularly have the uncontracted form. Homer has η instead of ε wherever υ has disappeared (§ 111 and note). Thus, βασιλῆος, βασιλῆϊ, etc. (but βασιλεύς, βασιλεῦσι). In proper names, however, he sometimes has ε, as in Πηλέος of *Peleus* (also Πηλῆος).

b. For γραῦς and ναῦς Homer has γρηῦς and νηῦς. The latter he thus declines: sing. nom. νηῦς, gen. νηός or νεός, dat. νηϊ, acc. νῆα, νέα; plur. nom. νῆες or νέες, gen. νηῶν or νεῶν, dat. νηυσί, νήεσσι or νέεσσι, acc. νῆας or νέας. Herodotus has sing. νηῦς, νηός or νεός, νηϊ, νέα; plur. νέες, νεῶν, νηυσί, νέας.

c. For the dative plural of βοῦς Homer has βουσί and βόεσσι, and for the accusative plural βοῦς and βόας (cf. § 110 a and e).

(in Homer), and this, in turn, is for \**βασιλη-ος* (§ 21). So also the accusatives singular and plural have *-έ-α* and *-έ-ας*, for earlier *-ῆ-α* and *-ῆ-ας*.

1. Observe that the nominative, accusative, and vocative dual (*βασιλῆ*), and the older form of the nominative plural (*βασιλῆς*), are contracted from *βασιλῆ-ε* and *βασιλῆ-ες*. (See note.)

2. When the final *-ευ-* of the stem follows a vowel or diphthong, contraction usually takes place in the genitive and accusative. Thus, *Πειραιεύς* *Peiraeus* usually has for its genitive *Πειραιῶς* (for *Πειραιέως*), and for its accusative *Πειραιᾶ* (for *Πειραιέα*).

**112. Stems in -οι-.** — Stems ending in *οι* (found in the singular only) lose their final *ι* in all cases except the vocative (§ 21). They are thus declined:

	ἡ <i>πειθῶ</i> <i>persuasion</i> .
	(stem <i>πειθοι-</i> )
Nom.	<i>πειθῶ</i>
Gen.	<i>πειθοῦς</i> ( <i>πειθό-ος</i> )
Dat.	<i>πειθοῖ</i> ( <i>πειθό-ι</i> )
Acc.	<i>πειθῶ</i> ( <i>πειθό-α</i> )
Voc.	<i>πειθοῖ</i>

So also are declined ἡ *ἠχώ* *echo*, ἡ *Λητώ* *Leto*. All words which follow this declension have their written accent on the last syllable.

**113. Stems in -ω- (or ωϝ).** — A few words of the third declension appear to have stems ending in *ω*, but this could not have been the original ending. Possibly

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**112 a.** Herodotus often has the accusative singular of *οι-* stems in *-ουν*: thus *Ἴοῦν* acc. of *Ἴώ* *Io*.

such stems ended originally in *-ωφ-*. They are thus declined :

ὁ ἥρως *hero*.  
(stem ἥρω+?)

	SINGULAR	DUAL		PLURAL
Nom.	ἥρως		Nom.	ἥρω-ες, ἥρως
Gen.	ἥρω-ος	N.A.V. ἥρω-ε	Gen.	ἥρώ-ων
Dat.	ἥρωι (ἥρω-ϊ)	G.D. ἥρώ-οιν	Dat.	ἥρω-σι
Acc.	ἥρω-α, ἥρω		Acc.	ἥρω-ας, ἥρως
Voc.	ἥρως		Voc.	ἥρω-ες, ἥρως

So also are declined ὁ μήτερος *mother's brother*, ὁ πατέρως *father's brother*.

## SUBSTANTIVES OF PECULIAR OR IRREGULAR DECLENSION

114. 1. The Greeks sometimes declined the same word in different ways, especially when two different stems would give the same nominative singular. Thus, the stems *σκοτο-* and *σκοτεσ-* both give a nominative singular *σκότος darkness*, genitive singular *σκότου* (2d decl.) or *σκότους* (3d decl.). So also stems of proper names in *-ης*, like *Σωκρατεσ-* (nom. sing. *Σωκράτης*, gen. sing. *Σωκράτους*, acc. sing. *Σωκράτη*), have sometimes an accusative singular in *-ην* (*Σωκράτην*), as if of the first declension.

2. Again, certain cases may have been formed from stems of wholly different words: thus ὁ ὄνειρος *dream* (2d decl.

113 a. Homer has only the uncontracted forms: thus ἥρωϊ, ἥρωα (*ἥρω'*), ἥρωες, ἥρωας.

114, 2 a. So Homer has ὁ δεσμός *bond*, plur. οἱ δεσμοί and τὰ δέσματα. Πάτροκλος (gen. -ου, 2d decl.) has also forms from a stem *Πατροκλεεσ-*: thus gen. *Πατροκλέος* (*Πατροκλήος*?), etc. (See § 108 a.)

From ἡνίοχος *charioteer*, declined regularly, Homer has also ἡνιοχῆα, ἡνιοχῆες (stem *ἡνιοχευ-*, § 111); cf. *Αἰθίωπας* and *Αἰθιοπῆας*, acc. plur. of *Αἰθίοψ*.

regular), but gen. sing. also *ὀνείματος*, dat. *ὀνείματι*, nom. plur. *ὀνείματα*, gen. *ὀνείμάτων*, dat. *ὀνείμασι*. See also § 103, 1 and 2.

3. Again, words sometimes have different genders in the different numbers. Thus, *σίτος grain* (masc.) has for its plural *σίτα* (neuter); *τὸ στάδιον stade* has for its plural usually *οἱ στάδιοι*.

115. The peculiarities of substantives irregularly declined can best be learned from a lexicon, but some of the more important of these will be found in the following list :

1. ὁ "Ἀρης (stem 'Αρεσ-) *Ares*, gen. "Αρεως (poetic "Αρεος), dat. "Αρει, voc. "Αρες.

2. [ὁ, ἡ ἀρήν] (stem ἀρεν-, ἀρν-, ἀρνα-) *lamb*, of the same kind of declension as *πατήρ* (§ 105): thus ἀρν-ός, ἀρν-ί, ἄρν-α, ἄρν-ες, ἀρνά-σι. The nominative singular is supplied by ἀμνός, 2d decl., regular.

3. τὸ γόνυ *knee* (Lat. *genu*), nom. acc. voc. sing. All other cases are formed from stem γονατ- (§ 73, 1): γόνατ-ος, γόνατ-ι, etc.

4. ἡ γυνή *woman*. All other forms come from a stem γυναικ-: the genitives and datives have their written accent on the last syllable: gen. sing. γυναικός, dat. γυναικί, acc. γυναικα, voc. γύναι; dual γυναικε, γυναικοῖν; plur. γυναικες, γυναικῶν, γυναιξί, γυναικας. (Cf. § 73, 1.)

5. ἡ δᾶς (δᾶδ-) *torch*, 3d decl., regular, but the genitive plural δᾶδων is an exception to the rule of accent for stems of one syllable (§ 100).

6. τὸ δόρυ *spear*, nom. acc. voc. sing. All other cases

115, 1 a. "Ἀρης: Homer has gen. "Αρης and "Αρεος, dat. "Αρηι and "Αρεῖ, acc. "Αρηα; Herodotus, "Αρεος, "Αρει, "Αρεα.

115, 3 a. γόνυ: Ionic and poetic γούνατος, γούνατι, γούνατα, γουνάτων, γούνασι. Epic also γουνός, γουνί, γούνα, γούνων, γούνεσσι (§ 76 b).

from stem *δορατ-* (cf. *γόνυ*, § 115, 3): *δόρατ-ος*, *δόρατ-ι*, etc. (cf. § 73, 1). Poetic gen. *δορός*, dat. *δορί* and *δόρει*.

7. *ὁ δμῶς* (*δμω-*) *slave* (poetic); 3d decl., regular, but the genitive plural (*δμῶων*) is an exception to the rule of accent for stems of one syllable (§ 100).

8. *Ζεὺς* (cf. § 39, 2) *Zeus*, gen. *Διός*, dat. *Διῖ*, acc. *Δία*, voc. *Ζεῦ*.

9. *τὸ κάρᾱ* (*καρᾱτ-*, *κρᾱτ-*, § 73, 1) *head* (poetic), gen. *κρᾱτ-ός*, dat. *κρᾱτ-ί* or *κάρᾱ*, acc. *κάρᾱ* (or even *κρᾱτα*), voc. *κάρᾱ*; acc. plur. (rare) *τοὺς κρᾱτας*.

10. *τὸ κέρας* *horn, wing*, has forms from two different stems, *κερασ-* and *κερατ-*. See § 103, 2, and a. Sing. nom. acc. voc. *κέρας*, gen. *κέρᾱτ-ος* or *κέρως* (for \**κερα(σ)-ος*), dat. *κέρᾱτ-ι* or *κέρᾱ*; dual nom. acc. voc. *κέρᾱτε* or *κέρᾱ*, gen. dat. *κεράτουν* or *κέρων*; plur. nom. acc. voc. *κέρᾱτα* or *κέρᾱ*, gen. *κεράτων*, dat. *κέρᾱσι*. In the meaning *wing*, forms from the stem *κερασ-* are usually employed.

12. *ὁ ἡ κύων* *dog*, voc. sing. *κύον*. All other cases from a stem *κυν-*: *κυνός*, *κυνί*, *κύνα*; plur. *κύνες*, *κυνῶν*, *κυσί*, *κύνας*.

115, 6 a. *δῶρυ*: Ionic *δούρατος*, *δούρατι*, *δούρατα*, *δουράτων*, *δούρασι*. Epic also *δουρός*, *δουρί*, *δοῦρε*, *δοῦρα*, *δούρων*, *δούρεσσι* (§ 76 b).

115, 8 a. *Ζεὺς*: poetic also *Ζηνός*, *Ζηνί*, *Ζήνα*.

115, 9 a. *κάρᾱ*: Homer has forms from four different stems, *καρηατ-*, *καρητ-*, and *κρᾱατ-*, *κρᾱτ-*.

#### SINGULAR

N. A.		<i>κᾱρη</i> also <i>κάρ</i>		
Gen.	<i>καρήατος</i>	<i>κᾱρητος</i>	<i>κράατος</i>	<i>κρᾱτός</i>
Dat.	<i>καρήατι</i>	<i>κᾱρητι</i>	<i>κράατι</i>	<i>κρᾱτί</i>

#### PLURAL

N. A.	<i>καρήατα</i>	<i>κᾱρᾱ</i>	<i>κράατα</i>	<i>κρᾱτα</i>
Gen.				<i>κράτων</i>
Dat.				<i>κρᾱσί</i>

For the plural Homer usually has *κάρηνα*, *καρήνων*, from another word, *τὸ κάρηνον*.

115, 11 a. In *κόρυς* (*κορυθ-*) *helmet* Homer sometimes has an accusative *κόρυν* (cf. § 115, 17).



13. ὁ **λᾱς** *stone* (poetic), contracted from λᾱα-ς, gen. λᾱ-ος, dat. λᾱ-ϊ, acc. λᾱα-ν, λᾱ-ν; plur. λᾱ-ες, λᾱ-ων, λᾱ-εσσι or λᾱ-εσι.

14. ὁ, ῑ **μάρτυς** (μαρτυρ-) *witness*, gen. μάρτυρ-ος, etc., regular, except dat. plur. μάρτυσι.

15. **Οἰδίπους** *Oedipus*, gen. Οἰδίποδος or Οἰδίπου (§ 114, 1), dat. Οἰδίποδι, acc. Οἰδίπουν, voc. Οἰδίπους or Οἰδίπου.

16. ἡ **οῖς** *sheep* (stem οῖ- for ὀφι-, cf. Lat. *ovis*), sing. οῖ-ς, οῖ-ός, οῖ-ϊ, οῖ-ν; plur. οῖ-ες, οῖ-ῶν, οῖ-σί, οῖς.

17. ὁ, ἡ **ὄρνις** (ὄρνιθ-) *bird*, declined regularly (§ 102), but acc. sing. both ὄρνιθα and ὄρνιν (§ 97, 1).

18. τὸ **οὔς** *ear*, sing. nom. acc. voc. οὔς, all other forms from a stem ὦτ- (contracted from οὔατ- (\*ὀ(φ)ατ-), see § 115, 18 a): thus ὦτ-ός, ὦτ-ί; plur. ὦ-τα, ὦ-των, ὦσί. The genitive plural is an exception to the rule of accent for stems of one syllable (§ 100).

19. ὁ, ἡ **παῖς** (παιδ-) *child*, gen. παιδός, etc., regular, but voc. sing. παῖ. The genitive and dative dual (παίδοι) and the genitive plural (παίδων) are exceptions to the rule of accent for stems of one syllable (§ 100).

20. ἡ **Πνύξ** *Pnyx* (Πνυκ-, Πυκν-, § 38), Πυκνός, Πυκνί, Πύκνα.

21. ὁ **πρεσβευτής** (πρεσβευτᾱ-) *ambassador*, rare in the plural. Instead, the plural of the poetic πρέσβυς (πρεσβυ-) *old man* is commonly used: thus πρέσβεις, πρέσβεων, πρέσβεσι, πρέσβεις.

115, 14 a. **μάρτυς**: Homer has always sing. μάρτυρος (2d decl.), plur. μάρτυροι.

115, 15 a. **Οἰδίπους**: Homer has a genitive Οἰδιπῶδο; Herodotus, Οἰδιπῶδεω. Doric forms found in the lyrics of tragedy are gen. Οἰδιπῶδᾱ, acc. Οἰδιπῶδᾱν, voc. Οἰδιπῶδᾱ.

115, 16 a. **οῖς**: Ionic usually leaves the stem uncontracted: thus οῖς, οῖος, etc.

115, 18 a. **οὔς**: Homer has gen. sing. οὔατος, plur. οὔατα, dat. οὔασι.

22. τὸ πῦρ (stem πυρ-) *fire*, gen. πυρός, etc., 3d decl.; but plural τὰ πυρά *watch-fires*, dat. πυροῖς, 2d decl.

23. ὁ Τρώς (stem Τρω-) *Trojan*; the genitive plural (Τρώων) is an exception to the rule of accent for stems of one syllable (§ 100).

24. τὸ ὕδωρ (ὕδατ-) *water*, gen. ὕδατος, etc.

25. ὁ υἱός (υῖο- and sometimes ὕο-, § 21) *son*, 2d decl., regular; also many 3d decl. forms from a stem υῖν- or ὕν (ι being usually dropped between the two vowels, § 21). These are: sing. gen. υ(ι)έος, dat. υ(ι)εῖ; dual υ(ι)εῖ, υ(ι)έου; plur. υ(ι)εῖς, υ(ι)έων, υ(ι)έσι, υ(ι)εῖς.

26. ἡ χεῖρ (χειρ-) *hand*, 3d decl., regular, but dat. plur. χερσί, and sometimes dat. dual χεροῖν.

## ADJECTIVES

**116.** The declension of adjectives in Greek is like that of substantives, and the general statements given under the three declensions of substantives will apply also to the declension of adjectives.

### FIRST AND SECOND DECLENSIONS

#### (VOWEL DECLENSION)

**117.** Most adjectives of the first and second declensions have three endings, — masc. -ος, fem. -ᾱ or -η (§ 15), neut. -ον (cf. §§ 81 and 90). The masculine and neuter follow

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**115, 25 a. υἱός:** besides the stems υῖο- (2d decl.) and υῖν- (3d decl.), Homer has also a stem υῖ- which gives the following forms: sing. gen. υῖος, dat. υῖι, acc. υῖα; dual υῖε; plur. nom. υῖες, dat. υῖάσι, acc. υῖας. Herodotus has only the forms from υῖος (2d decl.).

**115, 26 a. χεῖρ:** poetic χερός, χεpl. Homer has dat. plur. χερσί, χεl-πεσσι, and (once) χεlπεσι.

the second declension; the feminine follows the first declension. They are inflected as follows:

	ἀγαθός <i>good.</i>			φίλιος <i>friendly.</i>		
	SINGULAR					
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιά	φίλιον
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλιάς	φιλίου
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φίλιῳ	φιλίᾳ	φιλίῳ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίαν	φίλιον
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλιά	φίλιον
	DUAL					
N.A.V.	ἀγαθῷ	ἀγαθά	ἀγαθῷ	φίλιῳ	φιλιά	φίλιῳ
G.D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
	PLURAL					
N.V.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φιλιαί	φίλια
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλοις	φιλίαις	φιλίοις
Acc.	ἀγαθοὺς	ἀγαθάς	ἀγαθά	φίλους	φιλιάς	φίλια

So also are declined σοφός, σοφή, σοφόν *wise*, μακρός, μακρά, μακρόν *long*, ἄξιος, ἀξιά, ἄξιον *worthy*.

1. Observe that the feminine always has a long vowel, either  $\bar{a}$  or  $\eta$ . After  $\epsilon$ ,  $\iota$ , or  $\rho$  the  $\bar{a}$  is retained, otherwise it is changed to  $\eta$  (§ 83). After  $\sigma$  an  $\eta$  follows, unless the  $\sigma$  is preceded by  $\rho$ ; then  $\bar{a}$  is employed: thus ὀγδόη (fem.) *eighth*, but ἀθρόα (fem.) *collected*.

2. Observe that, in regard to accent, the feminine follows the masculine rather than its own nominative singular. Thus, φίλιαι nom. plur. and φίλων gen. plur. (contrary to §§ 77 and 84).

3. In the dual the masculine forms are often used instead of the feminine. Thus, φίλω κόρα *two dear girls*.

117, 1 a. Ionic has  $\eta$  instead of  $\alpha$  in the feminine (see § 83 a). In the genitive plural of the feminine Homer has -άων (sometimes -έων), Herodotus has -έων (cf. § 84 a).

118. Many adjectives in -eos and -oos are contracted. They are thus declined :

**χρῦσοῦς (χρῦσεος) golden.**

	SINGULAR		
	MASC.	FEM.	NEUT.
N.V.	χρῦσοῦς (χρῦσεος)	χρῦσῇ (χρῦσεᾷ)	χρῦσοῦν (χρῦσειον)
Gen.	χρῦσοῦ (χρῦσεόν)	χρῦσῆς (χρῦσεᾶς)	χρῦσοῦ (χρῦσεόν)
Dat.	χρῦσῷ (χρῦσέῳ)	χρῦσῇ (χρῦσεᾷ)	χρῦσῷ (χρῦσέῳ)
Acc.	χρῦσοῦν (χρῦσειον)	χρῦσῇν (χρῦσεᾶν)	χρῦσοῦν (χρῦσειον)

	DUAL		
N.A.V.	χρῦσῶ (χρῦσέῳ)	χρῦσᾶ (χρῦσεᾷ)	χρῦσῶ (χρῦσέῳ)
G.D.	χρῦσοῖν (χρῦσεόιν)	χρῦσαῖν (χρῦσεαῖν)	χρῦσοῖν (χρῦσεόιν)

	PLURAL		
N.V.	χρῦσοι (χρῦσέοι)	χρῦσαι (χρῦσεαῖ)	χρῦσᾶ (χρῦσέα)
Gen.	χρῦσῶν (χρῦσέων)	χρῦσῶν (χρῦσέων)	χρῦσῶν (χρῦσέων)
Dat.	χρῦσοῖς (χρῦσέοις)	χρῦσαις (χρῦσεαῖς)	χρῦσοῖς (χρῦσέοις)
Acc.	χρῦσοῦς (χρῦσεούς)	χρῦσᾶς (χρῦσεᾶς)	χρῦσᾶ (χρῦσέα)

**ἄργυροῦς (ἄργύρεος) silver.**

	SINGULAR		
	MASC.	FEM.	NEUT.
N.V.	ἄργυροῦς (ἄργύρεος)	ἄργυρᾶ (ἄργυρέᾳ)	ἄργυροῦν (ἄργύρεον)
Gen.	ἄργυροῦ (ἄργυρέον)	ἄργυρᾶς (ἄργυρέᾳς)	ἄργυροῦ (ἄργυρέον)
Dat.	ἄργυρῷ (ἄργυρέῳ)	ἄργυρῇ (ἄργυρέᾳ)	ἄργυρῷ (ἄργυρέῳ)
Acc.	ἄργυροῦν (ἄργύρεον)	ἄργυρᾶν (ἄργυρέᾳν)	ἄργυροῦν (ἄργύρεον)

	DUAL		
N.A.V.	ἄργυρῶ (ἄργυρέῳ)	ἄργυρᾶ (ἄργυρέᾳ)	ἄργυρῶ (ἄργυρέῳ)
G.D.	ἄργυροῖν (ἄργυρέοιν)	ἄργυραῖν (ἄργυρέαῖν)	ἄργυροῖν (ἄργυρέοιν)

	PLURAL		
N.V.	ἄργυροι (ἄργύρεοι)	ἄργυραι (ἄργύρεαῖ)	ἄργυρᾶ (ἄργύρεα)
Gen.	ἄργυρῶν (ἄργυρέων)	ἄργυρῶν (ἄργυρέων)	ἄργυρῶν (ἄργυρέων)
Dat.	ἄργυροῖς (ἄργυρέοις)	ἄργυραις (ἄργυρέαῖς)	ἄργυροῖς (ἄργυρέοις)
Acc.	ἄργυροῦς (ἄργυρέους)	ἄργυρᾶς (ἄργυρέᾳς)	ἄργυρᾶ (ἄργύρεα)

ἀπλοῦς (ἀπλόος) *simple*.

## SINGULAR

	MASC.	FEM.	NEUT.
N.V.	ἀπλοῦς (ἀπλόος)	ἀπλή (ἀπλέᾱ)	ἀπλοῦν (ἀπλόον)
Gen.	ἀπλοῦ (ἀπλόου)	ἀπλῆς (ἀπλέᾱς)	ἀπλοῦ (ἀπλόου)
Dat.	ἀπλῷ (ἀπλόῳ)	ἀπλῇ (ἀπλέῃ)	ἀπλῷ (ἀπλόῳ)
Acc.	ἀπλοῦν (ἀπλόον)	ἀπλήν (ἀπλέᾱν)	ἀπλοῦν (ἀπλόον)

## DUAL

N.A.V.	ἀπλώ (ἀπλόω)	ἀπλᾱ (ἀπλέᾱ)	ἀπλώ (ἀπλόω)
G.D.	ἀπλοῖν (ἀπλόοιν)	ἀπλαῖν (ἀπλέαιν)	ἀπλοῖν (ἀπλόοιν)

## PLURAL

N.V.	ἀπλοῖ (ἀπλόοι)	ἀπλαῖ (ἀπλέαι)	ἀπλᾱ (ἀπλόα)
Gen.	ἀπλῶν (ἀπλόων)	ἀπλῶν (ἀπλέων)	ἀπλῶν (ἀπλόων)
Dat.	ἀπλοῖς (ἀπλόοις)	ἀπλαῖς (ἀπλέαις)	ἀπλοῖς (ἀπλόοις)
Acc.	ἀπλοῦς (ἀπλόους)	ἀπλᾱς (ἀπλέᾱς)	ἀπλᾱ (ἀπλόα)

1. Observe that in contraction a short vowel before *a* is absorbed. Thus, *χρῦσέαις* becomes *χρῦσαῖς* and *ἀπλόα ἀπλᾱ*. In the feminine singular, however, this takes place only after *ρ*: *ἀργυρέᾱ, ἀργυρᾱ*, but *ἀπλέᾱ, ἀπλή* (cf. § 83).

2. Observe that adjectives in *-oos* form their contracted feminine from a stem in *-ea-*.

3. Adjectives of material in *-eos* irregularly have their written accent on their contract syllables. Thus, *χρῦσεος*, when contracted, becomes *χρῦσοῦς*. For the accent of the nominative dual (*χρῦσῶ*) cf. § 91, 2.

ADJECTIVES OF TWO ENDINGS IN THE VOWEL  
DECLENSION

119. By an adjective of two endings we mean one that uses the masculine form also for the feminine. Thus, masc. and fem. *ἡσυχος*, neut. *ἡσυχον* *quiet*.

Compound adjectives, as a rule, have only two endings: so *ἄ-λογος, ἄ-λογον* *irrational*, *εὖ-νους, εὖ-νουν* *well-disposed*. They are thus declined:

ἥσυχος <i>quiet.</i>			ἱλεως <i>propitious.</i>	
SINGULAR				
	MASC. & FEM.	NEUT.	MASC. & FEM.	NEUT.
Nom.	ἥσυχος	ἥσυχον	ἱλεως	ἱλεων
Gen.	ἥσύχου	ἥσύχου	ἱλεω	ἱλεω
Dat.	ἥσύχῳ	ἥσύχῳ	ἱλεφ	ἱλεφ
Acc.	ἥσυχον	ἥσυχον	ἱλεων	ἱλεων
Voc.	ἥσυχε	ἥσυχον	ἱλεως	ἱλεων
DUAL				
N.A.V.	ἥσύχῳ	ἥσύχῳ	ἱλεω	ἱλεω
G.D.	ἥσυχοιν	ἥσυχοιν	ἱλεων	ἱλεων
PLURAL				
N.V.	ἥσυχαι	ἥσυχαι	ἱλεφ	ἱλεα
Gen.	ἥσυχων	ἥσυχων	ἱλεων	ἱλεων
Dat.	ἥσυχοις	ἥσυχοις	ἱλεως	ἱλεως
Acc.	ἥσυχους	ἥσυχαι	ἱλεως	ἱλεα

So also are declined *βάρβαρος*, *βάρβαρον* *barbarian*, *ἐπί-φθονος*, *ἐπί-φθονον* *envious*, *ἄ-τεκνος*, *ἄ-τεκνον* *childless*: so also with contraction (see § 91, 3), *εὖ-νους* (*εὖ-νοος*), *εὖ-νουν* *well-disposed*.

1. For the accent of *ἱλεως* see § 92, 2.
2. One adjective, *πλέως* *full*, has a feminine *πλεᾶ*.

### THIRD DECLENSION

#### (CONSONANT DECLENSION)

**120.** Adjectives belonging wholly to the consonant declension have only two endings, the masculine being the same as the feminine.

Most of these have stems ending in *εσ* or *ον*. They are thus declined:

**119 a.** Homer has *ἱλαός* and *πλεῖος* for Attic *ἱλεως* and *πλέως* (see § 92, a).

**120 a.** Homer rarely, if ever, contracts adjectives in *-ης*. Thus, *δυσμενέες*, nom. plur. of *δυσμενής* *hostile*.

ἀληθής <i>true</i> .		εὐδαίμων <i>happy</i>	
SINGULAR			
	MASC. & FEM.	NEUT.	MASC. & FEM. NEUT.
Nom.	ἀληθής	ἀληθές	εὐδαίμων εὐδαίμον
Gen.	ἀληθοῦς (ἀληθέ-ος)	ἀληθοῦς (ἀληθέ-ος)	εὐδαίμονος εὐδαίμονος
Dat.	ἀληθεῖ (ἀληθέ-ϊ)	ἀληθεῖ (ἀληθέ-ϊ)	εὐδαίμονι εὐδαίμονι
Acc.	ἀληθῇ (ἀληθέ-α)	ἀληθές	εὐδαίμονα εὐδαίμον
Voc.	ἀληθές	ἀληθές	εὐδαίμον εὐδαίμον
DUAL			
N.A.V.	ἀληθεῖ (ἀληθέ-ε)	ἀληθεῖ (ἀληθέ-ε)	εὐδαίμονε εὐδαίμονε
G.D.	ἀληθοῖν (ἀληθέ-οιν)	ἀληθοῖν (ἀληθέ-οιν)	εὐδαιμόνοιν εὐδαιμόνοιν
PLURAL			
N.V.	ἀληθεῖς (ἀληθέ-ες)	ἀληθῇ (ἀληθέ-α)	εὐδαίμονες εὐδαίμονα
Gen.	ἀληθῶν (ἀληθέ-ων)	ἀληθῶν (ἀληθέ-ων)	εὐδαιμόνων εὐδαιμόνων
Dat.	ἀληθέσι	ἀληθέσι	εὐδαίμοσι εὐδαίμοσι
Acc.	ἀληθεῖς	ἀληθῇ (ἀληθέ-α)	εὐδαίμονας εὐδαίμονα

So also are declined *σαφής, σαφές clear*; *ένδεής, ένδεές needy* (see § 120, 3); *σώφρων, σώφρον discreet*; *ἄρρην, ἄρρεν male*. For fuller information about stems in -εσ- see §§ 106-107.

1. Observe that the accent of the neuter *εὐδαίμον* is recessive.

2. Compound adjectives in -ης, without written accent on the last syllable, have recessive accent even in contracted forms: thus, masc. and fem. *αὐτάρκης self-sufficient*, neut. *αὐταρκες*, gen. plur. *αὐτάρκων* (instead of *αὐταρκῶν* from *αὐταρκέ(σ)-ων*).

3. The contraction of εα following an ε (and sometimes an ι or υ) gives *ᾱ* (cf. § 118, 1): thus *ένδεᾱ* for *ένδεέ(σ)-α* from *ένδεής needy*.

**121. Declension of Comparatives in -ων.** — To this form of declension belong also comparatives in -ων, which in some cases are often formed on a stem in -οσ- (§ 73, 1)

(cf. Lat. *mel-iōr-is* for \**mel-iōs-is*), and so suffer contraction. They are thus declined:

**βελτίων** *better*.

MASC. & FEM.		SINGULAR	NEUT.
Nom.	βελτίων		βέλτιον
Gen.	βελτίον-ος		βελτίον-ος
Dat.	βελτίον-ι		βελτίον-ι
Acc.	{ βελτίον-α, or βελτίω (for *βελτιο(σ)-α)		βέλτιον
Voc.	βέλτιον		βέλτιον
		DUAL	
N.A.V.	βελτίον-ε		βελτίον-ε
G.D.	βελτιόν-οιν		βελτιόν-οιν
		PLURAL	
N.V.	{ βελτίον-ες, or βελτίους (for *βελτιο(σ)-ες)		{ βελτίον-α, or βελτίω (for *βελτιο(σ)-α)
Gen.	βελτιόν-ων		βελτιόν-ων
Dat.	βελτίοσι		βελτίοσι
Acc.	{ βελτίον-ας, or βελτίους		{ βελτίον-α, or βελτίω (for *βελτιο(σ)-α)

So also are declined *μείζων* *greater* (neut. *μείζον*), *καλλίων* *more beautiful*, *θάππων* *swifter*.

1. Observe that the neuter (*βέλτιον*) is recessive in accent.

2. The accusative *βελτίους* (which should properly be *βελτίως* for *βελτιο(σ)-ας*) is imitated from the nominative.

## OTHER ADJECTIVES OF TWO ENDINGS IN THE CONSONANT DECLENSION

Some other adjectives of two endings are made by compounding substantives with a prefix. Such, for example, are:

*εὖ-ελπις*, *εὖ-ελπι* of *good hope*, gen. sing. *εὐέλπιδ-ος*, acc. sing. masc. and fem. *εὐελπιν* (§ 97, 1), *ἄ-πάτωρ*, *ἄ-πατορ* *fatherless*, gen. sing. *ἄπατορ-ος*, etc.



ADJECTIVES OF THREE ENDINGS OF THE FIRST  
AND THIRD DECLENSIONS

**122.** Adjectives of the consonant declension which have a separate form for the feminine always inflect the feminine like the second class of substantives of the first declension (§§ 81, 82).

1. The feminine is formed from the stem of the masculine by adding *-ta*, but the *ι* regularly combines with the preceding letter (see § 18, 1, and § 39).

2. The genitive plural of the feminine always has the circumflex accent on the last syllable (§ 84).

**123. Stems in -υ-.** — Adjectives with stems ending in *υ* are thus declined :

	<b>ταχύς</b> <i>swift</i> .		
	SINGULAR		
	MASC.	FEM.	NEUT.
Nom.	ταχύς	ταχεία	ταχύ
Gen.	ταχέος	ταχειῶς	ταχέος
Dat.	ταχεῖ (ταχέ-ι)	ταχειᾶ	ταχεῖ (ταχέ-ι)
Acc.	ταχύν	ταχειαν	ταχύ
Voc.	ταχύ	ταχεία	ταχύ
	DUAL		
N.A.V.	ταχεῖ (ταχέ-ε)	ταχειᾶ	ταχεῖ (ταχέ-ε)
G.D.	ταχείοιν	ταχειαῖν	ταχείοιν
	PLURAL		
Nom.	ταχεῖς (ταχέ-ες)	ταχειᾶι	ταχεία
Gen.	ταχέων	ταχειῶν	ταχέων
Dat.	ταχέσι	ταχειαῖς	ταχέσι
Acc.	ταχεῖς	ταχειῶς	ταχεία

**123 a.** For the feminine *-εῖα*, *-εῖās*, etc., Herodotus has *-έα*, *-έης*, *έη*, *-έαν*, etc., and Homer sometimes has them: thus *βαθέα*, *βαθέης*, etc. (Attic *βαθεῖα*). In the accusative singular Homer sometimes has *-έα* for Attic *-ύν*: thus *εὐπέα πόντον* *broad sea*.

So also are declined γλυκὺς *sweet*, βραδύς *slow*, εὐρύς *wide*.

1. Observe that the genitive singular masculine and neuter ends in -ος, and that the neuter plural is uncontracted. Compare the declension of πῆχυς and ἄστν (§ 110).

NOTE.—The feminine ταχεῖα is for \*ταχεν-ια (cf. § 14, 2 and § 21).

**124. Stems in -αν-.** — Adjectives with stems ending in *αν* are thus declined :

	μέλας <i>black</i> .		
	SINGULAR		
	MASC.	FEM.	NEUT.
Nom.	μέλας	μέλαινα	μέλαν
Gen.	μέλανος	μελαίνης	μέλανος
Dat.	μέλανι	μελαίνῃ	μέλανι
Acc.	μέλανα	μέλαιναν	μέλαν
Voc.	μέλαν	μέλαινα	μέλαν
	DUAL		
N.A.V.	μέλανε	μελαίνᾱ	μέλανε
G.D.	μελάνοιν	μελαίναιν	μελάνοιν
	PLURAL		
N.V.	μέλανες	μέλαιναι	μέλανα
Gen.	μελάνων	μελαινῶν	μελάνων
Dat.	μέλασι	μελαίναις	μέλασι
Acc.	μέλανας	μελαίνᾱς	μέλανα

Like μέλας is declined only τάλᾱς *wretched*.

NOTE.—The feminine μέλαινα is for \*μελαν-ια (see § 39, 4).

1. The nominative singular masculine is formed with *s*, contrary to § 96, 1. Observe that the nominative singular masculine (μέλας) has long *ā* according to § 34, while the short *a* of the dative plural (μέλασι) is in accordance with § 99.

125. Stems in -ντ-. — Stems in -ντ- are thus declined :

<i>χαρίεις</i> <i>pleasing.</i>			<i>πᾶς</i> <i>all.</i>			
SINGULAR						
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
Gen.	χαρίεντος	χαρίεσσης	χαρίεντος	παντός	πάσης	παντός
Dat.	χαρίεντι	χαρίεσση	χαρίεντι	παντί	πάσῃ	παντί
Acc.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πάσαν	πᾶν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	πᾶν	πᾶσα	πᾶν
DUAL						
N.A.V.	χαρίεντε	χαρίεσσᾶ	χαρίεντε			
G.D.	χαριέντοιιν	χαριέσσαιν	χαριέντοιιν			
PLURAL						
N.V.	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
Gen.	χαριέντων	χαριεσσῶν	χαριέντων	πάντων	πᾶσῶν	πάντων
Dat.	χαρίεσι	χαρίεσσαις	χαρίεσι	πᾶσι	πάσαις	πᾶσι
Acc.	χαρίεντας	χαρίεσσᾶς	χαρίεντα	πάντας	πάσᾶς	πάντα

Like *χαρίεις* are inflected *πτερόεις* *winged*, *φωνήεις* *voiced*.

NOTE 1. — The feminine *πᾶσα* is for \**παντ-ja*, \**παντ-σα* (§ 34), while *χαρίεσσα* (-εττα, see § 125, 1) is for \**χαριετ-ια* (§ 39, 1), from a shorter form of the stem (*χαριετ-*). The dative plural *χαρίεσι* (for \**χαριετ-σι*, § 30) also comes from this stem.

NOTE 2. — The nominatives singular masculine *χαρίεις* and *πᾶς* are for \**χαριεντ-ς* and \**παντ-ς*. See § 34.

1. The feminine of adjectives like *χαρίεις* occurs only in poetic diction, and so the feminine *χαρίεσσα* has *σσ* instead of *ττ* (§ 22). The Attic prose form of this word would be *χαρίεττα*.

2. Observe that the genitives and datives *πάντων*, *πᾶσι* are accented contrary to § 100.

3. Observe that the neuter singular *πᾶν* irregularly has *ᾱ*, imitated from the masculine.

## ADJECTIVES OF ONE ENDING

126. A few adjectives from their meaning have no neuter, and the masculine and feminine are inflected alike: so ἄ-παις *childless*, gen. sing. ἄπαιδ-ος, etc.; πένης *poor*, gen. sing. πένητ-ος, etc.

## ADJECTIVES OF IRREGULAR DECLENSION

127. The irregular adjectives μέγας *great* (stems μεγα- and μεγαλο-, § 73, 1) and πολὺς *much, many* (stems πολυ- and πολλο-, § 73, 1) are thus declined:

	μέγας <i>great.</i>			πολύς <i>much, many.</i>		
	SINGULAR					
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλο	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μέγας	μεγάλη	μέγα			
	DUAL					
N.A.V.	μεγάλῳ	μεγάλῃ	μεγάλῳ			
G.D.	μεγάλοιν	μεγάλαιν	μεγάλοιν			
	PLURAL					
N.V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

NOTE.—In πολὺς two stems are to be seen (§ 73, 1), one with and one without ο: thus (1) πολυ- and (2) πολυο-, i.e. πολφο, and by assimilation πολλο.

127 a. Herodotus has πολλός, πολλή, πολλόν, declined like ἀγαθός. Homer also frequently uses this form, as well as other 3d declension forms (not Attic), from the stem πολυ-: thus gen. sing. πολέος, nom. plur. πολέες, gen. πολέων, dat. πολέεσσι (§ 76 b), πολέεσι, and πολέσι, acc. πολέας.

**128. Declension of πρᾶος.** — πρᾶος *mild* (stem πρᾶο-) forms its feminine and usually most of its plural from a stem πρᾶν- (§ 73, 1). Thus, nom. sing. fem. πρᾶεία (for \*πρᾶευ-ια; cf. ταχεία, § 123, note), nom. plur. masc. πρᾶοι or πρᾶείς, gen. plur. masc. πρᾶών or (usually) πρᾶέων, etc.

## DECLENSION OF PARTICIPLES

**129.** All participles of the middle voice, together with the participle of the future passive, are inflected like ἀγαθός (§ 117).

All other participles, namely, the participles of the active voice, together with the participle of the aorist passive, belong to the first and third declensions (§ 122). The stems of all of these, with the exception of the perfect active participle, end in ντ. Such participles are thus declined :

βουλεύων *planning*. (stem βουλευοντ-) ὦν *being*. (stem ὄντ-)

## SINGULAR

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	βουλεύων	βουλεύουσα	βουλεύον	ὦν	οὔσα	ὄν
Gen.	βουλεύοντος	βουλευούσης	βουλεύοντος	ὄντος	οὔσης	ὄντος
Dat.	βουλεύοντι	βουλευούσῃ	βουλεύοντι	ὄντι	οὔσῃ	ὄντι
Acc.	βουλεύοντα	βουλεύουσιν	βουλεύον	ὄντα	οὔσαν	ὄν
Voc.	βουλεύων	βουλεύουσα	βουλεύον	ὦν	οὔσα	ὄν

## DUAL

N.A.V.	βουλεύοντε	βουλευούσῃ	βουλεύοντε	ὄντε	οὔσῃ	ὄντε
G.D.	βουλευόντων	βουλευούσαι	βουλευόντων	ὄντων	οὔσαι	ὄντων

## PLURAL

N.V.	βουλεύοντες	βουλεύουσαι	βουλεύοντα	ὄντες	οὔσαι	ὄντα
Gen.	βουλευόντων	βουλευουσῶν	βουλευόντων	ὄντων	οὔσων	ὄντων
Dat.	βουλεύουσι	βουλευούσαις	βουλεύουσι	οὔσι	οὔσαις	οὔσι
Acc.	βουλεύοντας	βουλευούσας	βουλεύοντα	ὄντας	οὔσας	ὄντα

διδούς *giving* (διδοντ-)

δεικνύς *showing* (δεικνυντ-)

## SINGULAR

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	διδούς	διδούσα	διδόν	δεικνύς	δεικνύσα	δεικνύν
Gen.	διδόντος	διδούσης	διδόντος	δεικνύντος	δεικνύσης	δεικνύντος
Dat.	διδόντι	διδούσῃ	διδόντι	δεικνύντι	δεικνύσῃ	δεικνύντι
Acc.	διδόντα	διδούσαν	διδόν	δεικνύντα	δεικνύσαν	δεικνύν
Voc.	διδούς	διδούσα	διδόν	δεικνύς	δεικνύσα	δεικνύν

## DUAL

N.A.V.	διδόντε	διδούσᾱ	διδόντε	δεικνύντε	δεικνύσᾱ	δεικνύντε
G.D.	διδόντοιν	διδούσαιν	διδόντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν

## PLURAL

N.V.	διδόντες	διδούσαι	διδόντα	δεικνύντες	δεικνύσαι	δεικνύντα
Gen.	διδόντων	διδουσῶν	διδόντων	δεικνύντων	δεικνύσῶν	δεικνύντων
Dat.	διδούσι	διδούσαις	διδούσι	δεικνύσι	δεικνύσαις	δεικνύσι
Acc.	διδόντας	διδούσας	διδόντα	δεικνύντας	δεικνύσας	δεικνύντα

λύσᾱς *having loosed* (λύσαντ-)

λυθείς *loosed* (λυθεντ-)

## SINGULAR

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	λύσᾱς	λύσᾱσα	λύσαν	λυθείς	λυθείσα	λυθέν
Gen.	λύσαντος	λύσᾱσης	λύσαντος	λυθέντος	λυθείσης	λυθέντος
Dat.	λύσαντι	λύσᾱσῃ	λύσαντι	λυθέντι	λυθείσῃ	λυθέντι
Acc.	λύσαντα	λύσᾱσαν	λύσαν	λυθέντα	λυθείσαν	λυθέν
Voc.	λύσᾱς	λύσᾱσα	λύσαν	λυθείς	λυθείσα	λυθέν

## DUAL

N.A.V.	λύσαντε	λύσᾱσᾱ	λύσαντε	λυθέντε	λυθείσᾱ	λυθέντε
G.D.	λύσάντοιν	λύσᾱσαιν	λύσάντοιν	λυθέντοιν	λυθείσαιν	λυθέντοιν

## PLURAL

N.V.	λύσαντες	λύσᾱσαι	λύσαντα	λυθέντες	λυθείσαι	λυθέντα
Gen.	λύσάντων	λύσᾱσῶν	λύσάντων	λυθέντων	λυθεισῶν	λυθέντων
Dat.	λύσᾱσι	λύσᾱσαις	λύσᾱσι	λυθείσι	λυθείσαις	λυθείσι
Acc.	λύσαντας	λύσᾱσας	λύσαντα	λυθέντας	λυθείσας	λυθέντα

So also are declined παιδεύων *educating* (like βουλεύων), λιπών (2d aor.) *having left* (like ὦν), ἐκών *willing* (like ὦν), παιδεύσᾱς *having educated* (like λύσᾱς), ἱστᾱς *erecting* (like

λύσᾱς), παιδευθεῖς *educated* (like λυθείς), τιθείς *putting* (like λυθείς).

1. Observe that all stems in -οντ-, except those of -μι verbs (§ 170), form their nominative singular masculine without -ς, according to § 96, 1. All other stems in -ντ- form their nominative by adding -ς.

2. Observe that the accent of the neuter singular follows that of the masculine (βουλεύον, unlike εὔδαιμον, § 120, 1).

3. Observe that participles of one syllable keep their written accent on the first syllable in the genitive and dative, contrary to § 100.

4. Observe that the vocative singular is like the nominative (cf. § 98, 1).

**130.** The present participle of verbs in -ῶ (-άω, -έω, and -όω) and the future participle of liquid verbs (§ 213) are contracted. They are declined as follows:

τιμῶν *honoring* (contracted from τιμάων)

## SINGULAR

	MASC.		FEM.		NEUT.
Nom.	τιμῶν (-άων)		τιμῶσα (-άουσα)		τιμῶν (-άον)
Gen.	τιμῶντος (-άοντος)		τιμώσης (-αούσης)		τιμῶντος (-άοντος)
Dat.	τιμῶντι (-άοντι)		τιμώσῃ (-αούσῃ)		τιμῶντι (-άοντι)
Acc.	τιμῶντα (-άοντα)		τιμῶσαν (-άουσαν)		τιμῶν (-άον)
Voc.	τιμῶν (-άων)		τιμῶσα (-άουσα)		τιμῶν (-άον)

## DUAL

N.A.V.	τιμῶντε (-άοντε)		τιμῶσᾱ (-αούσᾱ)		τιμῶντε (-άοντε)
G.D.	τιμῶντοιν (-αόντοιν)		τιμῶσαιν (-αούσαιν)		τιμῶντοιν (-αόντοιν)

## PLURAL

N.V.	τιμῶντες (-άοντες)		τιμῶσαι (-άουσai)		τιμῶντα (-άοντα)
Gen.	τιμῶντων (-αόντων)		τιμωσῶν (-αουσῶν)		τιμῶντων (-αόντων)
Dat.	τιμῶσι (-άουσι)		τιμώσαις (-αούσαις)		τιμῶσι (-άουσι)
Acc.	τιμῶντας (-άοντας)		τιμῶσᾱς (-αούσᾱς)		τιμῶντα (-άοντα)

φιλῶν *loving* (contracted from φιλέων)

## SINGULAR

	MASC.	FEM.	NEUT.
Nom.	φιλῶν (-έων)	φιλοῦσα (-έουσα)	φιλοῦν (-έον)
Gen.	φιλοῦντος (-έοντος)	φιλούσης (-εούσης)	φιλοῦντος (-έοντος)
Dat.	φιλοῦντι (-έοντι)	φιλούσῃ (-εούσῃ)	φιλοῦντι (-έοντι)
Acc.	φιλοῦντα (-έοντα)	φιλοῦσαν (-έουσαν)	φιλοῦν (-έον)
Voc.	φιλῶν (-έων)	φιλοῦσα (-έουσα)	φιλοῦν (-έον)

## DUAL

N.A.V.	φιλοῦντε (-έοντε)	φιλούσᾱ (-εούσᾱ)	φιλοῦντε (-έοντε)
G.D.	φιλοῦντοιν (-έόντοιν)	φιλούσαιν (-εούσαιν)	φιλοῦντοιν (-έόντοιν)

## PLURAL

N.V.	φιλοῦντες (-έοντες)	φιλοῦσαι (-έουσai)	φιλοῦντα (-έοντα)
Gen.	φιλοῦντων (-έόντων)	φιλουσῶν (-εουσῶν)	φιλοῦντων (-έόντων)
Dat.	φιλοῦσι (-έουσι)	φιλούσαις (-εούσαις)	φιλοῦσι (-έουσι)
Acc.	φιλοῦντας (-έοντας)	φιλούσᾱς (-εούσᾱς)	φιλοῦντα (-έοντα)

1. The present participle of δηλῶ (-όω), δηλῶν (for δηλόων), is inflected exactly like φιλῶν. The uncontracted forms do not occur.

**131. Perfect Active Participles.**—The stem of the perfect active participle ends in *οτ* or *οσ* (§ 73, 1). The declension is as follows:

λελυκώς *having loosed* (stem λελυκοτ-, λελυκοσ-)

## SINGULAR

	MASC.	FEM.	NEUT.
Nom.	λελυκώς	λελυκυῖα	λελυκός
Gen.	λελυκότος	λελυκυῖᾱς	λελυκότος
Dat.	λελυκότι	λελυκυῖᾃ	λελυκότι
Acc.	λελυκότα	λελυκυῖαν	λελυκός
Voc.	λελυκώς	λελυκυῖα	λελυκός

## DUAL

N.A.V.	λελυκότε	λελυκυῖᾱ	λελυκότε
G.D.	λελυκότοιιν	λελυκυῖαιιν	λελυκότοιιν

## PLURAL

N.V.	λελυκότες	λελυκυῖαι	λελυκότα
Gen.	λελυκότων	λελυκυῖῶν	λελυκότων
Dat.	λελυκόσι	λελυκυῖαις	λελυκόσι
Acc.	λελυκότας	λελυκυῖᾱς	λελυκότα



So also are inflected *πεπαιδευκός*, *-κνῖα*, *-κός* *having educated*; *ἑστώς*, *ἑστῶσα*, *ἑστός* *standing* (stem *ἑστωτ-* (*ἑστωσ-*), contracted from *ἑσταοτ-*).

NOTE. — The neuter of *ἑστώς* is usually written *ἑστός*, probably to distinguish it from the masculine, since otherwise both would be *ἑστώς*.

## COMPARISON OF ADJECTIVES

**132. Comparison by -τερος, -τατος.** — Most adjectives form the comparative degree by adding *-τερος*, *-τερᾶ*, *-τερον* (declined like *μακρός*, § 117) to the masculine stem of the positive. The superlative is formed by adding *-τατος*, *-τατη*, *-τατον* (declined like *ἀγαθός*, § 117) to the same stem. Thus :

POSITIVE	COMPARATIVE	SUPERLATIVE
κοῦφος <i>light</i>	κουφό-τερος	κουφό-τατος
πικρός <i>bitter</i>	πικρό-τερος	πικρό-τατος
ὀξύς <i>sharp</i>	ὀξύ-τερος	ὀξύ-τατος
μέλᾱς <i>black</i>	μελάν-τερος	μελάν-τατος
σαφής <i>clear</i>	σαφέσ-τερος	σαφέσ-τατος
χαρίεις <i>pleasing</i>	χαριέσ-τερος (for *χα- ριετ-τερος; see § 26 and § 125, note 1)	χαριέσ-τατος

1. Stems in *-o-* lengthen the final *o* of the stem unless the preceding syllable is long (either by nature or position, §§ 52, 53). Thus :

POSITIVE	COMPARATIVE	SUPERLATIVE
σοφός <i>wise</i>	σοφώ-τερος	σοφώ-τατος
ἄξιος <i>worthy</i>	ἄξιω-τερος	ἄξιω-τατος

2. A few words usually drop the final *o* of the stem : thus *γεραιός* *old*, comparative *γεραιότερος*; *φίλος* *friendly*, comparative *φίλτερος*, superlative *φίλτατος*.

**133.** Adjectives in *-ων* and *-ους* (*-οος*) are compared as if their stems ended in *εσ*: thus *σώφρων* *discreet*, comparative *σώφρονέσ-τερος*, etc.; *εὔνους* *well disposed*, comparative *εὐνούστερος*, etc. (for *\*εὐνοεσ-τερος*).

**134. Comparison by *-ίων*, *-ιστος*.** — A few adjectives are compared by adding to the *root* of the positive the endings *-ίων*, *-ιον* to form the comparative, and *-ιστος*, *-ιστη*, *-ιστον* to form the superlative. The superlative is declined like *ἀγαθός* (§ 117); for the declension of the comparative see § 121. Thus:

POSITIVE	COMPARATIVE	SUPERLATIVE
ἡδ-ύ-ς <i>pleasant</i> (cf. ἡδ-ομαι <i>am pleased</i> )	ἡδ-ίων	ἡδ-ιστος
ταχ-ύ-ς <i>swift</i> (cf. τάχ-ος <i>swiftness</i> )	θάττων (for <i>*ταχ-ίων</i> , §§ 39, 1 and 41)	τάχ-ιστος
μέγ-α-ς <i>great</i> (cf. μέγ-εθος <i>greatness</i> )	μεῖζων (for <i>*μεγ-ίων</i> , § 39, 2)	μέγ-ιστος
ἐχθ-ρό-ς <i>hostile</i> (cf. ἔχθ-ος <i>hatred</i> )	ἐχθ-ίων	ἐχθ-ιστος
αἰσχ-ρό-ς <i>shameful</i> (cf. αἰσχ-ος <i>shame</i> )	αἰσχ-ίων	αἰσχ-ιστος

**135. Comparison by *μᾶλλον*, *μάλιστα*.** — Adjectives are sometimes compared by means of the adverbs *μᾶλλον* *more* and *μάλιστα* *most*. Thus, *φίλος* *friendly*, *μᾶλλον φίλος* *more friendly*, *μάλιστα φίλος* *most friendly*.

**134 a.** In Epic poetry the comparative ending *-ίων* has short *ι*.

**b.** In poetry the forms in *-ίων*, *-ιστος* occur much more frequently than in prose. Homer has several comparatives and superlatives that are not usual in Attic: thus *κύδιστος* *most glorious*, *φέρτερος* *more excellent*, *ὀπλότερος* *younger*; all these will be found in the lexicon.

**136. Irregular Comparison.** — The following list contains the most important adjectives of irregular comparison :

POSITIVE	COMPARATIVE	SUPERLATIVE
ἀγαθός <i>good</i>	ἀμείνων	ἄριστος (cf. ἀρ-ετή <i>virtue</i> )
	βελτίων	βέλτιστος
	κρείττων	κράτιστος (cf. κράτ-ος <i>strength</i> )
	λῶν	λῶστος
κακός <i>bad</i>	κακίων	κάκιστος
	χείρων ( <i>deterior</i> )	χείριστος
	ἥττων ( <i>inferior</i> )	ἥκιστα <i>adv. least of all</i>
μικρός <i>small</i>	μικρότερος	μικρότατος
	μείων	
	ἐλάττων (for *ἐλαχ- ίων, § 39, 1)	ἐλάχιστος
πολύς <i>much,</i> <i>many</i>	πλείων, πλέων (see § 21)	πλείστος
καλός <i>beautiful</i>	καλλίων	κάλλιστος (cf. κάλλ-ος <i>beauty</i> )
ῥᾶδιος <i>easy</i>	ῥᾶων	ῥᾶστος
ἀλγινός <i>painful</i>	ἀλγίων	ἄλγιστος (cf. ἄλγ-ος <i>pain</i> )

## ADVERBS

**137. Form of Adverbs.** — Most Adverbs end in -ως, and are regularly derived from adjectives. Their form is in all respects like the genitive plural, except that the last letter is *ς* instead of *ν*.

Their form can always be determined by substituting *ς* for the final *ν* of the genitive plural.

Thus, σοφῶς *wisely* (σοφός *wise*, gen. plur. σοφῶν), πάντως *wholly* (πᾶς *whole*, gen. plur. πάντων), ταχέως *quickly* (ταχύς *quick*, gen. plur. ταχέων), σαφῶς *clearly* (σαφής *clear*, gen. plur. contracted (§ 120) σαφῶν).

NOTE. — The adverb corresponding to ἀγαθός *good* is εὖ *well*.

1. Besides the regularly formed adverbs many nouns (some of them obsolete) and some pronominal stems are used in certain cases adverbially.

Thus, *πολύ* *much* (§ 336), *σπουδῇ* *earnestly* (§ 389), *οἶκοι* *at home* (see § 76, note), *πρῶ* *early*, *ἀμαχεί* *without a battle*, *ποῖ* *whither*, *ποῦ* *where* (cf. § 358), *οὔδαμῶ* *nowhere* (cf. § 358).

2. Certain local endings of the nature of case-endings (§ 76) are used to form adverbs of place. These are: *-θι*, Place Where, as in *ἄλλο-θι* *elsewhere*; *-θεν*, Place Whence, as in *οἶκο-θεν* *from home*, *πάντο-θεν* *from all sides*; *-δε*, Place Whither, as in *οἴκα-δε* *homeward*, *Ἀθήνᾳζε* (for *Ἀθήνᾱς-δε*) *toward Athens*.

**138. Comparison of Adverbs.** — Adverbs in *-ως* employ for their comparative the neuter singular of the comparative of their adjective; for their superlative they employ the neuter plural of the superlative.

Thus, *σοφῶς* *wisely*, *σοφώτερον* *more wisely*, *σοφώτατα* *most wisely*; *ῥᾱδίως* *easily*, *ῥᾱον* *more easily*, *ῥᾱστα* *most easily*.

1. Adverbs in *-ω* have the comparative and superlative ending in *-ω*. Thus, *ἄνω* *above*, *ἠνωτέρω* *higher*, *ἠνωτάτω* *highest*.

2. The adverb *μάλα* *very* has for its comparative *μᾶλλον* (for *μάλ-ιον*, § 39, 3), and for its superlative *μάλιστα*.

137, 2 a. The local endings are naturally much more frequent in Homer: thus *οἶκοθι* *at home*, *οὐρανόθεν* *from heaven*, *ἡμετερόνδε* *to our (house)*, *πόλινδε* *to the city*, etc.

## PRONOUNS

139. The Personal Pronouns. — The pronouns of the first, second, and third person are thus declined :

	FIRST PERSON	SECOND PERSON	THIRD PERSON.
	SINGULAR		
Nom.	ἐγώ <i>I</i>	σύ <i>you</i>	<i>him, her, it</i>
Gen.	ἐμοῦ; μου (enclitic)	σοῦ; σου (enclitic)	οὗ; οῦ (enclitic)
Dat.	ἐμοί; μοι (enclitic)	σοί; σοι (enclitic)	οἱ; οἱ (enclitic)
Acc.	ἐμέ; με (enclitic)	σέ; σε (enclitic)	ἐ; ἐ (enclitic)
Voc.		σύ	
	DUAL		
N.A.(V.)	νώ <i>we two</i>	σφώ <i>you two</i>	
G.D.	νών .	σφῶν	
	PLURAL		
Nom.	ἡμεῖς <i>we</i>	ὕμεῖς <i>you</i>	σφεῖς <i>they</i>
Gen.	ἡμῶν	ὕμῶν	σφῶν
Dat.	ἡμῖν	ὕμῖν	σφίσι
Acc.	ἡμᾶς	ὕμᾶς	σφᾶς
Voc.		ὕμεῖς	

NOTE. — The stems of the pronoun of the first person are (ἐ)με- (the nominative ἐγώ being of different formation), νω-, and ἡμε- (from ἄμμε-); of the second person σν- (for τν-), σε (for \*τφε-) σφω-, and ὕμε- (from ὕμμε-); of the third person ἐ- (originally \*σφε-, § 36 a), ἐε- (for \*σεφε-), and σφε-. From the shorter stem τν- of the second person comes only the nominative σύ (cf. πολὺς, § 127, note). From the longer form of the stem of the third person ἐε- (\*σεφε-) comes the Homeric form ἐέ, acc.

1. The enclitic (§ 70) forms are used when there is no emphasis on the pronoun. Thus, δοκεῖ μοι *it seems (to me)*. But when the pronoun is emphatic the forms with written accent (and in the first person the longer forms ἐμοῦ, etc.) are employed: thus εἰπὲ καὶ ἐμοί *tell even me*. This is regularly the case when prepositions are used with

the pronouns: thus *παρ' ἐμοῦ* from *beside me*, *περὶ σοῦ* about *you*.

2. The pronoun of the third person *οὗ, οἷ, ἑ*, when used as a direct reflexive (§ 470), is never enclitic.

139 a. Homer has the following forms of the personal pronouns:

SINGULAR			
Nom.	<i>ἐγώ, ἐγών</i>	<i>σύ, τὸν</i>	
Gen.	<i>ἐμεῖο, ἐμέο, ἐμεῦ,</i>	<i>σεῖο, σέο, σεῦ,</i>	<i>εἶο, ξο, ἐο</i> (encl.),
	<i>μεν</i> (encl.), <i>ἐμέθεν</i>	<i>σεν</i> (encl.), <i>σέθεν</i>	<i>εὔ, εὐ</i> (encl.), <i>ἔθεν, ἐθέν</i> (encl.)
Dat.	<i>ἐμοί, μοι</i> (encl.)	<i>σοί, τοι</i> (encl.), <i>τεῖν</i>	<i>εοί, οἷ, οἷ</i> (encl.)
Acc.	<i>ἐμέ, με</i> (encl.)	<i>σέ, σε</i> (encl.)	<i>ἐέ, ἐ, μιν</i> (encl.)
DUAL			
N.A.	<i>νῶϊ, νῶ</i>	<i>σφῶϊ, σφῶ</i>	<i>σφῶέ</i> (encl.)
G.D.	<i>νῶϊν</i>	<i>σφῶϊν, σφῶν</i> (δ 62)	<i>σφῶϊν</i> (encl.)
PLURAL			
Nom.	<i>ἡμεῖς, ἄμμες</i>	<i>ὑμεῖς, ὕμμες</i>	
Gen.	<i>ἡμεῶν, ἡμέων</i>	<i>ὑμεῶν, ὑμέων</i>	<i>σφεῶν, σφέων,</i> <i>σφεών</i> (encl.), <i>σφῶν</i>
			<i>σφίσιν</i> (encl.), <i>σφισί</i> (encl.),
Dat.	<i>ἡμῖν, ἄμμι</i> (ν)	<i>ὑμῖν, ὕμμι</i> (ν)	<i>σφιν</i> (encl.)
Acc.	<i>ἡμέας, ἄμμε</i>	<i>ὑμέας, ὕμμε</i>	<i>σφέας, σφεάς</i> (encl.),
			<i>σφέ</i> (encl.)

The forms of the plural in *ἄμμ-* and *ὕμμ-* are Aeolic in origin.

b. In Herodotus the personal pronouns have the following inflection:

SINGULAR			
Nom.	<i>ἐγώ</i>	<i>σύ</i>	
Gen.	<i>ἐμέο, ἐμεῦ, μεν</i> (encl.)	<i>σέο, σεῦ, σεν</i> (encl.)	<i>εὐ</i> (encl.)
Dat.	<i>ἐμοί, μοι</i> (encl.)	<i>σοί, τοι</i> (encl.)	<i>οἷ</i> (encl.)
Acc.	<i>ἐμέ, με</i> (encl.)	<i>σέ, σε</i> (encl.)	<i>έ</i> (encl.), <i>μιν</i> (encl.)
PLURAL			
Nom.	<i>ἡμεῖς</i>	<i>ὑμεῖς</i>	<i>σφεῖς</i>
Gen.	<i>ἡμέων</i>	<i>ὑμέων</i>	<i>σφέων, σφεων</i> (encl.)
Dat.	<i>ἡμῖν</i>	<i>ὑμῖν</i>	<i>σφίσιν, σφισιν</i> (encl.)
Acc.	<i>ἡμέας</i>	<i>ὑμέας</i>	<i>σφέας, σφεας</i> (encl.),
			neut. <i>σφεα</i> (encl.)

NOTE 1. — The Tragedians for the accusative of the third personal pronoun use *νιν* (encl.) and *σφε* (encl.) for all genders both singular and plural.

NOTE 2. — The genitive, dative, and accusative plural of the first and second persons sometimes throw their written accent to the first syllable (often shortening at the same time the final syllable): thus *ἡμῶν*, *ἡμιν*, *ὑμᾶς*.

**140. The Intensive Pronoun αὐτός.** — The pronoun *αὐτός* *self, same* is thus inflected :

SINGULAR			
	MASC.	FEM.	NEUT.
Nom.	αὐτός	αὐτή	αὐτό
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	αὐτόν	αὐτήν	αὐτό
DUAL			
N.A.	αὐτώ	αὐτά	αὐτώ
G.D.	αὐτοῖν	αὐταῖν	αὐτοῖν
PLURAL			
Nom.	αὐτοί	αὐταί	αὐτά
Gen.	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	αὐτούς	αὐτάς	αὐτά

Like *αὐτός* is inflected also *ἄλλος*, *ἄλλη*, *ἄλλο* *other*.

1. In Attic the oblique cases of *αὐτός* are usually employed instead of the pronoun of the third person *οὗ*, *οἷ*, *ἐ*, etc.

**141. Reflexive Pronouns.** — The reflexive pronouns are formed from the stems of the personal pronouns compounded with *αὐτός*. From their meaning they can have no nominative case. The third person has also a neuter. In the plural both stems are declined together, yet the

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140 a. Herodotus has *αὐτέων* for the genitive plural feminine of *αὐτός* (cf. § 84 a). For the crasis *ωὐτός*, see § 5 a.

third person plural has also the compound form. They are thus declined :

SINGULAR		
	<i>myself.</i>	<i>thymself.</i> <i>himself, herself, itself.</i>
Gen.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς      ἑαυτοῦ, -ῆς, -οῦ
Dat.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ      ἑαυτῷ, -ῇ, -ῳ
Acc.	ἐμαυτόν, -ήν	σεαυτόν, -ήν      ἑαυτόν, -ήν, -ό
PLURAL		
	<i>ourselves.</i>	<i>yourselves.</i> <i>themselves.</i>
Gen.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν      ἑαυτῶν OR σφῶν αὐτῶν
Dat.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς      ἑαυτοῖς, -αῖς, -οῖς OR σφίσιν αὐτοῖς, -αῖς
Acc.	ἡμᾶς αὐτούς, -άς	ὑμᾶς αὐτούς, -άς      ἑαυτούς, -άς, -ά OR σφᾶς αὐτούς, -άς

1. σεαυτοῦ and ἑαυτοῦ are often contracted : σαυτοῦ, σαυτῆς ; αὐτοῦ, αὐτῆς, etc.

**142. Reciprocal Pronoun.** — The reciprocal pronoun, meaning *one another*, from its meaning has no singular number, and no nominative or vocative case. It is thus declined :

Stem ἀλληλο- (for \*ἀλλ-αλλο-)

DUAL			
	MASC.	FEM.	NEUT.
G.D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
Acc.	ἀλλήλω	ἀλλήλαῖ	ἀλλήλω
PLURAL			
Gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
Acc.	ἀλλήλους	ἀλλήλας	ἀλλήλα

**141 a.** In Homer the personal pronouns alone are sometimes used reflexively ; often the reflexive meaning is made more clear by the addition of αὐτός, but the two pronouns have not yet combined, as in Attic, into one word. Thus, Homer has ἐμέθεν αὐτῆς *myself* (gen. fem.), οἱ αὐτῷ *himself* (dat.), αὐτόν μιν *himself* (acc.), etc.



**143. Possessive Pronouns.** — The possessive pronouns are formed from the stems of the personal pronouns. They are :

ἐμός	ἐμή	ἐμόν	my, mine.	ἡμέτερος	-ᾱ	-ον	our, ours.
σός	σή	σόν	thy, thine.	ὕμέτερος	-ᾱ	-ον	your, yours.
ὅς	ῆ	ὄν	his (her, its) own.	σφέτερος	-ᾱ	-ον	their own.

1. The possessive ὅς is not used in Attic prose, but its place is taken by the genitive of αὐτός (§§ 477–8).

**144. Demonstrative Pronouns.** — The definite article ὁ, ἡ, τό, is thus inflected :

Stems το- and δ (for σο-, § 36)

SINGULAR			
	MASC.	FEM.	NEUT.
Nom.	ὁ	ἡ	τό
Gen.	τοῦ	τῆς	τοῦ
Dat.	τῷ	τῇ	τῷ
Acc.	τόν	τήν	τό
DUAL			
N.A.	τώ	τώ	τώ
G.D.	τοῖν	τοῖν	τοῖν
PLURAL			
Nom.	οἱ	αἱ	τά
Gen.	τῶν	τῶν	τῶν
Dat.	τοῖς	ταῖς	τοῖς
Acc.	τούς	τάς	τά

**143 a.** Beside the forms given above (§ 143) Homer has also *τεός* (Latin *tuus*) *thy*, *έός* *his (her, its)*, *ἄμός* *our*, *ὕμός* *your*, *σφός* *their*; also, from the dual stems *νω-*, *σφω-*, *νωῖτερος* *belonging to us two*, and *σφωῖτερος* *belonging to you two*.

The possessive *δς*, *έός*, in Homer appears sometimes to be used without reference to the third person, in the sense of *own*: thus *ἡς γαίης* (*my*) *own land* (gen.), *δώμασι οἴου* (*your*) *own house* (dat.).

**144 a.** Homer almost always uses ὁ, ἡ, τό, as a demonstrative pronoun.

Beside the forms given above (§ 144) Homer has also nom. sing. masc. *δς* (found also in Attic in the phrases *καὶ δς ἔφη* *and he said*, and *ἡ δ' δς*

145. The demonstrative pronouns *ὅδε, ἥδε, τόδε* *this*, and *οὗτος, αὗτη, τοῦτο* *this, that*, are thus declined :

SINGULAR						
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	ὅδε	ἥδε	τόδε	οὗτος	αὗτη	τοῦτο
Gen.	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου
Dat.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
Acc.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τοῦτο
DUAL						
N.A.	τώδε	τῷδε	τάδε	τούτῳ	τούτῳ	τούτῳ
G.D.	τοίνδε	τοίνδε	τοίνδε	τούτοιν	τούτοιν	τούτοιν
PLURAL						
Nom.	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα
Gen.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις
Acc.	τούσδε	τάσδε	τάδε	τούτους	ταύτᾱς	ταῦτα

1. Observe that the use of *ou* or *av* in *οὗτος* depends on the character of the last syllable, *ou* being used to correspond to an *o*-sound, and *av* to correspond to an *a* (*η*)-sound.

146. *Ἐκεῖνος, ἐκείνη, ἐκεῖνο* *that*, is declined like *αὐτός* (§ 140).

147. The demonstrative pronouns are sometimes made more emphatic by adding *-ί*: thus *οὗτοσί, τουτονί*. In

*said he*), gen. sing. masc. and neut. *τοῖο* (§ 90 a), gen. and dat. dual *τοῖιν* (§ 90 b), nom. plur. masc. *τοί*, nom. plur. fem. *ταί*, gen. plur. fem. *τῶν* (§ 84 a), dat. plur. masc. *τοῖσι* (§ 90 c), dat. plur. fem. *τῇσι* or *τῇς* (§ 84 b).

144 b. Herodotus also uses *ὁ, ἡ, τό*, as a demonstrative pronoun, but not so frequently as Homer does. In the dative plural he has *τοῖσι* and *τῇσι*.

145 a. For the dative plural of *ὅδε* Homer sometimes has *τοῖσδεσι* or *τοῖσδεσσι*, Herodotus has *τοῖσιδε*.

146 a. For *ἐκεῖνος* Homer and other poets often have *κεῖνος*; Herodotus also uses both forms.

such case a preceding short vowel is dropped: thus ὀδί, ταυτί.

**148. Interrogative and Indefinite Pronouns.** — The interrogative pronoun is τίς, τί *who? what?* The indefinite pronoun is τίς, τι, enclitic (§ 70), *some, any*. They are thus declined:

	INTERROGATIVE		INDEFINITE	
	SINGULAR			
	MASC. & FEM.	NEUT.	MASC. & FEM.	NEUT.
Nom.	τίς	τί	τίς	τι
Gen.	τίνος, τοῦ	τίνος, τοῦ	τινός, τοῦ	τινός, τοῦ
Dat.	τίνι, τῷ	τίνι, τῷ	τίνι, τῷ	τίνι, τῷ
Acc.	τίνα	τί	τινά	τι
	DUAL			
N.A.	τίνε	τίνε	τινέ	τινέ
G.D.	τίνοιν	τίνοιν	τινοῖν	τινοῖν
	PLURAL			
Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων	τίνων	τινῶν	τινῶν
Dat.	τίσι	τίσι	τισί	τισί
Acc.	τίνας	τίνα	τινάς	τινά

1. The acute accent of the interrogative, τίς, τί, never changes to the grave (§ 67).

NOTE 1. — The form ἄττα is sometimes used for the indefinite τινά.

NOTE 2. — Δεῖνα. Another indefinite pronoun, used in familiar speech, is δεῖνα "*Mr. what's his name,*" always with the article: ὁ (ῆ, τὸ) δεῖνα. Sometimes it is not declined, but when declined it is inflected as follows: ὁ δεῖνα, τοῦ δεῖνος, τῷ δεῖνι, τὸν δεῖνα, οἱ δεῖνες, τῶν δείνων, τοὺς δείνους.

**148 a.** Of the interrogative and indefinite pronouns Homer and Herodotus have the following additional forms: gen. sing. τέο, τεῦ, τεο, τευ; dat. sing. τέφ, τεφ, gen. plur. τέων, τεῶν, dat. plur. τέοισι, neut. plur. (Homer) ἄσσα (cf. § 148 note 1 and § 22).

**149. Relative Pronouns.** — The relative pronoun *ὅς, ἥ, ὃ* *who, which*, is thus inflected :

	SINGULAR		
	MASC.	FEM.	NEUT.
Nom.	ὅς	ἥ	ὃ
Gen.	οὗ	ἥς	οὔ
Dat.	ᾧ	ἣ	ᾧ
Acc.	ὃν	ἣν	ὃ
	DUAL		
N.A.	ώ	ώ	ώ
G.D.	οἷν	οἷν	οἷν
	PLURAL		
Nom.	οἱ	αἱ	ἅ
Gen.	ῶν	ῶν	ῶν
Dat.	οἷς	αἷς	οἷς
Acc.	οὓς	ᾗς	ᾗς

**150.** The indefinite relative pronoun, *ὅστις, ἥτις, ὃ τι* (sometimes written *ὅ, τι*) *whoever, whichever*, is made by joining *ὅς* and *τις*, both parts being declined.

**149 a.** Beside the forms given above (§ 149) Homer has also gen. sing. masc. and neut. *δο* (§ 90 a), often wrongly written *δου*, and fem. *ἑης* (!).

In Homer the demonstrative pronoun, *ὁ, ἡ, τό* (§ 144 a), is often used as a relative referring to a definite antecedent (cf. English *that*). When so used the forms with *τ-* (*τοί, ταί*, § 144 a) are employed in the nominative plural.

**b.** Herodotus has from the relative the forms *ὅς, ἥ, οἱ, αἱ*. For all other forms he employs the demonstrative [*ὁ, ἡ*] *τό, τοῦ, τῆς*, etc. (cf. § 149 a), except after certain prepositions (mostly prepositions of two syllables, of which the last syllable may suffer elision): thus *μετ' ἧς* *with whom*, *ἀπ' ὧν* *from which* (§ 44, 4 a).

**150 a.** Homer has several forms of the indefinite relative in which the stem *ὁ-* is not declined: thus sing. nom. *ὅτις*, neut. *ὅττι*, gen. *ὅττεο, ὅττεν*, and *ὅτεν*, dat. *ὅτεφ*, acc. *ὅτινα*, neut. *ὅττι*; plur. gen. *ὅτεων*, dat. *ὀτέοισι*, acc. *ὅτινας*. For the neuter plural he uses *ἄσσα*, nom. and acc.

**b.** Herodotus has gen. sing. *ὅτεν*, dat. sing. *ὅτεφ*, gen. plur. *ὅτεων*, dat. plur. *ὀτέοισι*, neut. plur. nom. and acc. *ἄσσα*.

## SINGULAR

	MASC.	FEM.	NEUT.
Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὗτινος, ὅτου	ἧστινος	οὗτινος, ὅτου
Dat.	ᾧτινι, ὅτῳ	ἧτινι	ᾧτινι, ὅτῳ
Acc.	ὅντινα	ἧντινα	ὅ τι

## DUAL

N.A.	ὧτινε	ὧτινε	ὧτινε
G.D.	οἷντινοιν	οἷντινοιν	οἷντινοιν

## PLURAL

Nom.	οἵτινες	αἵτινες	ἅτινα
Gen.	ὧντινων, ὅτων	ὧντινων	ὧντινων, ὅτων
Dat.	οἷστισι, ὅτοις	αἷστισι	οἷστισι, ὅτοις
Acc.	οὓστινας	ἄστινας	ἅτινα

1. The shorter forms *ὅτου*, *ὅτῳ* are more common than *οὗτινος*, *ᾧτινι*.

NOTE. — The indefinite *τις* may be added also to other relatives to make them more indefinite: thus *ὅποιός τις* of *whatsoever kind*.

**151. Correlation of Pronouns.** — In Greek certain pronominal adjectives and adverbs show a regular correspondence in form and meaning. Thus the interrogative form begins with *πο-*, the indefinite has the same form but is enclitic, the demonstrative has *το-*, and the relative *ὁ-* or (general relative) *ὅπο-*. This may best be seen from the following list:

**151.a.** Homer often doubles the *π* of the general relatives: thus *ὁπποῖος*, *ὁππότε*, etc. (Attic *ὅποιος*, *ὁπότε*).

**b.** Herodotus has *κ* instead of *π* at the beginning of interrogative and indefinite pronominal adjectives and adverbs: thus *κόσος*, *κοῖος*, *κοῦ*, *κόθεν*, *κῶς*, *κορέ*, etc. (Attic *πόσος*, *ποῖος*, etc.); so also in the general relatives he has *κ* for *π*: thus *ὁκόσος*, *ὁκοῖος*, *ὅκου*, *ὁκόθεν*, *ὅκως*, etc. (Attic *ὁπόσος*, *ὅποῖος*, etc.).

INTERROGATIVE	INDEFINITE (enclitic)	DEMONSTRATIVE ADJECTIVES		RELATIVE
πόσος <i>how</i> <i>great.</i>	ποσός <i>of some</i> <i>size.</i>	(τόσος) τοσόςδε τοσοῦτος	} <i>so</i> <i>great.</i>	ὅσος } <i>as great</i> ὀπόσος } <i>as.</i>
ποῖος <i>of what</i> <i>kind.</i>	ποιός <i>of some</i> <i>kind.</i>	(τοῖος) τοιόςδε τοιούτος	} <i>of this</i> <i>kind.</i>	οἷος } <i>of such</i> ὀποῖος } <i>kind as.</i>
πηλίκος <i>of</i> <i>what age.</i>		τηλίκος τηλικόσδε τηλικούτος	} <i>of this</i> <i>age.</i>	ἡλίκος } <i>of such</i> ὀπηλίκος } <i>age as.</i>
ADVERBS				
ποῦ <i>where.</i>	ποῦ <i>somewhere.</i>			οὔ, ὅπου <i>where.</i>
πόθεν <i>whence.</i>	ποθέν <i>from</i> <i>some place.</i>	[τόθεν (poetic) thence]		ὅθεν, ὀπόθεν <i>whence.</i>
ποῖ <i>whither.</i>	ποῖ <i>to some</i> <i>place.</i>			οἶ, ὅποι <i>whither.</i>
πότε <i>when.</i>	ποτέ <i>sometime.</i>	τότε <i>then.</i>		ὅτε, ὀπότε <i>when.</i>
πηνίκα <i>at</i> <i>what time.</i>		(τηνίκα) τηνικάδε τηνικαῦτα	} <i>at this</i> <i>time.</i>	ἡνίκα, ὀπηνίκα, <i>at</i> <i>which time.</i>
πῇ <i>which way.</i>	πῇ <i>someway.</i>	τῇ-δε <i>this way.</i>		ἧ, ὅπῃ <i>which way.</i>
πῶς <i>how.</i>	πῶς <i>somehow.</i>	[ῥώς (poetic) <i>thus.</i> ]		ὥς, ὅπως <i>as.</i>

1. Observe that some correlative forms are lacking, having been supplanted by other words. Thus, ἐνθάδε or ἐνταῦθα is the usual word for *here*; ὧδε and οὕτως *thus* have crowded out the earlier (Epic and poetic) τῶς.

NOTE.—The indefinite relative pronouns, adjectives, and adverbs may be made more indefinite by adding οὖν, δῆ, or δῆ ποτε· thus ὅστις οὖν (or ὅστις οὖν), ὅστις-δῆ-ποτε, or even ὅστις-δῆ-ποτ-οὖν *who-so-ever*.

## NUMERALS

152. The Greek numerals are as follows :

SIGN	CARDINAL	ORDINAL	ADVERB
1	α' εἰς, μία, ἓν, <i>one</i>	πρῶτος, <i>first</i>	ἅπαξ, <i>once</i>
2	β' δύο, <i>two</i>	δεύτερος, <i>second</i>	δίς, <i>twice</i>
3	γ' τρεῖς, <i>τρία</i>	τρίτος	τρίς
4	δ' τέτταρες, τέτταρα	τέταρτος	τετράκις
5	ε' πέντε	πέμπτος	πεντάκις
6	ς' ἕξ	ἕκτος	ἑξάκις
7	ζ' ἑπτὰ	ἑβδομος	ἑπτάκις
8	η' ὀκτώ	ὀγδοος	ὀκτάκις
9	θ' ἐννέα	ἐνατος	ἐνάκις
10	ι' δέκα	δέκατος	δεκάκις
11	ια' ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ' δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ' τρεῖς καὶ δέκα (or τρεισκαίδεκα)	τρίτος καὶ δέκατος	etc.
14	ιδ' τέτταρες καὶ δέκα (or τετταρεσκαίδεκα)	τέταρτος καὶ δέκατος	
15	ιε' πεντεκαίδεκα	πέμπτος καὶ δέκατος	
16	ισ' ἑκκαίδεκα	ἕκτος καὶ δέκατος	
17	ιζ' ἑπτακαίδεκα	ἑβδομος καὶ δέκατος	
18	ιη' ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος	
19	ιθ' ἐννεακαίδεκα	ἐνατος καὶ δέκατος	
20	κ' εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ' τριάκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ' τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50	ν' πενήτηκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ' ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο' ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π' ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ' ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ' ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ' διακόσιοι, αι, α	διακοσιοστός	διακοσιᾶκις
300	τ' τριᾶκόσιοι, αι, α	τριᾶκοσιοστός	etc.
400	υ' τετρακόσιοι, αι, α	τετρακοσιοστός	
500	φ' πεντακόσιοι, αι, α	πεντακοσιοστός	

SIGN	CARDINAL	ORDINAL	ADVERB
600	χ' ἑξακόσιοι, αι, υ	ἑξακοσιοστός	
700	ψ' ἑπτακόσιοι, αι, α	ἑπτακοσιοστός	
800	ω' ὀκτακόσιοι, αι, α	ὀκτακοσιοστός	
900	Ϟ' ἑνακόσιοι, αι, α	ἑνακοσιοστός	
1000	,α χίλιοι, αι, υ	χίλιοστός	χιλιάκις
2000	,β δισχίλιοι, αι, υ	δισχίλιοστός	etc.
3000	,γ τρισχίλιοι, αι, α	τρισχίλιοστός	
10000	,ι μύριοι, αι, α	μῦριοστός	μῦριάκις
20000	,κ δισμύριοι		etc.
100000	,ρ δεκακισμύριοι		

153. For 21, 22, etc., 31, 32, etc., we have *εἷς καὶ εἴκοσι*, *εἴκοσι καὶ εἷς* or *εἴκοσιν εἷς*, etc. In the ordinals we have for 22d, etc., 32d, etc., *δεύτερος καὶ εἰκοστός* and *εἰκοστός καὶ δεύτερος*, etc., but for 21st, 31st, etc., always *εἷς καὶ εἰκοστός*, *εἷς καὶ τριᾶκοστός*, etc.

154. The numbers 18, 19, 28, 29, 38, 39, etc., are commonly expressed by *ἐνὸς* (or *δυοῖν*) *δέοντες* (*wanting*) *εἴκοσι*, etc.: thus *ναυσὶ μιᾶς δεούσαις πεντήκοντα* with 49 ships.

155. Declension of Numerals. — The cardinal numbers from 5 to 100 inclusive are indeclinable. The cardinals from 200 upwards and all the ordinals are declined regu-

152 a. Homer has for *four* *τέσσαρες* (§ 22) and *πίσυρες* (Aeolic), and for *nine times* *εἰνάκις*.

b. Herodotus has *τέσσαρες* (4), *δωδέκα* (12), *τρίηκοντα* (30), *ὀγδώκοντα* (80), *διηκόσιοι* (200), *τριηκόσιοι* (300), and *εἵνατος*, *εἰνάκις* (Attic *ἐνατος*, *ἐνάκις*).

155 a. Beside the feminine *μία* Homer has also *τα*, *ιῆς*, *ιῆ*, *ταν*, and once the dat. sing. neut. *ιῶ*. He uses *δύο*, or *δύω*, indeclinably, and he has also a longer adjective form, dual *δοιώ*, plur. *δοιοί*, *-αί*, *-ά*, declined like the plural of *ἀγαθός* (§ 117).

b. Herodotus often uses *δύο* indeclinably. If declined, he has gen. *δυῶν*, dat. *δυοῖσι*.



larly like adjectives in -ος (§ 117). The cardinal numbers from 1 to 4 are declined as follows :

<i>one</i>			<i>two</i>	<i>three</i>		<i>four</i>	
N. εἷς	μία	ἓν	N.A. δύο	N. τρεῖς	τρία	τέτταρες	τέτταρα
G. ἑνός	μιάς	ἐνός	G.D. δυοῖν	G. τριῶν	τριῶν	τεττάρων	τεττάρων
D. ἐνί	μιᾷ	ἐνί	sometimes also used indeclinably	D. τρισί	τρисί	τέτταρσι	τέτταρσι
A. ἓνα	μίαν	ἓν		A. τρεῖς	τρία	τέτταρας	τέτταρα

1. Like εἷς are declined οὐδεὶς and μηδεὶς *no one*. These are sometimes declined also in the plural: thus οὐδένες, οὐδένων, οὐδέσι, οὐδένας.

**156. Notation.** — Observe that in notation the letters of the alphabet (including the three obsolete letters, ς = *f* *vau* (§ 2 a), ϣ = *q* *koppa*, and ϝ *sampi*) are employed in order, the first nine for units, the second nine for tens, and the remaining nine for hundreds. For thousands the same characters are used again but with the stroke *under* the letter: thus *αυπα'* = 1481.

**NOTE.** — The books of Homer are usually numbered by using the letters of the ordinary alphabet consecutively, the capitals being employed for the *Iliad* and the small letters for the *Odyssey*. Thus, K stands for Book 10 of the *Iliad*, λ for Book 11 of the *Odyssey*.

## VERBS

**157.** The verb distinguishes in its inflection Voice, Mode, Person, Number, and Tense.

1. By its Voice it indicates whether the subject acts (active), acts for himself (middle), or is acted upon (passive).

2. By its Mode it indicates the manner in which the action is thought of: for example, as a fact or as a possibility.

3. By its Person it indicates whether its subject is the speaker, or some second person spoken to, or some third person or thing spoken of.

4. By its Number it indicates how many persons or things are concerned in its action.

5. By its Tense it indicates the time of the action.

## VOICE

**158.** The Greek verb has three voices, Active, Middle, and Passive (see § 236).

1. The passive voice has a separate form of inflection only in the aorist and future; elsewhere the middle form is used both for the middle and passive.

2. Many verbs, from their meaning, are used only in the active.

3. **Deponent Verbs.** — Likewise many verbs have only a middle (or passive) form. Such verbs are called Deponent. Those which have the middle form throughout are called Middle Deponents; those which have the passive form for the aorist (and future) are called Passive Deponents.

## MODE

**159.** Greek has four modes : the Indicative (the mode of fact), the Subjunctive and Optative (the modes of possibility), and the Imperative (the mode of command). These modes are called the Finite Modes.

1. Beside the four finite modes are the Infinitive and Participle, which are properly verbal nouns (although sometimes called modes). The infinitive represents the action of the verb as a substantive : thus *εἶναι* *to be, the act of being*. The participle represents the action of the verb as an adjective : thus *ὁ παρὼν καιρός* *the present occasion*.

2. To these must be added the Verbal Adjectives in *-τός* and *-τέος*, of which the former denotes what has been or may be done (thus *λυτός* *loosed* or *loosable*), and the latter, what needs doing (thus *λυτέος* *needing to be loosed*).

**160. Mode Suffix.** — The subjunctive and the optative have a special mode suffix. The subjunctive has a long vowel *-ω-* or *-η-* ; the optative has *-ι-* or *-ιη-*.

1. The use of *ω* or *η* is determined by the same rules as that of *ο* and *ε* (§ 169). The mode sign *-ιη-* is regularly used in the singular active of *-μι* verbs and contract verbs ; elsewhere *-ι-* is used. In the third plural of the optative *-ιε-* appears as the mode sign.

NOTE. — In the singular active of contract verbs *-ι-* very rarely is found as mode sign, while in classical Greek *-ιη-* was probably never used in the optative dual or plural of any verbs. (See also § 199, note, and § 233, note.)

2. Verbs whose stem ends in a vowel usually contract the mode suffix with the final vowel of the stem (§§ 170, 2–3 ; 200, 1 ; 211, 1–2 ; 233, 1–2).

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**160 a.** Homer often forms the subjunctive with a short vowel (*ο* or *ε*), especially in the aorist ; never, however, in the present of *-ω* verbs (§ 169).

## TENSE

**161.** Greek has seven tenses :

Present, Imperfect,  
Future, Aorist,  
Perfect, Pluperfect, Future Perfect.

NOTE.— The Greek aorist corresponds closely to the English past tense : thus ἐποίησα *did*. The other tenses correspond to the same tenses in English or Latin.

1. The tenses of the indicative are divided into :

(1) Primary (or Principal) tenses, expressing present or future time: the present, future, perfect, and future perfect.

(2) Secondary (or Past) tenses, expressing past time : the imperfect, aorist, and pluperfect.

## TENSE SYSTEMS

**162.** The various forms of the Greek verb group themselves into certain Tense Systems, each of which is formed on a common Tense Stem. The tense systems of the Greek verb are as follows :

the Present system	including the Present and Imperfect,
the Future system	“ Future Active and Middle,
the First Aorist system	“ 1st Aorist Active and Middle,
the Second Aorist system	“ 2d Aorist Active and Middle,
the First Perfect system	“ 1st Perf. and 1st Plup. Act.,
the Second Perfect system	“ 2d Perf. and 2d Plup. Act.,
the Perfect Middle system	“ Perf., Plup., and Fut. Perf. Mid.,
the First Passive system	“ 1st Aor. and 1st Fut. Pass.,
the Second Passive system	“ 2d Aor. and 2d Fut. Pass.

1. The tenses called *second* differ from the corresponding first tenses in form, but they usually have like meaning,

unless, as rarely happens, the same verb has both first and second forms of the same tense in use at the same time. (See § 207, note 3.)

**2. Principal Parts.** — The “principal parts” of a verb are the first person singular indicative of every system used in it. Thus,

παιδεύω *educate*, παιδεύσω, ἐπαίδευσα, πεπαίδευκα, πεπαίδεμαι, ἐπαιδεύθην. See § 236.

λείπω *leave*, λείψω, ἔλιπον, λέλοιπα, λέλειμαι, ἐλείφθην.

βούλομαι *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην (passive deponent, § 158, 3).

γίγνομαι *become*, γενήσομαι, ἐγενόμην, γεγένημαι (middle deponent, § 158, 3).

**163. Theme.** — That part of the Greek verb which is common to all its forms is called the Theme (or by some the Verb Stem). From this theme the various tense-stems are formed: thus *κελεύω order*, theme *κελευ-*, present stem *κελευε-*, future stem *κελευσε-*, aorist stem *κελευσα-*, etc.

For the formation of the various tense-systems see §§ 186–234.

1. According as the verb theme ends in a *vowel*, a *mute*, or a *liquid* (§ 12), verbs are classed as Vowel Verbs, Mute Verbs, or Liquid Verbs.

**164. Irregular Verbs.** — Sometimes, when two or more verbs happen to coincide in meaning, each is used only in certain tenses, usually in such a way as to supplement each other.

Thus, *τρέχω run* is used only in the present system; in the other tenses another verb from the theme *δραμ-* corresponds in meaning to *τρέχω*; so *δραμῶμαι shall run*, *ἔδραμον ran*, etc. In the same way, corresponding in

meaning to ὁρᾷ *see* (theme ὁρα-), we have ὄψομαι *shall see* (theme ὀπ-), and εἶδον *saw* (theme ἰδ-). Such verbs are often called Irregular Verbs.

**165. Primitive and Denominative Verbs.** — A Primitive verb forms its tense stems from a root; a Denominative verb from a longer theme, originally a noun stem (§ 269).

Thus, τίω (root τι-) *give what is due* is a primitive verb, while τιμᾷ (-άω) *honor* is a denominative verb, derived from a noun, τιμή *honor*.

NOTE. — Most primitive verbs have themes of one syllable. (See § 270; note.)

## PERSON AND NUMBER

**166.** There are three persons: First, Second, and Third.

The Greek verb, like the Greek noun, has three numbers (§ 74): Singular, Dual, and Plural.

In the inflection of the verb, the person and number are shown by certain endings, attached to the tense stem, which are called Personal Endings.

1. The active and the middle voice have each a different set of personal endings.

The passive voice has no endings of its own, but in the aorist it employs the ending of the active, and in the future those of the middle.

2. The indicative mood has two sets of endings in each voice, one for primary tenses and the other for secondary tenses (§ 161, 1).

3. The subjunctive mood employs the same endings as the primary tenses of the indicative.

4. The optative mood has the same endings as the secondary tenses of the indicative.

167. The forms of the personal endings may be seen from the following table:

	Active		Middle	
	INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)	INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)
	AND	AND	AND	AND
	SUBJUNCTIVE	OPTATIVE	SUBJUNCTIVE	OPTATIVE
Sing. 1.	-μι	-ν	-μαι	-μην
2.	-ς (for -σι), -σθα, -θα	-ς, -σθα	-σαι	-σο
3.	-σι (for -τι)		-ται	-το
Dual 2.	-τον	-τον	-σθον	-σθον
3.	-τον	-την	-σθον	-σθην
Plur. 1.	-μεν (for -μες)	-μεν	-μεθα	-μεθα
2.	-τε	-τε	-σθε	-σθε
3.	-νσι (for -ντι)	-ν, -σαν	-νται	-ντο

	Active	Middle
	IMPERATIVE	
Sing. 2.	None or -θι	-σο
3.	-τω	-σθω
Dual 2.	-τον	-σθον
3.	-των	-σθων
Plur. 2.	-τε	-σθε
3.	-ντων	-σθων
INFINITIVE		
	(-εναι) -εν, -ναι	-σθαι
PARTICIPLE		
	-ντ- (perfect -οτ- and -οσ-)	-μενο-

For the declension of participles see §§ 129–131.

#### VERBALS

το- and -τεο-

NOTE 1. — For the first person dual the first person plural is almost always used. A special ending, -μεθον, in the middle, is rarely found.

NOTE 2. — The poets often have -μεσθα for -μεθα: thus *ἐλαίνόμεσθα* *we are being driven*.

NOTE 3. — The present third plural active of  $-\mu$  verbs has the ending  $-ανσι$ : thus  $τιθέ-ᾱσι$  *they put* (for  $*τι-θε-ανσι$ ),  $ιστᾶσι$  *they erect* (for  $*ἰ-στα-ανσι$ ).

NOTE 4. — An ending of the third plural imperative rarely found is  $-τωσαν$  (middle  $-σθωσαν$ ): thus  $ἴ-τωσαν$  *let them go*. In later Greek this ending often occurs.

## INFLECTION

**168.** There are in Greek two slightly different ways of inflecting verbs, called respectively (from the ending of the first person singular active) the  $-\omega$  form and the  $-\mu$  form.

**169. The  $-\omega$  Form of Inflection.** — In the  $-\omega$  form of inflection the stem ends in the variable vowel  $\epsilon$  (§ 14). Before  $\mu$  or  $\nu$ , and in the optative mode,  $o$  is employed, elsewhere  $\epsilon$ : thus  $λύομεν$  *we loose*,  $λύετε$  *you loose*,  $λύοιμεν$  optative; so also  $λύουσι$ , for  $*λῡονσι$ , *they loose*.

1. To the  $-\omega$  form of inflection belong all futures and the present, the imperfect, and the second aorist with variable vowel (§ 210).

**167 a.** In Homer  $-\sigmaθα$  is more frequent than in Attic: thus  $τίθη-σθα$ , from  $τίθημι$  *put*;  $φῆ-σθα$ , from  $φημί$  *say*; so sometimes in the subjunctive:  $ἐθέλη-σθα$  (Attic  $ἐθέλης$ ), from  $ἐθέλω$  *wish*.

**b.** Homer sometimes has  $-\τον$  for  $-\την$  and  $-\σθον$  for  $-\σθην$  in the third person dual of secondary tenses.

**c.** Homer often has  $-\ν$  for  $-\σαν$  as an ending of the third plural active, before which the preceding vowel is always short: thus  $ἔβα-ν$  *they went*,  $ἔφα-ν$  *they said*,  $ἔτραφε-ν$  *they were reared* (Attic  $ἔβη-σαν$ ,  $ἔφη-σαν$ ,  $ἐτράφη-σαν$ ).

**d.** Ionic often has the endings  $-\αται$ ,  $-\ατο$ , for  $-\νται$ ,  $-\ντο$  (cf. § 14, 2, note). In the optative these endings are always found; often in the perfect and pluperfect indicative, and sometimes in the present and imperfect of  $-\mu$  verbs: thus  $βουλοί-ατο$  (Attic  $βούλοι-ντο$ ), from  $βούλωμι$  *wish*;  $τετράφ-αται$  (§ 226 a), from  $τρέφω$  *nourish*;  $τιθέ-αται$  (Attic  $τίθε-νται$ ), from  $τίθημι$  *put*.

**e.** For an ending of the infinitive Homer has also  $-\μεναι$  or (usually before vowels)  $-\μεν$  (for the accent see § 185, 1 a): thus  $πεμπέ-μεναι$  or  $πεμπέ-μεν$ , as well as  $πέμπειν$  *to send*.



**170. The -μῖ Form of Inflection.** — In the -μῖ form of inflection (which is older than the -ω form) the endings are added directly to the stem without the variable vowel ε̄. The endings retain more nearly their original form than in the -ω form of inflection.

1. A final vowel of the stem usually has its long form in the singular of the indicative active; elsewhere the short form: thus τίθη-μῖ *I put*, τίθε-μεν *we put*; ἵσθη-μῖ *I cause to stand*, ἵστα-μεν *we cause to stand*.

2. In the subjunctive a final α, ε, or ο of the stem is contracted with the mode suffix: thus τιθῶ, τιθῆς, etc., for τιθέω, τιθέης. In contraction, αη (αῆ) gives η (ῆ) and οη gives ω (contrary to § 18, 6 and § 19, 2): thus ἵσθῆται for ἵσταῖται and διδῶς for διδόης.

3. In the optative the ι of the mode suffix contracts with the final vowel of the stem (§ 160, 2): thus τιθείην, τιθεῖμεν, from τίθημι *put*.

4. In a few forms -μῖ verbs have the inflection of contract verbs in -έω or -όω: thus regularly impf. act. ἐδίδουν, ἐδίδους, ἐδίδου, from δίδωμι *give*, and ἐτίθεις, ἐτίθει, from τίθημι *put*; so also impv. δίδου, τίθει. Sometimes also 2d sing. τιθείς, and opt. τιθοῖτο, τιθοῖντο, θοῖτο.

#### NOTES ON THE PERSONAL ENDINGS

**NOTE 1. Primary Endings of the Active.** — The endings -μῖ and -σι (for -τι) are found only in -μῖ verbs. In tenses of the -ω inflection the first person singular active of primary tenses ends in -ω (λύω *loose*).

**170 a.** Homer often retains the endings -μῖ (1st per.) and -σι (3d per.) in the subjunctive: thus ἐθέλωμι, ἐθέλῃσι (Attic ἐθέλω, ἐθέλῃ), from ἐθέλω *wish*.

**b.** In the third plural Homer often has -ν for -σαν (§ 167 c); the preceding vowel is always short: thus ξύν-ιε-ν *they gave heed*, ἔφα-ν *they said* (Attic ξυν-ιε-σαν, ἔφη-σαν).

**170, 4 a.** In Ionic, -μῖ verbs follow the contract system of inflection in a few more forms than in Attic: thus διδοῖς, διδοῖ, τιθεῖ, ἔει.

The second person singular was probably originally \*λῦε-σι, which became \*λῦει (§ 37), and later -ς was added from the secondary tenses, making λύεις, to distinguish this form from the third singular λύει, for λῦε-σι (originally \*λῦε-τι, § 37).

In -νσι, the primary ending of the third person plural active, ν is regularly dropped before σ (§ 34), and the preceding vowel is lengthened: thus λῶνσι *they loose* is for \*λῶο-νσι (-ντι), λελύκασι *they have loosed* is for \*λε-λυκα-νσι, τιθέασι *they put* is for \*τιθε-ανσι (§ 167, note 3).

In the second singular of the imperative an ending -ς is sometimes found: thus σχές from ἔχω *have*, δός from δίδωμι, *give*.

NOTE 2. **Secondary Endings of the Active.**—Of the secondary endings, -ν (3d plural) belongs regularly to the -ω form of inflection, and -σαν to the -μι form. The first person singular active of the optative mode uses the primary ending -μι when the mode sign is -ι (§ 160, 1): thus λύοιμι, λύσαιμι.

NOTE 3. **The Endings of the Middle.**—In the endings -σαι and -σο of the second person singular middle the σ is regularly dropped (§ 37), and the vowels contracted. Thus, from λύω *loose* we have pres. indic. λύῃ or λύει (for \*λύε-σαι), pres. subj. λύῃ (for \*λῦῃ-σαι), imperf. indic. ἐλύου (for \*ἐλῦε-σο), aor. indic. ἐλύσω (for \*ἐλῦσα-σο).

In the optative the σ is dropped, but the vowels do not contract: thus λύοι-ο for \*λῦοι-ο. In the present and imperfect of the -μι verbs, the σ of these endings is usually retained: thus τίθε-σαι, ἐτίθε-σο, from τίθημι *put*.

NOTE 4.—If we place side by side the presents indicative of early Greek (Doric) φᾶ-μί (Attic φη-μί) *say* and Latin *inquam*, we shall see how closely the present endings of Greek and Latin agree.

SINGULAR		PLURAL	
1.	φᾶ-μί    inqua-m	φα-μές	inqui-mus
2.	φᾶ-σί    inqui-s	φα-τέ	inqui-tis
3.	φᾶ-τί    inqui-t	φα-ντί	inqui-unt

170 c. (note 3). In Ionic the second person middle drops the σ of the ending, but the vowels usually remain uncontracted: thus λύσεαι, ἐλύεο, ἐλύσας, etc., from λύω *loose*. Herodotus contracts -ηαι to -η, and sometimes -εο to -εν: thus πείθῃ (2d pers. subj. mid.), from πείθω *persuade*; ἀνέχευ (impv. mid.), from ἀνέχω *hold up*.

## AUGMENT

**171.** The augment is the sign of past time. It belongs therefore only to the past or secondary tenses of the indicative; namely, imperfect, aorist, and pluperfect. The augment has two forms, Syllabic and Temporal.

**172. Syllabic Augment.** — Verbs beginning with a consonant augment by prefixing *ε-*. Such augment is called *syllabic*, since it increases the number of syllables in the word: thus λύω *loose*, imperf. *ἔ-λυον* *was loosening*; γράφω *write*, aor. *ἔ-γραψα* *wrote*; pluperf. *ἔ-γε-γράφη* *had written*.

1. Words beginning with *ρ* double it after the augment (§ 23): thus *ῥ-πίπτον*, imperfect of *ρίπτω* *throw*.

2. A few verbs which originally began with a consonant, but which now begin with a vowel, still have syllabic augment. The most common of these are:

ἄγνυμι <i>break</i> , aor. <i>ἔαξα</i>	(for *ἔ-φαξα).
ἀνδάνω <i>please</i> , aor. <i>ἔαδον</i>	(for *ἔ-σφαδον).
ἀν-οίγω <i>open</i> , impf. <i>ἄν-έωγον</i>	(for *ἄν-ε-φοιγον).
ἐῶ (-άω) <i>permit</i> , impf. <i>εἴων</i>	(for *ἔ-σεφασον?).
ἐθίζω <i>accustom</i> , impf. <i>εἴθιζον</i>	(for *ἔ-σφεθιζον).
ἐλίττω <i>roll</i> , aor. <i>ἐλίξα</i>	(for *ἔ-φελιξα).
ἔλκω <i>draw</i> , impf. <i>εἶλκον</i>	(for *ἔ-σελκον).
ἔπομαι <i>follow</i> , impf. <i>εἰπόμην</i>	(for *ἔ-σεπομην).
ἐργάζομαι <i>work</i> , impf. <i>εἰργαζόμην</i>	(for *ἔ-φεργαζομην).
ἔρπω <i>creep</i> , impf. <i>εἶρπον</i>	(for *ἔ-σερπον).

**171 a.** In Homer and in lyric poetry the augment is often omitted: thus βῆν *went*, ἔλασε *drove*, ἔχε *held* (Attic ἔβην, ἤλασε, εἶχε).

**b.** In Herodotus the temporal augment is often omitted; the syllabic augment only in the pluperfect and in iteratives (§ 191 b).

**172, 1 a.** In Homer other liquids besides *ρ* may be doubled after the syllabic augment: thus ἔλλαβε *took*, ἔμμαθε *learned* (cf. § 22 a).

ἐστιῶ (-άω), <i>entertain</i> , impf. εἰστίων (for *ἐ-φεςτιαον).	
ἔχω <i>have, hold</i> , impf. εἶχον (for *ἐ-σεχον).	
ἔημι <i>let go</i> , aor. (dual) εἶπον (for *ἐ-σε-τον).	
ὁρῶ (-άω) <i>see</i> , impf. ἑώρων (for *ἐ-φοραον).	
ὠθῶ (-έω) <i>push</i> , impf. ἑώθουν (for *ἐ-φωθεον).	
ὠνούμαι (-έομαι) <i>buy</i> , impf. ὠνούμην (for *ἐ-φωνεομην).	
(ἐλ-) <i>take</i> , aor. εἶλον (for *ἐ-φελον?).	
(ἐδ-) <i>seat</i> , aor. εἶσα (§ 30) (for *ἐ-σεδ-σα).	
(ιδ-) <i>see</i> , aor. εἶδον (for *ἐ-ριδον).	

NOTE 1. — Observe that ὁρῶ (-άω) and ἀνοίγω, in addition to the syllabic augment, lengthen the first vowel of the stem.

NOTE 2. — The consonants at the beginning of most of these words may still be seen in other languages. For example, with ἐθίζω, ἔλκω, ἔπομαι, ἐδ-, ιδ-, may be compared Latin *suesco*, *sulcus*, *sequor*, *sedeo*, *video*.

**173. Temporal Augment.** — Verbs beginning with a vowel augment by lengthening the first vowel. Such augment is called *temporal*, since it usually increases the time occupied in pronouncing the syllable: thus ἤλαυνον, imperf. from ἐλαύνω *drive*; ὥμοσα, aor. from ὀμνῆμι *swear*; ἱκέτευον, imperf. from ἱκετεύω *supplicate*. The vowels *a* and *ā* become *η*: thus ἦγον, imperf. from ἄγω *lead*; ἦθλουν, imperf. from ἄθλῶ (-έω) *contend*. The other long vowels remain unchanged: thus ἠγούμην, imperf. from ἠγοῦμαι (-έομαι) *lead*.

1. Diphthongs lengthen the first vowel: thus ἦσθάνομην, imperf. from αἰσθάνομαι *perceive*; ἦκάζον, imperf. from εἰκάζω *guess*; ᾠκτίρον, imperf. from οἰκτίρω *pity*; ἠύρισκον, imperf. from εὕρισκω *find*. But *ου-*, and *ει-* when it is an apparent diphthong (§ 6, 3), remain unchanged: thus οὐτάζον, imperf. of οὐτάζω *wound*, εἶκον, imperf. of εἶκω *yield*.

**174. Augment of Compound Verbs.** — Verbs compounded with a preposition take their augment after the preposition: thus *εἰς-έφερον* impf. of *εἰς-φέρω* *bring in*; *προσ-ήγον* impf. of *προσ-άγω* *lead to*.

1. But sometimes compounds, of which the simple verb is not commonly used, are augmented at the beginning, as if they were not compounds at all: thus *ἡμφίεσα*, aor. of *ἀμφι-έννυμι* *clothe*: so often *ἐκαθήμην*, impf. of *κάθ-ημαι* *sit*.

**175.** Denominative verbs formed from nouns already compounded take their augment at the beginning. Thus, the imperfect of *οἰκοδομῶ* (-έω) *build* (from *οἰκο-δόμος* *house-builder*) is *ᾠκοδόμουν*; the imperfect of *ἐναντιοῦμαι* (-όμαι) *oppose* (from *ἐναντίος* *opposite*) is *ἡναντιούμην*.

1. But since there are so many verbs compounded with prepositions, some confusion arises in the case of verbs derived from compound nouns whose first part is a preposition. Thus, the imperfect of *ἐπιστατῶ* (-έω) *oversee* is *ἐπεσπάτου*, and of *κατηγορῶ* (-έω) *accuse* is *κατηγόρουν*, although both of these are denominative verbs, derived respectively from *ἐπιστάτης* *overseer* and *κατήγορος* *accuser*.

NOTE. — A few verbs even have two augments, one before and one after the preposition: thus *ἀν-έχομαι* *endure*, imperfect *ἡν-ειχόμεν*.

**176. Augment of the Pluperfect.** — The pluperfect takes no augment except the syllabic: thus *ἐ-λελύκη* (perf. *λέλυκα*), pluperfect of *λύω* *loose*. When the perfect stem begins with a vowel, the pluperfect has no augment: thus *ἐστάλκη* (perf. *ἔσταλκα*), pluperfect of *στέλλω* *send*; *εἰλήφη* (perf. *εἴληφα*), from *λαμβάνω* *take*; *ᾠφελήκη* (perf. *ᾠφέληκα*), from *ᾠφελῶ* (-έω) *help*.

NOTE. — But verbs with “Attic Reduplication” (§ 179) regularly take augment in the pluperfect: thus *ἡκηκόη*, plup. of *ἀκήκοα* *have heard*.

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**176 a.** In Herodotus the Attic reduplication is never augmented.

## REDUPLICATION

**177.** Reduplication belongs regularly to the perfect system (including the pluperfect and future perfect), where it denotes completed action. It is sometimes found in the present and the second aorist systems. It consists in doubling the sound at the beginning of the word.

**178. Reduplication of the Perfect.** — In the perfect, verbs beginning with a consonant repeat that consonant with  $\epsilon$ : thus  $\lambda\acute{\upsilon}\omega$  *loose*, perf.  $\lambda\acute{\epsilon}\lambdaυκα$ . A rough mute in reduplication is changed to the corresponding smooth (§ 40): thus  $\theta\acute{\upsilon}\omega$  *sacrifice*, perf.  $\tau\acute{\epsilon}\thetaυκα$ .

1. In verbs beginning with two consonants (except a mute and a liquid), a double consonant, or  $\rho$ , the reduplication consists of  $\epsilon$ - merely: thus  $\xi\psiευσμαι$ , perf. of  $\psiευδομαι$  *lie*;  $\xi\sigmaταλκα$ , perf. of  $\sigmaτέλλω$  *send*;  $\xi\rhoριφα$  (§ 23), perf. of  $\rhoίπτω$  *throw*; but  $\gamma\acute{\epsilon}\gammaραφα$ , perf. of  $\gammaράφω$  *write*.

NOTE. — But  $\gammaν$ - is usually reduplicated in the perfect by means of  $\epsilon$ : thus  $\xi\gammaνωκα$ , perf. of  $\gammaν\gammaνώσκω$  *know*.

2. Five verbs reduplicate with  $\epsilonι$ -. These are:

$\lambdaαμβάνω$ <i>take</i> ,	perf. $\epsilonἴ\lambdaηφα$ .
$\lambdaαγχάνω$ <i>get by lot</i> ,	“ $\epsilonἴ\lambdaηχα$ .
$\lambdaέγω$ (only in composition) <i>collect</i> ,	“ $\epsilonἴ\lambdaοχα$ .
( $\muερ$ -)	“ $\epsilonἴ\muαρται$ <i>it is fated</i> .
( $\epsilon\rho$ -, $\rho\eta$ -) <i>say</i>	“ $\epsilonἴ\rhoηκα$ .

NOTE. — The explanation of this reduplication is very uncertain. See, however,  $\epsilonἶρω$  and  $\muείρομαι$  in the Verb List, § 729.

3. Verbs beginning with a short vowel reduplicate by lengthening the vowel; a diphthong lengthens the first vowel; a long vowel remains unchanged: thus  $\hat{\eta}\chiα$ , perf.

of ἄγω *lead*; ἦρηκα, of αἶρω (-έω) *take*; ὠφέληκα, of ὠφέλω (-έω) *help*.

**179. 'Attic Reduplication.'** — A few verbs beginning with *a*, *e*, or *o*, followed by a single consonant, reduplicate by repeating the first vowel and consonant, and lengthening the first vowel of the theme: thus ἀλ-ήλιφα, ἀλ-ήλιμμαι, perf. of ἀλείφω *anoint*; ἐλ-ήλακα, ἐλ-ήλαμαι, of ἐλαύνω *drive*; ὀρ-ώρυχα, ὀρ-ώρυγμαι, of ὀρύττω *dig*.

**180. Reduplication with ε- before a Vowel.** — The apparently vowel verbs, mentioned in § 172, 2, which originally began with a consonant reduplicate regularly, but the disappearance of the consonant leaves only ε- (which is often contracted with the following vowel): thus ἔαγα (originally \*φε-εᾱγα), perf. of ἄγνυμι *break*; εἶκα (for \*σε-σεκα), perf. of ἵημι *send*, etc.

**181. Reduplication of Compound Verbs.** — In compound verbs, and in verbs derived from compound nouns, the reduplication has the same place as the augment (§§ 174–175): thus ἀπο-κέ-κρικα, perf. of ἀπο-κρίνω *separate*; κε-χειροτόνηκα, perf. of χειρο-τονῶ (-έω) *elect*.

**182. Reduplication of the Present.** — A few verbs reduplicate in the present (§§ 193, 3; 197, 1) by repeating the first consonant with *i*: thus γι-γνώσκω *know*, τί-θημι *put*.

**183. Reduplication of the Second Aorist.** — Sometimes in Attic (often in Homer) the second aorist is formed by reduplication. See § 208, 1 and a.

**179 a.** In Homer the "Attic" reduplication is found in more verbs than in Attic, sometimes without lengthening the first vowel of the theme: thus ἐρ-έριπτο, from ἐρείπω *overthrow* (§ 219, note 2). Cf. in Attic ἡγαγον (inf. ἀγ-αγεῖν), 2d aor. of ἄγω *lead*.

## ACCENT OF THE VERB

**184.** The accent of verbs (both simple and compound) is regularly *recessive* (§ 64).

1. But in compound verbs the written accent cannot recede beyond the augment: thus *πάρειμι* *be present*, *παρῆ* *was present*.

**185.** Infinitives, participles, and verbal adjectives, since they are in reality nouns (§ 159, 1 and 2), do not come under the rule of accent for verbs.

1. The accent of the infinitive and participle in each tense and voice must usually be learned by observation; but present and future infinitives and participles of the *-ω* form (§ 169, 1) are recessive in accent, and all infinitives in *-ναι* take their written accent on the penult.

2. The verbal adjective in *-τός* takes its written accent on the final syllable: thus *λυτός*, *λυτή*, *λυτόν* *loosed*, gen. *λυτοῦ*, etc. The verbal adjective in *-τέος* always has the acute accent on the penult: thus *λυτέος*, *λυτέᾱ*, *λυτέον* *needing to be loosed*, gen. *λυτέου*, etc.

NOTE. — Contract verbs (§ 199) are not an exception to the rule of § 184, since their accent in the uncontracted form was recessive. Some other apparent exceptions in accent are to be explained by contraction. See §§ 200, 1; 210, 1-2; 233, 1-2.

## FORMATION OF TENSE STEMS

**186.** The various tense stems are formed from the theme by means of a tense suffix (or prefix, sometimes both). In primitive verbs (§ 165) we usually find also a variation

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**185, 1 a.** The epic infinitive in *-μεναι* or *-μεν* (§ 167 e) always has its written accent on the syllable preceding the ending: thus *δόμεναι* *to give*, *ἀγέμεν* *to lead*.



in the vowel of the theme (§§ 13–14): thus pres. *τήκ-ω* *melt*, aor. pass. *ἐ-τάκ-ην*; *πέτ-ομαι* *fly*, 2d aor. *ἐ-πτ-όμην*; *λείπ-ω* *leave*, perf. *λέ-λοιπ-α*, 2d aor. *ἔ-λιπ-ον*.

1. Verbs which show a variation between long and short vowels (§ 13) usually have the short vowel in the second aorist; elsewhere the long form: thus *τήκ-ω*, *τήξω*, etc. *melt*, but 2d aor. pass. *ἐ-τάκ-ην*.

2. Verbs which show the vowel variation *ο*, *ε*, (*α*) (§ 14) regularly have in the second aorist, and often in the perfect middle (cf. § 224, note), the form with no vowel or with *α* (§ 14, 1), in the second perfect the form with *ο*, and elsewhere the form with *ε*. Examples are:

PRESENT	FUTURE	2D PERFECT	2D AORIST
<i>κλέπ-τω</i> <i>steal</i>	<i>κλέψω</i>	<i>κέ-κλοφ-α</i>	<i>ἐ-κλάπ-ην</i>
(ἀπο-)κτείνω <i>kill</i> (for *κτεν-ιω, § 39, 4)	<i>κτεν-ῶ</i>	<i>ἔ-κτον-α</i>	(Epic) <i>ἔ-κταν-ον</i>
<i>λείπω</i> <i>leave</i> (§ 14, 2)	<i>λείψω</i>	<i>λέ-λοιπ-α</i>	<i>ἔ-λιπ-ον</i>
<i>φθείρω</i> <i>destroy</i> (for *φθερ-ιω, § 39, 4)	<i>φθερ-ῶ</i>	<i>ἔ-φθορ-α</i>	<i>ἐ-φθάρ-ην</i>
		PERFECT MIDDLE <i>ἔ-φθαρ-μαι</i>	

**187. Vowel Verbs.**—In most verbs whose theme ends in a vowel, this vowel is long outside of the present system. After *ε*, *ι*, or *ρ*, an *α* becomes *ᾱ*, otherwise *η* (§ 15): thus *τιμῶ* (-ᾱ) *honor*, *τιμήσω*, *ἐτίμησα*, *τε-τίμηκα*, *τε-τίμημαι*, *ἐτίμήθην*; *φιλῶ* (-έω) *love*, *φιλήσω*, *ἐφίλησα*, etc.; *δηλῶ* (-όω) *show*, *δηλώσω*, *ἐδήλωσα*, etc.; *ἔω* (-ᾱ) *permit*, *ἔᾶσω*, etc.; *δρῶ* (-ᾱ) *do*, *δράσω*, etc.

**188.** But some apparently vowel verbs had originally themes ending in a consonant. Such verbs naturally pre-

serve the short vowel throughout all their tenses, and, by analogy, some real vowel verbs do the same: thus *τελῶ* (-έω, for \*τελεσ-ιω, cf. τέλος *end*) *finish*, fut. *τελῶ*, aor. *έτέλεσα*, perf. *τε-τέλεκα*, etc.: *γελῶ* (-άω), *γελάσσομαι*, *έγέλασα*.

1. A few verbs have the short vowel only in certain tenses: thus *αἶρῶ* (-έω), *αἶρήσω*, etc., but aor. pass. *ἤρέθην*.

**189.** Most verbs which keep the short vowel in all their tenses (§ 188), and, by analogy, some others, have in the perfect middle and aorist passive (and verbals, § 235) a σ at the end of the theme: thus *τελῶ* (-έω) *finish*, perf. mid. *τετέλεσ-μαι*, aor. pass. *έτελέσ-θην*; so also *ἀκούω hear* has *ἤκουσμαι* and *ἤκούσθην*; *κελεύω order* has *κεκέλευσμαι* and *έκελεύσθην*.

NOTE. — As most of these verbs originally had themes ending in σ or a lingual mute (§§ 26; 27, 3), there is nothing strange about the σ in the perfect middle and aorist passive.

**190. ε in Tense Formation.** — Some verbs vary between themes with ε (η) and themes without ε (η). Usually both themes are not found together in the same tense, but even this sometimes happens: thus *βούλομαι* (βουλ-) *wish*, fut. *βουλήσομαι* (βουλε-), aor. *έβουλήθην*; *μένω* (μεν-) *remain*, perf. *μεμένηκα* (μενε-); *αἰσθάνομαι* (αἰσθ-) *perceive*, fut. *αἰσθήσομαι* (αἰσθε-), aor. *ἤσθόμην* (αἰσθ-); *δοκῶ* (-έω) (δοκε-), fut. *δόξω* (δοκ-). No rules in this matter can be laid down, but the eccentricities of such verbs may be learned from the Verb List, § 729.

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**191 a. θ in Tense Formation.** — In Homer, and sometimes in the Attic poets (very rarely in prose), a few verbs have forms from a present (or aorist) stem made with the suffix -θ- (-εθ?: or -αθ?): thus *έ-διώκ-αθο-ν* (*διώκω pursue*), *μετ-ε-κί-αθο-ν* (*κίω go*), *φλεγ-έθω* (*φλέγω burn*), *έ-σχ-εθο-ν* (*έχω hold*).

**191 b. Iterative Forms.** — In Homer and Herodotus iterative forms

## THE PRESENT SYSTEM

## (PRESENT AND IMPERFECT)

**192.** Verbs may be divided into five classes, according to the way in which they form their present stem. These classes are: (1) the simple class, (2) the  $\tau$  class, (3) the  $\iota$  class, (4) the  $\nu$  class, (5) the  $\sigma\kappa$  class.

**193. The Simple Class.** — The simple class employs for the present stem the simple theme, with or without the variable vowel (§ 169). Verbs with the variable vowel show  $-\omega$  in the first person singular of the present indicative active: thus λέγω (theme λεγ-, present stem λεγ $\omega$ ). Verbs without the variable vowel are  $-\mu$  verbs (§ 170): thus φημί *say* (theme φη-, φα-, present stem φη-, φα-).

1. Primitive verbs whose themes show the interchange of long and short vowels (§ 13) usually have in the present the form with the long vowel (§ 186, 1): thus τήκω *melt* (theme τηκ- and τ ακ-), λύω *loose* (theme λῦ-, λυ-). The  $-\mu$  verbs, however, have the long vowel only in the singular of the indicative active (see § 170, 1).

2. Primitive verbs whose themes show the vowel variation  $o, \epsilon(\alpha)$  (§ 14), usually have in the present the form with  $\epsilon$  (or  $\epsilon\iota$  or  $\epsilon\upsilon$ , § 14, 2): thus πέμπω *send* (theme πεμπ-, πομπ-, present stem πεμπ $\epsilon$ -), λείπω *leave* (theme λοιπ-, λειπ-, λιπ-, present stem λειπ $\epsilon$ -), φεύγω *flee* (theme φευγ-, φυγ-, present stem φευγ $\epsilon$ -). See § 186, 2.

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of the imperfect and aorist are found, to denote a *repeated* past action. They are formed by adding the iterative suffix  $-\sigma\kappa\omega$  to the tense stem of the imperfect or aorist: thus μένε- $\sigma\kappa\omega$ -ν *kept remaining* (μένω *remain*), ποίε- $\sigma\kappa\omega$ -ν *kept doing* (ποιῶ (-έω) *do*), φύγε- $\sigma\kappa\omega$ -ν *used to flee*, aorist (φεύγω *flee*). These forms are inflected like the imperfect, and seldom have an augment (§ 171 a-b).

NOTE. — Here belong also the verbs *πλέω sail*, *χέω pour*, *θέω run*, *νέω swim*, *πνέω breathe*, *ῥέω flow*, whose themes end in -ευ- (for \*πλευ-ω, \*χευ-ω, etc. See § 21).

3. A few verbs, mostly -μι verbs, have reduplication in the present system (§ 182): thus *τί-θημι (θε-, θη-) put*, *γί-γνομαι (γον-, γεν-, γν-) become*. (Cf. Latin *gi-gno*.)

194. **The τ Class.** — Some verbs, with stems in π, β, or φ, form the present tense stem by adding -τ<sub>ε</sub>- to the theme (cf. Latin *flec-to*): thus *τύπ-τω strike* (theme τυπ-, present stem τυπτ<sub>ε</sub>-), *καλύπ-τω cover* (theme καλυβ-, § 25), *σκάπ-τω dig* (theme σκαφ-, § 25).

195. **The ι Class.** — Many mute and liquid verbs form their present stem by adding the suffix -ι<sub>ε</sub>- to the theme (cf. Latin *fac-io*), but this suffix almost always combines in some way with the preceding letters. See § 39, and cf. § 292.

1. With κ, χ, τ, θ, the ι unites to form ττ (Ionic σσ, § 22): thus *κηρύττω proclaim* (theme κηρῡκ-, present stem κηρῡττ<sub>ε</sub>-) for \*κηρῡκ-ιω: *ταράττω disturb* (theme παραχ-) for \*παραχ-ιω. (See § 39, 1.)

2. With γ and δ the ι unites to form ζ (§ 39, 2): thus *σφάζω slay* (theme σφαγ-) for \*σφαγ-ιω: *παίζω play* (theme παιδ-) for \*παιδ-ιω.

NOTE 1. — Themes in -γγ- lose the first γ: thus *κλάζω* (theme κλαγγ-) for \*κλαγγ-ιω.

NOTE 2. — In a number of verbs γ-ι seems to combine into ττ: thus *τάττω arrange* (theme ταγ-, cf. ταγ-ός *commander*), but a good many of these words can be shown to have had parallel themes in -κ-, and these probably influenced the rest.

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195, 2 a. This form of the present in -ζ- sometimes gives rise to uncertainty about the aorist and future. In Homer verbs in -ζω not infrequently have ξ in the aorist and future: thus *πολεμίζω*, (πολεμιδ-), *πολεμιξω*, *ἐπολεμίξα*.

3. With  $\lambda$  the  $\iota$  assimilates to form  $\lambda\lambda$  (§ 39, 3): thus  $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$  (theme  $\acute{\alpha}\gamma\gamma\epsilon\lambda$ -) for  $*\acute{\alpha}\gamma\gamma\epsilon\lambda$ - $\iota\omega$ .

4. With  $\nu$  and  $\rho$  the  $\iota$  goes over to the preceding vowel and unites with it by contraction (§ 39, 4): thus  $\phi\acute{\alpha}\iota\nu\omega$  *show* (theme  $\phi\alpha\nu$ -) for  $*\phi\alpha\nu$ - $\iota\omega$ :  $\kappa\rho\acute{\iota}\nu\omega$  *distinguish* (theme  $\kappa\rho\nu$ -) for  $*\kappa\rho\nu$ - $\iota\omega$ :  $\sigma\pi\acute{\epsilon}\rho\omega$  *sow* (theme  $\sigma\pi\epsilon\rho$ -) for  $*\sigma\pi\epsilon\rho$ - $\iota\omega$ .

NOTE. — A few apparently vowel verbs form their present with this suffix: thus  $\kappa\alpha\acute{\iota}\omega$  (for  $*\kappa\alpha\phi$ - $\iota\omega$ , theme  $\kappa\alpha\nu$ -, § 21) *burn*,  $\kappa\lambda\alpha\acute{\iota}\omega$  (for  $*\kappa\lambda\alpha\phi$ - $\iota\omega$ , theme  $\kappa\lambda\alpha\nu$ -, § 21) *weep*.

**196. The  $\nu$  Class.** — A number of verbs form their present stem by adding to the theme a suffix containing  $\nu$  (cf. Latin *cer-n-o*).

1. Suffix  $-\nu^{\circ}$ . — Some verbs add  $\nu^{\circ}$  alone: thus  $\tau\acute{\epsilon}\mu$ - $\nu\omega$  *cut* (theme  $\tau\epsilon\mu$ -).

2. Suffix  $-\alpha\nu^{\circ}$ . — A good many verbs add  $-\alpha\nu^{\circ}$ : thus  $\alpha\acute{\iota}\sigma\theta$ - $\acute{\alpha}\nu\omicron\mu\alpha\iota$  *perceive* (theme  $\alpha\acute{\iota}\sigma\theta$ -).

If the last syllable of the theme is short, a sympathetic nasal ( $\nu$  with a lingual,  $\mu$  with a labial,  $\gamma$  with a palatal) appears in the theme: thus  $\mu\alpha\nu\theta$ - $\acute{\alpha}\nu\omega$  *learn* (theme  $\mu\alpha\theta$ -),  $\lambda\alpha\mu\beta$ - $\acute{\alpha}\nu\omega$  *take* (theme  $\lambda\alpha\beta$ -),  $\lambda\alpha\gamma\chi$ - $\acute{\alpha}\nu\omega$  *get by lot* (theme  $\lambda\alpha\chi$ -).

3. Suffix  $-\nu\alpha$ -,  $-\nu\eta$ - (§ 170, 1). — A very few verbs, mostly poetic, take a suffix  $-\nu\alpha$ -,  $-\nu\eta$ -; thus  $\pi\acute{\epsilon}\rho$ - $\nu\eta$ - $\mu\iota$  *sell* ( $\pi\acute{\epsilon}\rho$ - $\nu\alpha$ - $\mu\epsilon\nu$  *we sell*, theme  $\pi\epsilon\rho$ -).

4. Suffix  $-\nu\epsilon^{\circ}$ . — A few verbs take a suffix  $-\nu\epsilon^{\circ}$  (§ 190): thus  $\acute{\iota}\kappa$ - $\nu\omicron\upsilon$ - $\mu\alpha\iota$  ( $-\nu\acute{\epsilon}\omicron$ - $\mu\alpha\iota$ ) *arrive* (theme  $\acute{\iota}\kappa$ -).

5. Suffix  $-\nu\upsilon$ -. Several verbs have a suffix  $-\nu\upsilon$ -. thus  $\delta\acute{\epsilon}\acute{\iota}\kappa$ - $\nu\upsilon$ - $\mu\iota$  *show* (theme  $\delta\epsilon\iota\kappa$ -).

NOTE. — After a vowel this suffix appears as  $-\nu\nu$ -, but in most of these cases the extra  $\nu$  comes from the assimilation of another consonant in which the theme originally ended: thus  $\acute{\epsilon}\nu\nu\upsilon\mu\iota$  *clothe* (theme originally  $\phi\epsilon\sigma$ -, cf. Latin *vestis*) for  $*\acute{\epsilon}\sigma$ - $\nu\nu\mu\iota$ .

**197. The σκ Class.**—Several verbs form their present stem by adding to the theme  $-\sigma\kappa\epsilon^-$  or  $-\iota\sigma\kappa\epsilon^-$  (cf. Latin *gno-sco*); (regularly, vowel themes take  $-\sigma\kappa\epsilon^-$ , and consonant themes  $-\iota\sigma\kappa\epsilon^-$ ): thus  $\acute{\alpha}\rho\epsilon-\sigma\kappa\omega$  *please* (theme  $\acute{\alpha}\rho\epsilon-$ ),  $\epsilon\ddot{\upsilon}\rho-\iota\sigma\kappa\omega$  *find* (theme  $\epsilon\ddot{\upsilon}\rho-$ ).

1. Some of these verbs have also reduplication in the present system (§ 182): thus  $\gamma\iota-\gamma\nu\acute{\omega}-\sigma\kappa\omega$  *know* (theme  $\gamma\nu\omega-$ ).

#### INFLECTION OF THE PRESENT AND IMPERFECT

**198. The -ω Form.**—For the paradigm see § 237; for an explanation of some of the forms see § 170, notes 1–3.

**199. Contract Verbs.**—Verbs in  $\hat{\omega}$  ( $-\acute{\alpha}\omega, -\acute{\epsilon}\omega, -\acute{\omicron}\omega$ ) contract the final vowel of the stem with the variable vowel  $\epsilon^-$ ; for the paradigms see §§ 248–250.

1. In the optative, contract verbs almost always have  $-\iota\eta-$  for the mode sign in the singular and  $-\iota-$  in the dual and plural.

NOTE.—Rarely  $-\iota-$  is found as mode sign in the singular, while  $-\iota\eta-$  seldom, if ever, appears in the dual and plural (cf. § 160, note).

**199 a. Contract Verbs in Homer.**—In Homer verbs in  $-\acute{\epsilon}\omega$  and  $-\acute{\alpha}\omega$  are sometimes contracted as in Attic, but often remain uncontracted: thus  $\tau\epsilon\lambda\acute{\epsilon}\iota$  and  $\tau\epsilon\lambda\epsilon\iota\tau\alpha\iota$ , from  $\tau\epsilon\lambda\hat{\omega}$  ( $-\acute{\epsilon}\omega$ ) *finish*,  $\nu\alpha\iota\epsilon\tau\acute{\alpha}\omega$  *dwell*,  $\mu\epsilon\nu\omicron\iota\nu\acute{\alpha}\varsigma$ , from  $\mu\epsilon\nu\omicron\iota\nu\hat{\omega}$  ( $-\acute{\alpha}\omega$ ) *be eager*. Rarely verbs in  $-\acute{\alpha}\omega$  have the inflection of verbs in  $-\acute{\epsilon}\omega$ : thus  $\mu\epsilon\nu\omicron\iota\nu\epsilon\omicron\nu$  (from  $\mu\epsilon\nu\omicron\iota\nu\hat{\omega}$  ( $-\acute{\alpha}\omega$ ) *be eager*). Cf. § 199 e.

**b. "ASSIMILATION."**—Verbs in  $-\acute{\alpha}\omega$ , when uncontracted, not infrequently have the regular uncontracted form, as stated in § 199 a, but more often they show in the manuscripts a peculiar assimilation, an  $\omicron$  sound prevailing over an adjacent  $\alpha$  sound, and an  $\alpha$  sound over an  $\epsilon$  sound: thus  $\acute{\omicron}\rho\acute{\sigma}\omega$  for  $\acute{\omicron}\rho\acute{\alpha}\omega$ ,  $\acute{\omicron}\rho\acute{\alpha}\phi\varsigma$  for  $\acute{\omicron}\rho\acute{\alpha}\epsilon\iota\varsigma$  ( $\acute{\omicron}\rho\hat{\omega}$  ( $-\acute{\alpha}\omega$ ) *see*). A long syllable in the original form is represented by a long vowel (or improper diphthong) in the assimilated form: thus  $\acute{\omicron}\rho\acute{\omicron}\omega\nu\tau\epsilon\varsigma$  for  $\acute{\omicron}\rho\acute{\alpha}\omicron\nu\tau\epsilon\varsigma$ ,  $\acute{\omicron}\rho\acute{\omicron}\omega\mu\iota$  for  $\acute{\omicron}\rho\acute{\alpha}\omicron\iota\mu\iota$ ,  $\acute{\omicron}\rho\acute{\omicron}\omega\sigma\alpha$  for  $\acute{\omicron}\rho\acute{\alpha}\omicron\upsilon\sigma\alpha$ . Two long vowels in succession are regularly avoided, unless they are necessary to preserve the meter: thus  $\acute{\eta}\beta\acute{\omega}\omicron\nu\tau\epsilon\varsigma$  (not  $\acute{\eta}\beta\acute{\omega}\omega\nu\tau\epsilon\varsigma$ ) for  $\acute{\eta}\beta\acute{\alpha}\omicron\nu\tau\epsilon\varsigma$ ,  $\acute{\eta}\beta\acute{\omega}\omicron\iota\mu\iota$  (not  $\acute{\eta}\beta\acute{\omega}\omega\mu\iota$ ) for  $\acute{\eta}\beta\acute{\alpha}\omicron\iota\mu\iota$ ; but  $\mu\epsilon\nu\omicron\iota\nu\acute{\omega}\omega$

2. Verbs of two syllables in -έω (originally -εύω, § 193, note) contract only when the contraction will give *ει*; otherwise they remain uncontracted: thus *πλέω* *σαι*, *πλεῖς*, *πλεῖ*, *πλείτον*, *πλείτον*, *πλέομεν*, *πλείτε*, *πλέουσι*.

NOTE. — But *δῶ* (for *δέω*, \**δε-ω*) *bind* is contracted throughout, and *ξέω* (for \**ξεσω*) *scrape* is usually contracted throughout.

3. A few verbs seem to have stems in -η-, and so have *η* wherever the ordinary contract verbs have *ā*: thus *ζῶ* *live*, *ζῆς*, *ζῆ*, *ζῆτον*, *ζῶμεν*, *ζῆτε*, *ζῶσι*; subj. *ζῶ*, *ζῆς*, etc.; opt. *ζώην*, *ζώης*, etc.; impv. *ζῆ*, etc.; infin. *ζῆν*; partic. *ζῶν*. The most common of these verbs are *ζῶ* *live* and *χρῶμαι* *use*; for the others see the Verb List, § 729.

for *μενοινᾶω*, *ἡβῶωσα* for *ἡβάοωσα*, since otherwise the original quantities would not be preserved.

199 c. Verbs in -όω hardly ever remain uncontracted, but if uncontracted they show an “assimilation” precisely as if they were verbs in -άω: thus *ἀρόωσι* for *ἀρόουσι* (*ἀρῶ* (-όω) *plow*).

NOTE. — There can be little doubt that these “assimilated” forms are spurious forms dating from Alexandrine times, produced from the contracted forms *ὀρῶ*, *ὀρᾶς*, etc., which were the only forms of such verbs in use at the time. Observe that the “assimilated” form has exactly the same quantities as the uncontracted form, and the latter can be everywhere restored to the text.

d. AEOLIC FORMS. — Homer sometimes treats contract verbs in -έω as if they were -μι verbs like *τίθημι*: thus *φορῆ-ναι*, *φορή-μεναι* (cf. § 200 a), infinitive from *φορῶ* (-έω) *bear*, *ἀπειλή-την* (cf. § 200 a), imperfect dual from *ἀπειλῶ* (-έω) *threaten*.

e. Contract Verbs in Herodotus. — Verbs in -άω in Herodotus are often contracted as in Attic, but sometimes when the *α* comes before an *ο* sound it is changed to *ε*, and the form then remains uncontracted: thus *ὀρέω*, *ὀρέωσι*, *ὀρέοντες*, Attic *ὀρῶ* (-άω), etc. *see*.

Verbs in -έω are usually uncontracted except when the *ε* is preceded by a vowel; then *εο* and *εον* usually contract into *ευ* (§ 18 a): thus *ποιεῦσι*, *ἐποίευν* (for Attic *ποιούσι*, *ἐποίουν*), from *ποιῶ* (-έω) *do*.

Verbs in -όω are regularly contracted as in Attic.

**200. The -μι Form.** — For the paradigms see §§ 251–254. Observe that the end vowel of the stem is long in the singular of the indicative active (§ 170, 1); elsewhere short.

1. In the subjunctive and optative the mode sign is regularly contracted with the final vowel of the theme (§ 170, 2–3); thus *τιθῆς* (subj.) for *τιθέ-ης*, *τιθείην* (opt.) for *τιθε-ίην*, from *τίθημι put*.

NOTE. — Three deponent verbs, *δύναμαι can*, *ἐπίσταμαι understand*, *κρέμαμαι hang*, are accented in the subjunctive and optative as if uncontracted: *δύνωμαι*, *ἐπίστωμαι*, *κρέμωμαι*; opt. 3d sing. *δύναιτο*, *ἐπίσταιτο*, *κρέμαιτο*.

## THE FIRST AORIST SYSTEM

### (ACTIVE AND MIDDLE)

**201.** The first aorist stem is formed by adding *-σα-* to the theme: thus *παιδεύω educate* (theme *παιδευ-*), aor. *ἐ-παίδευ-σα* (aorist stem *παιδενσα-*).

**200 a.** Homer sometimes has the end vowel of *-μι* verbs long in forms other than those of the singular of the indicative active: thus *τιθή-μεναι*, infinitive active of *τίθημι put*.

**b.** Homer and Herodotus have in the third plural *τιθείσι*, *διδούσι*, etc., for *\*τιθε-νσι*, *\*διδο-νσι*, etc. (the accent is irregular); but regular forms *ῥᾶσι*, from *εἶμι go* (§ 261), and *ῥᾶσι*, from *εἶμι be* (§ 262 a).

**c.** Homer sometimes has *-θι* in the imperative: thus *διδωθι give*. Herodotus in the third plural of the middle has forms with *-αται*, *-ατο* (Attic *-νται*, *-ντο*, § 167 d): *τιθέαται ἐτιθέατο*.

**201 a.** In Homer the first aorist (and future, § 212) of a good many verbs has *σσ*, but in nearly all such cases the theme of the verb originally ended in *σ* or a lingual mute (cf. § 30 a): thus *ἐ-τέλεσ-σα*, from *τελῶ (έω) finish* (theme *τελεσ-*, cf. *τέλος end*); *ἐ-κόμισ-σα* (for *\*ἐ-κομιδ-σα*), from *κομίζω carry* (theme *κομιδ-*).

**b.** Homer has forms of the first aorist with a variable vowel *ε* instead of *α*: thus *ἐβήσετο went*, from *βαίνω*; *ἔξον came*, from *ἔκω*; *ἄξετε lead* (impv.), from *ἄγω*.



1. The theme of primitive verbs usually appears in the first aorist with  $\epsilon$  or with the long vowel (see § 186, 1-2): thus ἔτρεψα *turned*, ἔτηξα *melted*.

**202. Vowel Verbs.** — Most vowel verbs show a long vowel before the aorist suffix (§ 187): thus ἐῶ (-άω) *allow*, aor. εἶᾱ-σα (§ 15); τιμῶ (-άω) *honor*, aor. ἐ-τίμη-σα (§ 15); ποιῶ (-έω) *do*, aor. ἐ-ποίη-σα; δηλῶ (-όω) *show*, aor. ἐ-δήλω-σα. For some apparent exceptions see § 188.

**203. Mute Verbs.** — A labial or palatal mute at the end of the stem combines with the  $\sigma$  of the suffix, and forms  $\psi$  or  $\xi$  (see §§ 28 and 29): thus ἔ-κοψα, from κόπτω *cut* (κοπ-); ἔ-γραψα, from γράφω *write* (γραφ-); ἐ-φύλαξα, from φυλάττω *guard* (φυλακ-); ἔ-σφαξα, from σφάζω *slay* (σφαγ-).

A lingual mute is dropped before the  $\sigma$  of the suffix (§ 30): thus ἔ-πεισα, from πείθω *persuade* (πειθ-); ἔ-σπεισα (see § 34), from σπένδω *pour* (σπενδ-).

**204. Liquid Verbs.** — Liquid verbs lose the  $\sigma$  of the aorist suffix, and in compensation (§ 16) lengthen the preceding vowel: thus φαίνω *show* (theme φαν-), aor. ἔφηνα; στέλλω *send* (theme στελ-), aor. ἔστειλα; κρίνω *distinguish* (theme κριν-), aor. ἔκρινα.

NOTE 1. — The  $\sigma$  of the suffix was first assimilated to the liquid, and later, when the two liquids became one, the preceding vowel was lengthened in compensation (§ 16). Thus, \*ἔ-μεν-σα became ἔμεινα (which is the Aeolic form), and finally ἔμεινα.

NOTE 2. — After  $\iota$  or  $\rho$  the lengthened form of  $a$  is always  $\bar{a}$ ; after other letters  $\eta$  sometimes appears, contrary to § 15, 1: thus περαίνω (περαν-) *finish*, aor. ἐπέρᾱνα; so also κερδαίνω (κερδαν-) *gain*, aor. ἐκέρδᾱνα, but φαίνω (φαν-) *show*, aor. ἔφηνα.

**204 a.** Homer sometimes keeps  $\sigma$  in the aorist after a liquid: thus ἦρ-σα, from ἀραρίσκω (ἀρ-) *fit*; ἔ-κερ-σα, from κείρω (κερ-) *shear*.

**205.** Three verbs — δίδωμι (δο-, δω-) *give*, ἵημι (ἐ-, ῆ-) *send*, τίθημι (θε-, θη-) *put* — form the singular of their aorists active with the suffix -κα: thus ἔδωκα, ἤκα, ἔθηκα. See § 211, 3. Very rarely this form intrudes elsewhere: thus sometimes ἔδωκαν (= ἔ-δο-σαν, 3d plur.) *they gave*.

#### INFLECTION OF THE FIRST AORIST

**206.** The first aorist middle differs from the active only in the personal endings: thus active ἐ-παίδευ-σα, middle ἐ-παιδευ-σά-μην. For the paradigms see § 240.

NOTE. — In the third singular of the indicative active -α changes to -ε: ἐπαίδευσε. The imperatives παίδευσον, παίδευσαι, and the infinitive παιδεῦσαι, are irregular, and cannot be satisfactorily explained.

#### THE SECOND AORIST SYSTEM

##### (ACTIVE AND MIDDLE)

**207.** A considerable number of primitive verbs form their aorists without any suffix, and employ only the simple theme of the verb. These aorists fall into two classes, — those with, and those without the variable vowel.

1. Consonant themes are inflected with the variable vowels ε̄; vowel themes follow the -μι form of inflection.

NOTE 1. — A very few second aorists go over to the inflection of the first aorist: so ἔχεα (ἔχευα) *poured* (for \*ἔχευ-ν, § 14, 1, note).

NOTE 2. — The stem of the second aorist always differs from the present stem, since otherwise its forms would be confused with those of the imperfect.

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**207 a.** In Homer the second aorist is found much more frequently than in Attic, and consonant themes are often inflected in the middle without the variable vowel: thus ἐ-δέγ-μην, from δέχ-ομαι *receive*; ἔ-μικ-το, from μέλγ-νῦ-μι *mix*. Liquid themes sometimes undergo metathesis (§ 38): thus βλή-το *was hit*, from βάλλω (theme βαλ-).

NOTE 3. — Few verbs have both a first and a second aorist in use at the same time. In such case, however, the two aorists always differ in meaning, the first aorist being transitive, and the second intransitive: thus ἔστησε *caused to stand, erected*, ἔστην *stood*.

**208. Second Aorist of the -ω Form.** — The second aorist of the -ω form has regularly that form of the stem with no vowel or with *a* (see §§ 14; 186, 2): thus ἐπτ-όμην, from πέτ-ομαι *fly*; ἐτραπ-όμην, from τρέπ-ω *turn*; so also ἔλιπ-ον, from λείπ-ω *leave* (§ 14, 2); ἔφυγ-ον, from φεύγ-ω *flee* (§ 14, 2).

1. The verb ἄγω *lead* has a reduplicated (§ 183) second aorist ἤγαγον (inf. ἀγ-αγ-εῖν, § 179); so also εἶπον *said*, probably for \*ἐφε-φεπ-ον (from root *φεπ-*).

**209. Second Aorist of the -μι Form.** — In the second aorist of the -μι form the stem is the simple theme of the verb: thus ἔστη-ν (στα-, στη-) *stood*, ἔδο-μεν (δο-, δω-) *gave* (1st person plural).

#### INFLECTION OF THE SECOND AORIST

**210. The -ω Form.** — The second aorist of the -ω form is inflected with the variable vowel *o*. For the paradigm see § 241.

NOTE. — The following imperatives active of the second aorist have irregular accent: εἰπέ *say*, ἐλθέ *come*, εὗρέ *find*, ἰδέ *see*, λαβέ *take*; but not when compounded: thus ἀπ-έλθε *be off*!

**211. The -μι Form.** — In the -μι form the endings are attached directly to the stem, the final vowel of which is long in the indicative, infinitive, and imperative (except

**208, 1 a.** In Homer reduplicated second aorists are rather frequent: thus ἐπέ-φραδ-ον, from φράζω *declare*, πέ-πιθ-ον, from πείθω *persuade*, πέ-φν-ον *slew* (cf. φόν-ος *murder*), etc.

**210 a.** In Homer the same verb sometimes has forms with and without the variable vowel: thus ἔκλυο-ν *heard*, imperative κλῦ-θι.

the impv. 3d plur.): thus ἔστην *stood*, ἔβην *went*, infin. βῆναι, but opt. βαίην, 3d plur. impv. βάντων.

1. The subjunctive contracts a final α, ε, or ο of the theme with the ω or η of the mode sign (§ 170, 2): thus θῆς for θέ-ης (τίθῃμι *put*), δῶ for δό-ω (δίδωμι *give*).

2. In the optative the ι of the mode sign contracts with the final vowel of the theme (§ 170, 3): thus θείην, θείμεν (τίθῃμι *put*).

NOTE.—But two deponent verbs, ἐπριάμην *bought* (§ 257) and ὠνήμην *received profit*, are accented as if uncontracted (cf. § 200, note).

3. Three verbs, δίδωμι *give*, ἵκῃμι *send*, τίθῃμι *put*, keep the vowel of their stems short throughout the second aorist; in the singular of the indicative active they have forms with -κα (§ 205); and in the infinitive and imperative they are slightly peculiar. For their conjugation see §§ 255, 256, 260.

211 a. Properly, in the second aorist, as in the present, of -μι verbs, the long form should be found only in the singular of the indicative active (see § 200). So we should have sing. ἔβην, ἔβης, ἔβη, dual ἔβᾶτον, etc., plur. ἔβᾶμεν, etc. But in Attic the long vowel of the singular has crowded into the dual and plural, except in δίδωμι, ἵκῃμι, τίθῃμι. In Homer, as might be expected, we sometimes find forms with the short vowel: thus βάτην *they (two) went*, ἔ-χυν-το *was poured* (ἔχευα).

211, 1 a. In Homer the subjunctive of the second aorist of -μι form is usually uncontracted: thus θέ-ωμεν, ἀφ-έ-η. But in such case the root vowel usually appears in its long form: thus θή-η (Attic θῆς, for θέ-ης), δῶ-η-σι or δῶ-η (Attic δῶ, for δό-η). Before the endings -τον, -μεν, -τε of the active, and in most forms of the middle, the mode vowel is then short (§ 160 a): thus στή-ε-τον, δῶ-ο-μεν, βλή-ε-ται (from βάλλω *throw*), φθι-ό-μεσθα (from φθίνω *waste away*).

211, 1 b. In Herodotus -αω and -εω remain uncontracted in the subjunctive, -αω as elsewhere becoming -εω (§ 199 e): thus στᾶ-ω-μεν (for στά-ω-μεν, Attic στῶμεν).

211, 2 a. In Attic no second aorist optative of themes in -υ- or -ι- happens to occur. In Homer such an optative is sometimes found: thus δύη (for \*δυιη), δῶμεν (for \*δυιμεν), from δύν *enter*, φθίμην (for \*φθυιμην), φθίτο (for \*φθυιτο) from φθίνω *waste away, perish*.

## THE FUTURE SYSTEM

## (ACTIVE AND MIDDLE)

**212.** The stem of the future is, in general, the same as that of the first aorist (§ 201), except that the variable vowel  $\epsilon$  appears in the suffix instead of  $\alpha$ : thus *παιδεύ-ω educate*, aor. *ἐ-παίδευ-σα*, fut. *παιδεύ-σω* (stem *παιδευσ $\epsilon$* ).<sup>o</sup>.

1. Some few verbs in *-ῶ* (*-έω*) and *-άζω* drop the  $\sigma$  of the future and contract. This happens only when the  $\sigma$  of the tense sign is preceded by a short vowel ( $\alpha$  or  $\epsilon$ ) which in turn is preceded by a short syllable: thus *τελῶ* (*-έω*) *finish*, fut. *τελῶ* (for *τελέ-σω*, *τελέω*); *βιβάζω* *make go*, fut. *βιβῶ* for (*βιβά-σω*, *βιβάω*); so also *ἐλῶ* (for *ἐλά-σω*), future of *ἐλαύνω* *drive*. These futures are usually reckoned among the Attic futures of § 215.

**213. Liquid Verbs.** — Liquid verbs form their futures with the suffix *-εω* (for *-εσω*, § 37); the  $\epsilon$  is contracted with the following vowel, as in the present of *φιλῶ* (*-έω*), §§ 199, 249: thus *φαίνω* *show* (theme *φαν-*), fut. *φανῶ*, for *φανέω*.

NOTE. — The  $\epsilon$  here is probably a mere help vowel, generated in the pronunciation of a liquid before  $\sigma$ : thus *\*φαν-σω* (regularly formed like *λύ-σω*) soon became *\*φανεσω*, then *φανέω*, and finally *φανῶ*.

**214. Doric Future.** — A few verbs form their future with a suffix *-σε $\epsilon$* <sup>o</sup>, which undergoes the regular contraction. This is found only in verbs which employ the future middle in an active meaning; such verbs have also the regular future in *-σομαι*: thus *πνέω* *breathe*, fut. *πνευσῶμαι* or *πνεύσομαι*; *φεύγω* *flee*, fut. *φευξῶμαι* or *φεύξομαι*. This

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**213 a.** A few liquid verbs in Homer and the Attic poets have a future in *-σω* (cf. § 204 a): thus *δρνῦμι* *rouse*, fut. *δρσω*.

is the regular form of the future in the Doric dialect, and so it is usually called the Doric Future.

**215. Attic Future.** — Verbs in *-ίζω* also take the future suffix *-σε<sup>ο</sup>*, but drop the *σ* between the two vowels (§ 37), which then contract: thus *νομίζω think*, fut. *νομιῶ* (for *\*νομισεω*, *\*νομιεω*). This is usually called the Attic Future.

**216.** Four or five verbs have no future suffix, so that their future tense has the form of a present: thus *ἔδομαι shall eat*, *πίομαι shall drink*.

NOTE. — These forms are really old subjunctives with a short mode sign (§ 160 a), which have come to be used as futures (cf. § 555, note).

#### INFLECTION OF THE FUTURE

**217.** The future belongs to the *-ω* form of inflection; for the paradigms see §§ 238–239.

### THE FIRST PERFECT SYSTEM (ACTIVE)

#### (PERFECT AND PLUPERFECT)

**218.** The stem of the first perfect is formed by reduplicating (§ 178) the theme and adding the suffix *-κα*: thus *λέ-λυ-κα*, from *λύω loose*.

1. A lingual mute is dropped before *-κα*: thus *πέ-πει-κα*, from *πειθ-ω persuade*. A *ν* either disappears or is changed to *γ*-nasal: thus *κέ-κρι-κα*, from *κρίνω distinguish*, but *πέ-φαγ-κα*, from *φαίνω show*.

2. Vowel verbs usually have a long vowel (§ 187) before the suffix *-κα*: thus *τε-τίμη-κα*, from *τιμῶ (-άω) honor*; *πε-ποίη-κα*, from *ποιῶ (-έω) do*.

3. Some liquid themes undergo metathesis (§ 38), and so are treated as vowel themes (§ 163, 1): thus *βέ-βλη-κα*,

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**218 a.** In Homer the first perfect is found only in vowel verbs.

from βάλλω (βαλ-) *throw*; κέ-κμη-κα, from κάμνω (καμ-) *labor*.

4. Stems of one syllable with the vowel variation ο, ε, (α) (§ 14, 1) have in the first perfect the form with α, — borrowed, probably, from the perfect middle (§ 224, 1, note): thus ἔσταλκα, from στέλλω (στελ-, σταλ-) *send*; ἔφθαρκα, from φθείρω (φθορ-, φθερ-, φθαρ-) *destroy*.

## THE SECOND PERFECT SYSTEM (ACTIVE)

### (PERFECT AND PLUPERFECT)

**219.** The stem of the second perfect (confined almost wholly to primitive verbs) is formed by reduplicating (§ 178) the theme, and adding the suffix -α: thus γέ-γραφ-α, from γράφω (γραφ-) *write*.

1. Most stems ending in π, β, κ, or γ change the last letter into the corresponding rough mute (§ 12, 2): thus βέ-βλαφ-α, from βλάπτω (βλαβ-) *injure*; ἦχ-α, from ἄγω (ἀγ-) *lead*.

2. Verbs whose themes show the variation of long and short vowels (§ 13) have in the second perfect the long vowel (§ 186, 1): thus τέ-τηκ-α, from τήκω (τηκ-, τακ-) *melt*.

**219 a.** Properly in the perfect system (which really belongs to the -μι form of inflection) we should have in the singular of the indicative active the form of the theme with ο, and elsewhere the form with no vowel or with α (§ 14). (Compare the inflection of οἶδα, § 259.) Many peculiar forms in Homer are made clear by this simple fact: thus ἔϊκτην, from ἔοικα *am like*; ἐπέπιθμεν, from πέ-ποιθ-α *trust*; γεγάτην (for \*γε-γν-την, § 14, 1, note), from γέ-γον-α *have become*; πέ-πασθε (for \*πε-παθ-τε, § 26), from πέ-πονθ-α *have suffered*. So also πε-φνγ-μένος, perfect middle participle of φεύγω *flee*. So also in Attic τέ-τραμ-μαι, τέ-θραμ-μαι, ἔ-στραμ-μαι, etc. (§ 224, 1, note).

**219, 1 a.** Homer never makes rough a labial or palatal mute in the perfect active.

3. Verbs whose themes show the vowel variation *ο, ε*,<sup>(a)</sup> (§ 14) have in the second perfect the form with *ο* (or *οι*) (§ 186, 2): thus *τέ-τροφ-α*, from *τρέφω* (*τροφ-*, *τρεφ-*, *τραφ-*) *nourish*; *λέ-λοιπ-α*, from *λείπω* (*λοιπ-*, *λειπ-*, *λιπ-*) *leave*.

NOTE 1. — Themes with the variation *ου, ευ, υ* (§ 14, 2) should also have (*ο*) *ου* in the second perfect, but the only example of this regular form is the Epic *εἰλήλουθα* *have come*. All others have *ευ*, as *πέ-φευγ-α*, from *φεύγω* (*φευγ-*, *φυγ-*) *flee*.

NOTE 2. — Verbs with Attic reduplication (§ 179) regularly have the short form of the root: thus *ἀλ-ήλιφ-α*, from *ἀλείφω* *anoint*.

**220.** A few second perfects are formed without any suffix, the endings being added directly to the reduplicated theme: thus *ἔ-στα-μεν* *we stand*, *τε-θνά-ναι* *to be dead*. Such forms are never found in the singular of the indicative (cf. §§ 219 a and 258).

#### INFLECTION OF THE PERFECTS ACTIVE

##### (FIRST AND SECOND)

**221.** The first and second perfect systems are alike in their inflection. For the paradigms see §§ 242–243.

NOTE. — In the third singular of the indicative active *-α* changes to *-ε*: *πεπαίδευκε* (cf. § 206, note).

1. For the subjunctive and optative the perfect participle with the corresponding form of *εἰμί* *am* is very often used: thus *πεπαιδευκὼς ὦ, πεπαιδευκὼς εἶην* (cf. § 227).

2. The imperative is hardly ever found except in perfects with present meaning: thus *ἔσταθι* *stand*.

#### THE PLUPERFECTS ACTIVE

##### (FIRST AND SECOND PLUPERFECTS)

**222.** The stem of the pluperfect active is the same as that of the perfect active, with the substitution of *ε* or



η for the α of the suffix : thus 1st perf. *λέλυκα*, 1st plup. *ἐ-λε-λύ-κη* ; 2d perf. *γέγραφα*, 2d plup. *ἐ-γε-γράψ-η*.

## INFLECTION OF THE PLUPERFECTS ACTIVE

(FIRST AND SECOND)

**223.** For the inflection of the pluperfects active see the paradigms §§ 242–243. For the augment see § 176.

## THE PERFECT MIDDLE SYSTEM

## PERFECT, PLUPERFECT, AND FUTURE PERFECT

**224.** The stem of the perfect middle is the reduplicated theme, to which the endings are attached directly : thus *λέ-λυ-μαι*, from *λύω loose*.

1. The perfect middle in general agrees with the first perfect active in vowel changes of the theme and the retention or rejection of ν. Examples are :

*τε-τίμη-μαι*, from *τιμῶ (-άω) honor*.

*πε-ποίη-μαι*, from *ποιῶ (-έω), do*.

*πέ-πεισ-μαι* (§ 27, 3), from *πείθ-ω persuade*.

*ἔ-σταλ-μαι*, from *στέλλω (στέλ-, σταλ-) send*.

*κέ-κρι-μαι*, from *κρίνω (κριν-) distinguish*.

*βέ-βλη-μαι* (§ 38, 1), from *βάλλω (βαλ-) throw*.

NOTE. — Properly the perfect middle of primitive verbs with the vowel variation ο, ε, (α) (§§ 14, 1 and 186, 2), should have the form of the theme with no vowel or α : thus *τέ-θραμ-μαι* (*τρέφω nourish*), *τέ-τραμ-μαι* (*τρέπω turn*), *ἔ-στραμ-μαι* (*στρέφω turn*), *ἔ-σπαρ-μαι* (*σπείρω sow*), *τέ-τα-μαι* (for *\*τε-τν-μαι* (§ 14, 1, note), from *τείνω (τεν-) stretch*), *πέ-πυσ-μαι* (*πυνθάνομαι (πευθ-, πυθ-) learn*) ; but the form of the theme with ε has often intruded : thus *πέ-πεμ-μαι* (*πέμπω send*), *πέ-πεισ-μαι* (*πείθω persuade*).

For σ at the end of the stem in the perfect middle of some verbs see § 189.

**222 a.** Ionic usually has the uncontracted forms -εα, -εα-ς, -εε in the singular of the pluperfect : thus *πεποίθεα trusted*, *ἤδεε(ν) knew*.

## INFLECTION OF THE PERFECT AND PLUPERFECT MIDDLE

**225.** 1. The inflection of the perfect middle system of vowel verbs may be seen in § 244. In mute or liquid verbs the final consonant of the theme before the personal endings is subject to the euphonic changes mentioned in §§ 25-31 and 35. These may be seen from the paradigms § 247.

2. When the  $\sigma$  at the end of the perfect middle stem of some verbs (§ 189) comes before  $\sigma$  in a personal ending, the two sigmas are reduced to one (§ 35): thus  $\tau\epsilon\text{-}\tau\acute{\epsilon}\lambda\epsilon\sigma\text{-}\mu\alpha\iota$ ,  $\tau\epsilon\text{-}\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha\iota$  (for  $*\tau\epsilon\text{-}\tau\epsilon\lambda\epsilon\sigma\text{-}\sigma\alpha\iota$ ), from  $\tau\epsilon\lambda\omega$  ( $-\acute{\epsilon}\omega$ ) *finish*; see § 247.

**226.** In the third person plural of the indicative middle consonant stems employ the perfect participle with  $\epsilon\acute{\iota}\sigma\acute{\iota}$  *they are* for the perfect, and with  $\eta\sigma\alpha\nu$  *they were* for the pluperfect, since the endings  $-\nu\tau\alpha\iota$ ,  $-\nu\tau\omicron$  are regularly used only after a vowel: thus  $\eta\gamma\mu\acute{\epsilon}\nu\omicron\iota$   $\epsilon\acute{\iota}\sigma\acute{\iota}$ , *they have been led*.

**227.** The perfect middle subjunctive and optative (like the third plural of the indicative) are periphrastic. They are made by combining the perfect participle with the subjunctive and optative of  $\epsilon\acute{\iota}\mu\acute{\iota}$  *am* (cf. Latin *amatus sim*, *amatus essem*); thus  $\pi\epsilon\pi\alpha\iota\delta\epsilon\upsilon\mu\acute{\epsilon}\nu\omicron\varsigma$   $\tilde{\omega}$ ,  $\pi\epsilon\pi\alpha\iota\delta\epsilon\upsilon\mu\acute{\epsilon}\nu\omicron\varsigma$   $\epsilon\acute{\iota}\eta\nu$ .

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**226 a.** In Ionic the endings  $-\alpha\tau\alpha\iota$ ,  $-\alpha\tau\omicron$  (Attic  $-\nu\tau\alpha\iota$ ,  $-\nu\tau\omicron$ , § 167 d), are employed in the third plural with consonant themes, and sometimes even with vowel themes; before these endings  $\pi$ ,  $\beta$ ,  $\kappa$ ,  $\gamma$ , are usually changed to the corresponding rough mutes: thus  $\tau\epsilon\text{-}\tau\acute{\alpha}\chi\text{-}\alpha\tau\alpha\iota$ ,  $\acute{\epsilon}\text{-}\tau\epsilon\text{-}\tau\acute{\alpha}\chi\text{-}\alpha\tau\omicron$ , from  $\tau\acute{\alpha}\tau\tau\omega$  ( $\tau\alpha\gamma\text{-}$ ) *arrange* (Attic  $\tau\epsilon\tau\alpha\gamma\mu\acute{\epsilon}\nu\omicron\iota$   $\epsilon\acute{\iota}\sigma\acute{\iota}$ ,  $\tau\epsilon\tau\alpha\gamma\mu\acute{\epsilon}\nu\omicron\iota$   $\eta\sigma\alpha\nu$ ). So also  $\beta\epsilon\text{-}\beta\lambda\acute{\eta}\text{-}\alpha\tau\omicron$ , from  $\beta\acute{\alpha}\lambda\lambda\omega$  ( $\beta\alpha\lambda\text{-}$ ) *throno*. Herodotus is very fond of these endings, and uses them often with vowel verbs (the vowel before them being always made short): thus  $\omicron\iota\kappa\acute{\epsilon}\text{-}\alpha\tau\alpha\iota$  (Attic  $\phi\acute{\kappa}\eta\text{-}\nu\tau\alpha\iota$ ), from  $\omicron\iota\kappa\omega$  ( $-\acute{\epsilon}\omega$ ) *inhabit*.

NOTE. — A few perfects middle that have a present meaning form their subjunctive and optative directly from the stem: so μέμνημαι *remember*, from μμνήσκω *remind*; subj. μεμνῶμαι, opt. μεμνήμην or μεμνῶμην, 2d pers. μεμνήῃ-ο, for \*με-μνη-ι-(σ)ο, etc.

## THE FUTURE PERFECT

**228.** The stem of the future perfect is formed by adding  $-\sigma_{\epsilon}^{\omega}$  to the stem of the perfect middle. A vowel before  $-\sigma_{\epsilon}^{\omega}$  is always long, although in the perfect middle it may have been short: thus λε-λῦ-σο-μαι (perf. mid. λέ-λυ-μαι) from λύω *loose*; δε-δή-σο-μαι (perf. mid. δέ-δε-μαι) from δῶ (δέω) *bind*.

### INFLECTION OF THE FUTURE PERFECT

**229.** The future perfect is inflected with the middle endings. It differs from the future middle only in having reduplication. Its meaning is almost always passive. For the paradigm see § 244.

**230. Future Perfect Active.** — Most verbs form their future perfects active periphrastically by combining the perfect participle with ἔσομαι *shall be*: thus γε-γραφὼς ἔσομαι *shall have written* (cf. in Latin the corresponding passive form *scriptus ero*). But two perfects with present meaning, in frequent use, have developed a special future perfect active. These are τέθνηκα *am dead* ((ἀπο)θνήσκω *die*), fut. perf. τεθνήξω *shall be dead*; and ἕστηκα *stand* (ἵστημι *set up*), fut. perf. ἐστήξω *shall stand*.

## THE FIRST AORIST PASSIVE SYSTEM

**231.** The stem of the first aorist passive is formed by adding to the theme of the verb the suffix  $-\theta\epsilon$ , the  $\epsilon$  of which appears as  $\eta$  in the indicative, infinitive, and imper-

ative (except the 3d plur. impv., cf. § 211): thus ἐ-λύ-θη-ν, from λύω *loose*.

1. Before the *θ* of the suffix a labial or palatal mute (π, β, κ, γ) becomes coördinate (§ 25); a lingual mute becomes σ (§ 26): thus ἐ-πράχ-θη-ν (πρᾶγ-), from πράττω *do*; ἐ-λείψ-θη-ν (λειπ-), from λείπω *leave*; ἐπείσ-θη-ν (πειθ-), from πείθω *persuade*.

2. Vowel verbs show a vowel of the same length as in the perfect middle: thus ἐ-τίμη-θη-ν (perf. mid. τε-τίμη-μαι), from τίμω (-άω) *honor*; ἐ-δό-θη-ν (perf. mid. δέ-δο-μαι), from δίδωμι *give*; ἐ-κρί-θη-ν, perf. mid. κέ-κρι-μαι, from κρίνω *distinguish*.

3. For the σ before the suffix of some verbs (ἐτελέσθην, ἠκούσθην, etc.) see § 189.

4. Primitive verbs whose themes show the vowel variation ο, ε, (α) (§ 14) usually have in the first aorist passive the form with ε: thus ἐ-τρέψ-θη-ν, from τρέπω (τροπ-, τρεπ-, τραπ-) *turn*; ἐ-λείψ-θη-ν, from λείπω (λοιπ-, λειπ-, λιπ-) *leave*.

## SECOND AORIST PASSIVE

**232.** The stem of the second aorist passive is formed by adding the suffix -ε- to the theme of the verb. This ε appears as η in the indicative, infinitive, and imperative (except the 3d plur. impv., cf. § 211): thus ἐ-φάν-η-ν, from φαίνω (φαν-) *show*.

1. Primitive verbs whose themes show the variation between a short and a long vowel (§ 13) have in the second aorist passive the form with the short vowel (§ 186, 1): thus ἐ-τάκ-η-ν, from τήκ-ω (τηκ-, τακ-) *melt*.

2. Primitive verbs whose themes show the vowel variation ο, ε, (α) (§ 14) have in the second aorist passive

the form with *a* (§ 186, 2): thus ἐ-στάλ-η-ν, from στέλλω (στελ-, σταλ-) *send*.

## INFLECTION OF THE AORISTS PASSIVE

## (FIRST AND SECOND)

**233.** The first and second aorists passive are alike in their inflection. They take the active endings (§ 166, 1), and closely resemble the second aorist of the -μ form. For the paradigms see §§ 245-246.

1. The subjunctive contracts the *ε* of the passive suffix with the *ω* or *η* of the mode sign (§ 160, 2): thus λυθῶ for λυ-θε-ω (λύω *loose*).

2. The optative has for mode sign -ιη- in the singular and ι in the plural (§ 160, 1). The ι of the mode sign is contracted with the *ε* of the suffix (§ 160, 2): thus λυθείην, λυθείμεν (λύω *loose*).

NOTE.—In the dual and plural -ιη- sometimes is found as the mode sign, but there is little doubt that this is due to errors of copyists, who were influenced by the analogy of the singular.

3. The imperative ending -θι in the first aorist passive becomes -τι to avoid rough mutes at the beginning of two successive syllables (§ 40): thus λύθη-τι (for \*λυθη-θι).

## THE FUTURES PASSIVE

## (FIRST AND SECOND FUTURES PASSIVE)

**234.** The stem of the future passive is formed by adding -σ<sup>ο</sup><sub>ε</sub> to the stem of the aorist passive (cf. §§ 212;

**233 a.** In the third plural indicative Homer often has the ending -ν for -σαν, always with a short vowel preceding (§ 167 c): thus ἐ-τραφ-ε-ν *were reared*, Attic ἐ-τράφ-η-σαν.

**233, 1 a.** In Homer the subjunctive of the second aorist passive has the same peculiar form as the second aorist active of the -μ form (see § 211, 1 a): thus φανῇ-η (Attic φανῇ, for φανέ-η) from φαίνω *show*, δαμῇ-ετ<sub>ε</sub> (§ 160 a) from δάμνημι *subdue*.

228): thus *λυθή-σο-μαι* (aor. pass. ἐ-λύθη-ν), from *λύω loose*; *φανή-σο-μαι* (aor. pass. ἐ-φάνη-ν), from *φαίνω show*.

1. The future passive is inflected like the future middle. For the paradigms see §§ 245; 246, 1.

## VERBAL ADJECTIVES

**235.** The stems of the verbal adjectives are formed by adding *-το-* and *-τεο-* to the theme, which usually has the same form as in the first aorist passive, except that a rough mute is made coördinate before the *τ* of the suffix (§ 25): thus,

	AORIST PASSIVE	VERBALS
<i>λύω loose</i>	ἐ-λύ-θην	λυ-τός, λυ-τέος
<i>τιμῶ (-άω) honor</i>	ἐ-τιμή-θην	τιμη-τός, τιμη-τέος
<i>πείθω persuade</i>	ἐ-πείσ-θην	πεισ-τός, πεισ-τέος
<i>κρίνω distinguish</i>	ἐ-κρί-θην	κρι-τός, κρι-τέος
<i>τάττω arrange (ταγ-)</i>	ἐ-τάχ-θην	τακ-τός, τακ-τέος
<i>τρέφω nourish</i>	ἐ-θρέφ-θην	θρεπ-τός, θρεπ-τέος

1. The verbal adjectives belong to the first and second declensions of adjectives (*λυτός, -ή, -όν*; *λυτέος, -ᾶ, -ον*). See § 117. For the accent see § 185, 2.

2. The verbal in *-τός* expresses what has been done or may be done; that in *-τέος* what needs doing: thus *λυτός loosed* or *loosable*; *λυτέος needing to be loosed*.

**236.** The meanings of the different persons, numbers, modes, tenses, and voices, may be seen from the following paradigm and synopsis of *παιδεύω educate*. The meanings of the subjunctive and optative have no brief equivalent in English, and they must be learned from the chapter on Syntax.

## PRESENT INDICATIVE ACTIVE OF παιδεύω educate

SINGULAR	DUAL	PLURAL
1. παιδεύω <i>I educate</i>		παιδεύομεν <i>we educate</i>
2. παιδεύεις <i>you educate</i>	παιδεύετον { <i>you (two)</i> <i>educate</i>	παιδεύετε <i>you educate</i>
3. παιδεύει <i>he educates</i>	παιδεύετον { <i>they (two)</i> <i>educate</i>	παιδεύουσι <i>they educate</i>

## SYNOPSIS OF THE VERB παιδεύω educate

## THE PRESENT AND IMPERFECT

	Active	Middle	Passive
Indic.	<p>παιδεύω <i>I educate (or am educating)</i></p> <p>ἔπαιδεν <i>I was educating</i></p>	<p>παιδεύομαι <i>I educate for myself, get educated (or am getting educated)</i></p> <p>ἐπαιδύμην <i>I was getting educated</i></p>	The present middle is used also as passive (§ 158, 1)
Subj.	παιδεύω	παιδεύωμαι	
Opt.	παιδεύοιμι	παιδευοίμην	
Impv.	παιδεύε <i>educate</i>	παιδέου <i>get educated</i>	
Infin.	παιδεύειν <i>to educate</i>	παιδέεσθαι <i>to get educated</i>	
Partic.	παιδύων <i>educating</i>	παιδευόμενος <i>getting educated</i>	

## THE FUTURE

Indic.	παιδεύσω <i>I shall educate</i>	παιδεύσομαι <i>I shall get educated</i>	παιδευθήσομαι <i>I shall be educated</i>
Opt.	παιδεύσοιμι	παιδευσοίμην	παιδευθησοίμην
Infin.	παιδεύσειν <i>to be about to educate</i>	παιδέυσεσθαι <i>to be about to get educated</i>	παιδευθήσεσθαι <i>to be about to be educated</i>
Partic.	παιδύσων <i>about to educate</i>	παιδευσόμενος <i>about to get educated</i>	παιδευθησόμενος <i>about to be educated</i>

## SYNOPSIS OF παιδεύω educate (continued)

## THE AORISTS

	Active	Middle	Passive
Indic.	ἐπαίδευσα I educated	ἐπαίδευσάμην I got educated	ἐπαιδεύθην was educated
Subj.	παιδεύσω	παιδεύσμαι	παιδευθῶ
Opt.	παιδεύσαιμι	παιδευσαίμην	παιδευθείην
Impv.	παίδευσον educate	παίδευσαι get educated	παιδεύθητι be educated
Inf.	παιδεύσαι to educate	παιδεύσασθαι to get educated	παιδευθῆναι to be educated
Partic.	παιδεύσας having educated	παιδευσάμενος having got educated	παιδευθείς having been educated

## THE PERFECT AND PLUPERFECT

Indic.	πεπαίδευκα I have educated	πεπαίδευμαι I have got (or am, § 534) educated	The perfect middle is used also as passive (§ 158, 1)
	ἐπεπαίδεύκη I had educated	ἐπεπαίδεύμην I had got (or was, § 534) educated	
Subj.	πεπαίδευκω	πεπαιδευμένος ᾧ	
Opt.	πεπαιδεύκοιμι	πεπαιδευμένος εἴην	
Impv.	[πεπαίδευκε]	πεπαίδευσο be educated	
Inf.	πεπαιδευκέναι to have educated	πεπαιδευσθαι to have got (or to be, § 534) educated	
Partic.	πεπαιδευκώς having educated	πεπαιδευμένος having got educated, or simply educated (§ 534)	

## THE FUTURE PERFECT

	Active. See § 230.	(Middle and) Passive. See § 229.
Indic.	πεπαιδευκῶς ἔσομαι I shall have educated	πεπαιδευσόμαι I shall have (got or) been educated, or shall be educated (cf. § 538)
Opt.	πεπαιδευκῶς ἔσολμην	πεπαιδευσόμην
Inf.	πεπαιδευκῶς ἔσεσθαι to be about to have educated etc.	πεπαιδευσέσθαι to be about to have (got or) been educated
Partic.		πεπαιδευσόμενος about to have (got or) been educated

## VERBAL ADJECTIVES

παιδευτός educated or capable of being educated

παιδευτέος needing to be educated



237.

## Present System

*παιδεύ-ω, educate*

		ACTIVE		MIDDLE (PASSIVE)	
		Present	Imperfect	Present	Imperfect
Indicative.	S.	1 παιδεύω	ἐ-παίδευο-ν	παιδεύο-μαι	ἐ-παιδευό-μην
		2 παιδεύεις	ἐ-παίδευε-ς	παιδεύῃ, or -ει	ἐ-παιδεύου
		3 παιδεύει	ἐ-παίδευε	παιδεύε-ται	ἐ-παιδεύε-το
	D.	2 παιδεύε-τον	ἐ-παιδεύε-τον	παιδεύε-σθον	ἐ-παιδεύε-σθον
		3 παιδεύε-τον	ἐ-παιδεύε-την	παιδεύε-σθον	ἐ-παιδεύε-σθην
	P.	1 παιδεύο-μεν	ἐ-παιδεύο-μεν	παιδεύο-μεθα	ἐ-παιδεύο-μεθα
		2 παιδεύε-τε	ἐ-παιδεύε-τε	παιδεύε-σθε	ἐ-παιδεύε-σθε
		3 παιδεύουσιν	ἐ-παίδευο-ν	παιδεύο-νται	ἐ-παιδεύο-ντο
Subjunctive.	S.	1 παιδεύω		παιδεύω-μαι	
		2 παιδεύῃς		παιδεύῃ	
		3 παιδεύῃ		παιδεύῃ-ται	
	D.	2 παιδεύῃ-τον		παιδεύῃ-σθον	
		3 παιδεύῃ-τον		παιδεύῃ-σθον	
	P.	1 παιδεύω-μεν		παιδεύω-μεθα	
Optative.	S.	1 παιδεύοι-μι		παιδεύοι-μην	
		2 παιδεύοι-ς		παιδεύοι-ο	
		3 παιδεύοι		παιδεύοι-το	
	D.	2 παιδεύοι-τον		παιδεύοι-σθον	
		3 παιδεύοι-την		παιδεύοι-σθην	
	P.	1 παιδεύοι-μεν		παιδεύοι-μεθα	
Imperative.	S.	2 παιδεύε		παιδεύου	
		3 παιδεύέ-τω		παιδεύέ-σθω	
		2 παιδεύε-τον		παιδεύε-σθον	
	D.	3 παιδεύέ-των		παιδεύε-σθων	
		2 παιδεύε-τε		παιδεύε-σθε	
	P.	2 παιδεύο-ντων		παιδεύε-σθων	
Inf.		παιδεύειν		παιδεύε-σθαι	
Part.		παιδεύων, -ουσα, -ον		παιδεύο-μενο-ς, -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3.

## Future System.

## 238. Vowel Verbs.

*παιδεύ-ω educate.*

## 239. Liquid Verbs.

*φαίνω (φαν-) show.*

		ACTIVE.		MIDDLE.				ACTIVE.		MIDDLE.	
		Future.						Future (contracted).			
Indicative.	S.	1	παιδεύσω	παιδεύσο-μαι	φανῶ (-έω)	φανοῦμαι (-έο-)			φανῶ (-έω)	φανοῦμαι (-έο-)	
		2	παιδεύσεις	παιδεύσῃ or -ει	φανείς (-έεις)	φανῇ or -εῖ (έῃ or -έει)			φανείς (-έεις)	φανῇ or -εῖ (έῃ or -έει)	
		3	παιδεύσει	παιδεύσε-ται	φανεῖ (-έει)	φανεῖται (-έει-)			φανεῖ (-έει)	φανεῖται (-έει-)	
	D.	2	παιδεύσε-τον	παιδεύσε-σθον	φανεῖ-τον (-έει-)	φανείσθον (-έει-)			φανεῖ-τον (-έει-)	φανείσθον (-έει-)	
		3	παιδεύσε-τον	παιδεύσε-σθον	φανεῖ-τον (-έει-)	φανείσθον (-έει-)			φανεῖ-τον (-έει-)	φανείσθον (-έει-)	
	P.	1	παιδεύσο-μεν	παιδευσό-μεθα	φανοῦ-μεν (-έο-)	φανοῦμεθα (-έο-)			φανοῦ-μεν (-έο-)	φανοῦμεθα (-έο-)	
		2	παιδεύσε-τε	παιδεύσε-σθε	φανεῖ-τε (-έει-)	φανείσθε (-έει-)			φανεῖ-τε (-έει-)	φανείσθε (-έει-)	
		3	παιδεύσουσι	παιδεύσο-νται	φανοῦσι (-έου-)	φανοῦνται (-έο-)			φανοῦσι (-έου-)	φανοῦνται (-έο-)	

No  
Subjunctive

No  
Subjunctive

Optative.	S. 1	παιδεύσοι-μι	παιδευσοί-μην	φανοίη-ν (-εοίην)	φανοί-μην (-εοί-)	
	2	παιδεύσοι-ς	παιδεύσοι-ο	φανοίη-ς (-εοίης)	φανοί-ο (έοιο)	
	3	παιδεύσοι	παιδεύσοι-το	φανοίη (-εοίη)	φανοί-το (-έοι-)	
	D. 2	παιδεύσοι-τον	παιδεύσοι-σθον	φανοί-τον (-έοι-)	φανοί-σθον (-έοι-)	
	3	παιδευσοί-την	παιδευσοί-σθην	φανοί-την (-εοί-)	φανοί-σθην (-εοί-)	
	P. 1	παιδεύσοι-μεν	παιδευσοί-μεθα	φανοί-μεν (-έοι-)	φανοί-μεθα (-εοί-)	
	2	παιδεύσοι-τε	παιδεύσοι-σθε	φανοί-τε (-έοι-)	φανοί-σθε (-έοι-)	
	3	παιδεύσοι-ε-ν	παιδεύσοι-ντο	φανοίε-ν (-έοι-)	φανοί-ντο (-έοι-)	

No  
Imperative

No  
Imperative

Infin.	παιδεύειν	παιδεύσε-σθαι	φανεῖν (-έειν)	φανεῖ-σθαι (-έει-)	
Part.	παιδεύων, -ουσα, -ον	παιδευσό-μενος, -η, -ον	φανῶν (-έων), -οῦσα, -οῦν	φανοῦ-μενος (-έο-), -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3.

## 240. First Aorist System.

*παιδεύ-ω educate.*

## 241. Second Aorist System.

*λείπω (λοιπ-, λειπ-, λιπ-, § 14, 2) leave.*

		240. First Aorist System.		241. Second Aorist System.	
		ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
		1st Aorist.		2d Aorist.	
Indicative.	S.	1 ἐ-παίδευσα	ἐ-παίδευσά-μην	ἔ-λιπο-ν	ἔ-λιπό-μην
		2 ἐ-παίδευσας	ἐ-παίδευσω	ἔ-λιπε-ς	ἔ-λίπου
		3 ἐ-παίδευσε	ἐ-παίδεύσα-το	ἔ-λιπε	ἔ-λίπε-το
	D.	2 ἐ-παιδεύσα-τον	ἐ-παιδεύσα-σθον	ἔ-λίπε-τον	ἔ-λίπε-σθον
		3 ἐ-παιδευσά-την	ἐ-παιδευσά-σθην	ἔ-λίπέ-την	ἔ-λίπέ-σθην
	P.	1 ἐ-παιδεύσα-μεν	ἐ-παιδευσά-μεθα	ἔ-λίπο-μεν	ἔ-λίπό-μεθα
		2 ἐ-παιδεύσα-τε	ἐ-παιδεύσα-σθε	ἔ-λίπε-τε	ἔ-λίπε-σθε
		3 ἐ-παίδευσαν	ἐ-παίδευσαν-το	ἔ-λιπο-ν	ἔ-λίπο-ντο
Subjunctive.	S.	1 παιδεύσω	παιδεύσω-μαι	λίπω	λίπω-μαι
		2 παιδεύσης	παιδεύσῃ	λίπῃς	λίπῃ
		3 παιδεύσῃ	παιδεύσῃ-ται	λίπῃ	λίπῃ-ται
	D.	2 παιδεύσῃ-τον	παιδεύσῃ-σθον	λίπῃ-τον	λίπῃ-σθον
		3 παιδεύσῃ-τον	παιδεύσῃ-σθον	λίπῃ-τον	λίπῃ-σθον
	P.	1 παιδεύσω-μεν	παιδευσώ-μεθα	λίπω-μεν	λιπώ-μεθα
		2 παιδεύσῃ-τε	παιδεύσῃ-σθε	λίπῃ-τε	λίπῃ-σθε
		3 παιδεύσωσι	παιδεύσονται	λίπωσι	λίπωνται
Optative.	S.	1 παιδεύσαι-μι	παιδευσάι-μην	λίποι-μι	λιποί-μην
		2 παιδεύσειας, -σαις	παιδεύσαι-ο	λίποι-ς	λίποι-ο
		3 παιδεύσειε, -σαι	παιδεύσαι-το	λίποι	λίποι-το
	D.	2 παιδεύσαι-τον	παιδεύσαι-σθον	λίποι-τον	λίποι-σθον
		3 παιδευσάι-την	παιδευσάι-σθην	λιποί-την	λιποί-σθην
	P.	1 παιδεύσαι-μεν	παιδευσάι-μεθα	λίποι-μεν	λιποί-μεθα
		2 παιδεύσαι-τε	παιδεύσαι-σθε	λίποι-τε	λίποι-σθε
		3 παιδεύσειαν, -αιε-ν	παιδεύσαι-ντο	λίποιε-ν	λίποι-ντο
Imperative.	S.	2 παίδευσον	παίδευσαι	λίπε	λιπού
		3 παίδευσά-τω	παίδευσά-σθω	λίπέ-τω	λίπέ-σθω
	D.	2 παιδεύσα-τον	παιδεύσα-σθον	λίπε-τον	λίπε-σθον
		3 παιδευσά-των	παιδευσά-σθων	λίπέ-των	λίπέ-σθων
	P.	2 παιδεύσα-τε	παιδεύσα-σθε	λίπε-τε	λίπε-σθε
		3 παιδευσά-ντων	παιδευσά-σθων	λιπό-ντων	λίπέ-σθων
Infin.		παιδεύσαι	παιδεύσα-σθαι	λιπεῖν	λίπέ-σθαι
Part.		παιδεύσας, -σᾶσα, -σαν	παιδευσά-μενος, -η, -ον	λιπών, -οῦσα, -όν	λιπό-μενος, -η, -ον

NOTE. — For an explanation of some of the forms see § 170, notes 1–3. The first aorist infinitive active *παιδεύσαι* is irregular in accent (§ 185). In the second aorist the 2d singular of the imperative middle, the infinitives active and middle, and the participle active are irregular in accent (§ 185).

## 242. First Perfect System. 243. Second Perfect System.

παιδεύ-ω *educate.*λείπω (λοιπ-, λειπ-, λιπ-, § 14, 2)  
*leave.*

## ACTIVE.

## ACTIVE.

	1st Perfect.	1st Pluperfect.	2d Perfect.	2d Pluperfect.
Indicative.	S. 1 πε-παιδευκα	ἐ-πε-παιδεύκη	λέλοιπα	ἐ-λελοίπη
	2 πε-παιδευκα-ς	ἐ-πε-παιδεύκη-ς	λέλοιπα-ς	ἐ-λελοίπη-ς
	3 πε-παιδευκε	ἐ-πε-παιδεύκει(ν)	λέλοιπε	ἐ-λελοίπει(ν)
	D. 2 πε-παιδεύκα-τον	ἐ-πε-παιδεύκε-τον	λελοίπα-τον	ἐ-λελοίπε-τον
	3 πε-παιδεύκα-τον	ἐ-πε-παιδευκέ-την	λελοίπα-τον	ἐ-λελοίπέ-την
	P. 1 πε-παιδεύκα-μεν	ἐ-πε-παιδεύκε-μεν	λελοίπα-μεν	ἐ-λελοίπε-μεν
	2 πε-παιδεύκα-τε	ἐ-πε-παιδεύκε-τε	λελοίπα-τε	ἐ-λελοίπε-τε
	3 πε-παιδεύκᾱσι	ἐ-πε-παιδεύκε-σαν	λελοίπᾱσι	ἐ-λελοίπε-σαν
Subjunctive.	S. 1 πε-παιδεύκω	(See also	λελοίπω	(See also
	2 πε-παιδεύκης	§ 221, 1.)	λελοίπης	§ 221, 1.)
	3 πε-παιδεύκη		λελοίπη	
	D. 2 πε-παιδεύκη-τον		λελοίπη-τον	
	3 πε-παιδεύκη-τον		λελοίπη-τον	
	P. 1 πε-παιδεύκω-μεν		λελοίπω-μεν	
	2 πε-παιδεύκη-τε		λελοίπη-τε	
	3 πε-παιδεύκωσι		λελοίπωσι	
Optative.	S. 1 πε-παιδεύκοι-μι or -οίη-ν	(See also	λελοίποι-μι or -οίη-ν	(See
	2 πε-παιδεύκοι-ς	" -οίη-ς § 221, 1.)	λελοίποι-ς	" -οίη-ς also
	3 πε-παιδεύκοι	" -οίη	λελοίποι	" -οίη § 221,
	D. 2 πε-παιδεύκοι-τον		λελοίποι-τον	1.)
	3 πε-παιδευκοί-την		λελοίποι-την	
	P. 1 πε-παιδεύκοι-μεν		λελοίποι-μεν	
	2 πε-παιδεύκοι-τε		λελοίποι-τε	
	3 πε-παιδεύκοιε-ν		λελοίποιε-ν	
Imperative.	S. 2 [πε-παιδευκε	(See also	[λέλοιπε	(See also
	3 πε-παιδευκέ-τω	§ 221, 2.)	λελοιπέ-τω	§ 221, 2.)
	D. 2 πε-παιδεύκε-τον		λελοίπε-τον	
	3 πε-παιδευκέ-των		λελοιπέ-των	
	P. 2 πε-παιδεύκε-τε		λελοίπε-τε	
	3 πε-παιδευκό-ντων]		λελοιπό-ντων]	
Infin.	πε-παιδευκέ-ναι		λελοιπέ-ναι	
Part.	πε-παιδευκώς, -κυῖα, -κός		λελοιπώς, -υῖα, -ός	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. The infinitive and participle active are irregular in accent (§ 185).

## 244. Perfect Middle System

παιδεύ-ω *educate*

## MIDDLE (PASSIVE)

	Perfect	Pluperfect	Future Perfect
Indicative.	S. 1 πε-παιδευ-μαι	ἐ-πε-παιδευ-μην	πεπαιδύσο-μαι
	2 πε-παιδευ-σαι	ἐ-πε-παιδευ-σο	πεπαιδύσῃ OR -ει
	3 πε-παιδευ-ται	ἐ-πε-παιδευ-το	πεπαιδύσε-ται
	D. 2 πε-παιδευ-σθον	ἐ-πε-παιδευ-σθον	πεπαιδύσε-σθον
	3 πε-παιδευ-σθον	ἐ-πε-παιδευ-σθην	πεπαιδύσε-σθον
	P. 1 πε-παιδευ-μεθα	ἐ-πε-παιδευ-μεθα	πεπαιδυσό-μεθα
	2 πε-παιδευ-σθε	ἐ-πε-παιδευ-σθε	πεπαιδύσε-σθε
	3 πε-παιδευ-νται	ἐ-πε-παιδευ-ντο	πεπαιδύσο-νται
Subjunctive.	S. 1 πε-παιδευμένος (-η, -ον) ᾧ		
	2 " " ᾧς		
	3 " " ᾧ		
	D. 2 πε-παιδευμένω (-ᾱ, -ω) ᾗτον		No
	3 " " ᾗτον		Subjunctive
	P. 1 πε-παιδευμένοι (-αι, -α) ᾧμεν		
	2 " " ᾗτε		
	3 " " ᾧσι		
Optative.	S. 1 πε-παιδευμένος (-η, -ον) εἴην		πεπαιδευσοί-μην
	2 " " εἴης		πεπαιδύσοι-ο
	3 " " εἴη		πεπαιδύσοι-το
	D. 2 πε-παιδευμένω (-ᾱ, -ω) εἴτον OR εἴητον		πεπαιδύσοι-σθον
	3 " " εἴτην " εἴήτην		πεπαιδευσοί-σθην
	P. 1 πε-παιδευμένοι (-αι, -α) εἴμεν		πεπαιδευσοί-μεθα
	2 " " εἴτε		πεπαιδύσοι-σθε
	3 " " εἴεν " εἴησαν		πεπαιδύσοι-ντο
Imperative.	S. 2 πε-παιδευ-σο		
	3 πε-παιδευ-σθω		
	D. 2 πε-παιδευ-σθον		No
	3 πε-παιδευ-σθων		Imperative
	P. 2 πε-παιδευ-σθε		
	3 πε-παιδευ-σθων		
Infinitive.	πε-παιδευ-σθαι		πεπαιδύσε-σθαι
Participle.	πε-παιδευ-μένος, -η, -ον		πεπαιδυσό-μενος, -η, -ον

NOTE. — The infinitive and participle of the perfect middle are irregular in accent (§ 185).

## 245. First Passive System

## 246. Second Passive System

*παιδεύ-ω educate**φαίνω (φαν-) appear*

	1st Aorist	1st Future	2d Aorist
Indicative.	S. 1 ἐ-παιδεύθη-ν	παιδευθήσο-μαι	ἐ-φάνη-ν
	2 ἐ-παιδεύθη-ς	παιδευθήσῃ or -ει	ἐ-φάνη-ς
	3 ἐ-παιδεύθη	παιδευθήσεται	ἐ-φάνη
	D. 2 ἐ-παιδεύθη-τον	παιδευθήσε-σθον	ἐ-φάνη-τον
	3 ἐ-παιδεύθη-την	παιδευθήσε-σθον	ἐ-φάνη-την
	P. 1 ἐ-παιδεύθη-μεν	παιδευθήσο-μεθα	ἐ-φάνη-μεν
	2 ἐ-παιδεύθη-τε	παιδευθήσε-σθε	ἐ-φάνη-τε
	3 ἐ-παιδεύθη-σαν	παιδευθήσονται	ἐ-φάνη-σαν
Subjunctive.	S. 1 παιδευθῶ	No Subjunctive	φανῶ
	2 παιδευθῆς		φανῆς
	3 παιδευθῇ		φανῇ
	D. 2 παιδευθῇ-τον		φανῇ-τον
	3 παιδευθῇ-τον		φανῇ-τον
	P. 1 παιδευθῶ-μεν		φανῶ-μεν
	2 παιδευθῇ-τε		φανῇ-τε
	3 παιδευθῶσι		φανῶσι
Optative.	S. 1 παιδευθεῖ-ν	παιδευθησοί-μην	φανεῖ-ν
	2 παιδευθεῖ-ς	παιδευθήσοι-ο	φανεῖ-ς
	3 παιδευθεῖ	παιδευθήσοι-το	φανεῖ
	D. 2 παιδευθεῖ-τον [-εῖητον]	παιδευθήσοι-σθον	φανεῖ-τον [-εῖητον]
	3 παιδευθεῖ-την [-εῖητην]	παιδευθήσοι-σθην	φανεῖ-την [-εῖητην]
	P. 1 παιδευθεῖ-μεν [-εῖημεν]	παιδευθησοί-μεθα	φανεῖ-μεν [-εῖημεν]
	2 παιδευθεῖ-τε [-εῖητε]	παιδευθήσοι-σθε	φανεῖ-τε [-εῖητε]
	3 παιδευθεῖ-σαν [-εῖησαν]	παιδευθήσοι-ντο	φανεῖ-σαν [-εῖησαν]
Imperative.	S. 2 παιδεύθη-τι	No Imperative	φάνη-θι
	3 παιδευθή-τω		φάνη-τω
	D. 2 παιδεύθη-τον		φάνη-τον
	3 παιδευθή-των		φάνη-των
	P. 2 παιδεύθη-τε		φάνη-τε
	3 παιδευθέ-ντων		φάνε-ντων
Infinitive.	παιδευθῆ-ναι	παιδευθήσε-σθαι	φανῆ-ναι
Participle.	παιδευθεῖς, -εῖσα, -έν	παιδευθησό-μενος, -η, -ον	φανεῖς, -εῖσα, -έν

1. The future passive of *φαίνω* (*φανήσομαι*) is inflected exactly like *παιδευθήσομαι*.

NOTE. — For an explanation of some of the forms see § 170, notes 1–3. For the accent of the aorist subjunctive and optative see § 233, 1–2. The infinitive and participle of the aorist are irregular in accent (§ 185).

247. In the perfect and pluperfect middle of stems ending in a consonant various euphonic changes occur (§ 225).

λείπω (λειπ-, § 14, 2) ἄγω (ἀγ-) πείθω (πειθ-, § 14, 2) φαίνω (φαν-)  
*leave. lead. persuade. show.*

## PERFECT INDICATIVE.

S. 1	λέ-λειμ-μαι	ἦγ-μαι	πέ-πεισ-μαι	πέ-φασ-μαι
2	λέ-λειψαι	ἦξαι	πέ-πεισαι	[πέ-φαν-σαι]
3	λέ-λειπ-ται	ἦκ-ται	πέ-πεισ-ται	πέ-φαν-ται
D. 2	λέ-λειφ-θον	ἦχ-θον	πέ-πεισθον	πέ-φαν-θον
3	λέ-λειφ-θον	ἦχ-θον	πέ-πεισθον	πέ-φαν-θον
P. 1	λε-λείμ-μεθα	ἦγ-μεθα	πε-πεισ-μεθα	πε-φάσ-μεθα
2	λέ-λειφ-θε	ἦχ-θε	πέ-πεισθε	πέ-φαν-θε
3	λε-λειμ-μένοι εἰσὶ	ἦγ-μένοι εἰσὶ	πε-πεισ-μένοι εἰσὶ	πε-φασ-μένοι εἰσὶ

## PLUPERFECT INDICATIVE.

S. 1	ἔ-λε-λείμ-μην	ἦγ-μην	ἔ-πε-πεισ-μην	ἔ-πε-φάσ-μην
2	ἔ-λέ-λειψο	ἦξο	ἔ-πέ-πεισο	[ἔ-πέ-φαν-σο]
3	ἔ-λέ-λειπ-το	ἦκ-το	ἔ-πέ-πεισ-το	ἔ-πέ-φαν-το
D. 2	ἔ-λέ-λειφ-θον	ἦχ-θον	ἔ-πέ-πεισθον	ἔ-πέ-φαν-θον
3	ἔ-λε-λείφ-θην	ἦχ-θην	ἔ-πε-πεισθην	ἔ-πε-φάν-θην
P. 1	ἔ-λε-λείμ-μεθα	ἦγ-μεθα	ἔ-πε-πεισ-μεθα	ἔ-πε-φάσ-μεθα
2	ἔ-λέ-λειφ-θε	ἦχ-θε	ἔ-πέ-πεισθε	ἔ-πέ-φαν-θε
3	λε-λειμ-μένοι ἦσαν	ἦγ-μένοι ἦσαν	πε-πεισ-μένοι ἦσαν	πε-φασ-μένοι ἦσαν

## PERFECT SUBJUNCTIVE AND OPTATIVE.

λε-λειμ-μένος ᾧ	ἦγ-μένος ᾧ	πε-πεισ-μένος ᾧ	πε-φασ-μένος ᾧ
λε-λειμ-μένος εἴην	ἦγ-μένος εἴην	πε-πεισ-μένος εἴην	πε-φασ-μένος εἴην

## PERFECT IMPERATIVE.

S. 2	λέ-λειψο	ἦξο	πέ-πεισο	[πέ-φαν-σο]
3	λε-λείφ-θω	ἦχ-θω	πε-πείσθω	πε-φάν-θω
D. 2	λέ-λειφ-θον	ἦχ-θον	πέ-πεισθον	πέ-φαν-θον
3	λε-λείφ-θων	ἦχ-θων	πε-πείσθων	πε-φάν-θων
P. 2	λέ-λειφ-θε	ἦχ-θε	πέ-πεισθε	πέ-φαν-θε
3	λε-λείφ-θων	ἦχ-θων	πε-πείσθων	πε-φάν-θων

## PERFECT INFINITIVE AND PARTICIPLE.

λε-λείφ-θαι	ἦχ-θαι	πε-πείσ-θαι	πε-φάν-θαι
λε-λειμ-μένος	ἦγ-μένος	πε-πεισ-μένος	πε-φασ-μένος

1. Like *λέλειμμαι* are inflected all stems of the perfect middle ending in a labial mute. But stems in -μπ- lose the π before all endings beginning with μ: thus *πέπεμμαι* (for \*πε-πεμπ-μαι), *πέπεμψαι*, etc., from *πέμπω* (πεμπ-) *send*.

2. Like *ἦγμαι* are inflected all stems of the perfect middle ending in a palatal mute. But stems in -γγ- or -γχ- lose a final mute before all endings beginning with μ: thus *ἐλήλεγμαi* (for \*ἐληλεγγ-μαι), from *ἐλέγχω* (ἐλεγγχ-) *convict* (§ 179).

3. Like *πέπεισμαι* are inflected all stems of the perfect middle ending in σ or a lingual mute.

## 248. Present System of Contract Verbs in -αω

τῖμῶ (τῖμά-ω), *honor*

		ACTIVE		MIDDLE (PASSIVE)	
		Present	Imperfect	Present	Imperfect
Indicative.	S. 1 2 3 D. 2 3 P. 1 2 3	τῖμῶ (-άω)	ἐτίμω-ν (-αον)	τῖμῶ-μαι (-άο-)	ἐτίμῶ-μην (-αό-)
		τῖμῆς (-άεις)	ἐτίμᾱ-s (-αες)	τῖμᾱ (-άῃ or -άει)	ἐτίμῶ (-άου)
		τῖμῇ (-άει)	ἐτίμᾱ (-αε)	τῖμᾱ-ται (-άε-)	ἐτίμᾱ-το (-άε-)
		τῖμᾱ-τον (-άε-)	ἐτίμᾱ-τον (-άε-)	τῖμᾱ-σθον (-άε-)	ἐτίμᾱ-σθον (-άε-)
		τῖμᾱ-τον (-άε-)	ἐτίμᾱ-την (-αέ-)	τῖμᾱ-σθον (-άε-)	ἐτίμᾱ-σθην (-αέ-)
		τῖμῶ-μεν (-άο-)	ἐτίμῶ-μεν (-άο-)	τῖμῶ-μεθα (-αό-)	ἐτίμῶ-μεθα (-αό-)
		τῖμᾱ-τε (-άε-)	ἐτίμᾱ-τε (-άε-)	τῖμᾱ-σθε (-άε-)	ἐτίμᾱ-σθε (-άε-)
		τῖμῶσι (-άου-)	ἐτίμων (-αον)	τῖμῶ-νται (-άο-)	ἐτίμῶ-ντο (-άο-)
Subjunctive.	S. 1 2 3 D. 2 3 P. 1 2 3	τῖμῶ (-άω)		τῖμῶ-μαι (-άωμαι)	
		τῖμῆς (-άῃς)		τῖμᾱ (-άῃ)	
		τῖμῇ (-άῃ)		τῖμᾱ-ται (-άῃται)	
		τῖμᾱ-τον (-άῃτον)		τῖμᾱ-σθον (-άῃσθον)	
		τῖμᾱ-τον (-άῃτον)		τῖμᾱ-σθον (-άῃσθον)	
		τῖμῶ-μεν (-άωμεν)		τῖμῶ-μεθα (-αώμεθα)	
		τῖμᾱ-τε (-άῃτε)		τῖμᾱ-σθε (-άῃσθε)	
		τῖμῶσι (-άωσι)		τῖμῶ-νται (-άωνται)	
Optative.	S. 1 2 3 D. 2 3 P. 1 2 3	τῖμῶ-ν (-αοί-) [τῖμῶ-μι (-άοι-)]		τῖμῶ-μην (-αοίμην)	
		τῖμῶ-ς (-αοί-) [τῖμῶ-s (-άοι-s)]		τῖμῶ-ο (-άοιο)	
		τῖμῶ-ι (-αοί-) [τῖμῶ (-άοι)]		τῖμῶ-το (-άοιτο)	
		τῖμῶ-τον (-άοιτον)		τῖμῶ-σθον (-άοισθον)	
		τῖμῶ-την (-αοίτην)		τῖμῶ-σθην (-αοίσθην)	
		τῖμῶ-μεν (-άοιμεν)		τῖμῶ-μεθα (-αοίμεθα)	
		τῖμῶ-τε (-άοιτε)		τῖμῶ-σθε (-άοισθε)	
		τῖμῶ-ν (-άοιεν)		τῖμῶ-ντο (-άοιντο)	
Imperative.	S. 2 3 D. 2 3 P. 2 3	τίμα (-αε)		τῖμῶ (-άου)	
		τίμά-τω (-αέτω)		τίμά-σθω (-αέσθω)	
		τίμᾱ-τον (-άετον)		τίμᾱ-σθον (-άεσθον)	
		τίμά-των (-αέτων)		τίμά-σθων (-αέσθων)	
		τίμᾱ-τε (-άετε)		τίμᾱ-σθε (-άεσθε)	
		τίμῶ-ντων (-αόντων)		τίμά-σθων (-αέσθων)	
Infin.		τῖμᾶν (-άειν)		τῖμᾱ-σθαι (-άεσθαι)	
Part.		τῖμῶν (-άων), -ῶσα, -ῶν		τῖμῶ-μενος (-αό-), -η, -ον	



## 249. Present System of Contract Verbs in -εω

φιλω̄ (φιλέ-ω) *love*

## ACTIVE

## MIDDLE (PASSIVE)

	Present	Imperfect	Present	Imperfect
Indicative.	S. 1 φιλω̄ (-έω)	ἐφίλου-ν (-εον)	φιλοῦ-μαι (-έο-)	ἐφιλού-μην (-εό-)
	2 φιλεῖς (-έεις)	ἐφίλει-ς (-εες)	φιλεῖ (-έη or -έει)	ἐφιλοῦ (-έου)
	3 φιλεῖ (-έει)	ἐφίλει (-εε)	φιλεῖ-ται (-έε-)	ἐφιλεῖ-το (-έε-)
	D. 2 φιλεῖ-τον (-έε-)	ἐφιλεῖ-τον (-έε-)	φιλεῖ-σθον (-έε-)	ἐφιλεῖ-σθον (-έε-)
	3 φιλεῖ-τον (-έε-)	ἐφιλεῖ-την (-έε-)	φιλεῖ-σθον (-έε-)	ἐφιλεῖ-σθην (-έε-)
	P. 1 φιλοῦ-μεν (-έο-)	ἐφιλοῦ-μεν (-έο-)	φιλοῦ-μεθα (-εό-)	ἐφιλοῦ-μεθα (-εό-)
	2 φιλεῖ-τε (-έε-)	ἐφιλεῖ-τε (-έε-)	φιλεῖ-σθε (-έε-)	ἐφιλεῖ-σθε (-έε-)
	3 φιλοῦσι (-έου-)	ἐφίλουν (-εον)	φιλοῦ-νται (-έο-)	ἐφιλοῦ-ντο (-έο-)
Subjunctive.	S. 1 φιλω̄ (-έω)		φιλω̄-μαι (-έωμαι)	
	2 φιλήῃς (-έης)		φιλήῃ (-έη)	
	3 φιλήῃ (-έη)		φιλήῃ-ται (-έηται)	
	D. 2 φιλή-τον (-έητον)		φιλή-σθον (-έησθον)	
	3 φιλή-τον (-έητον)		φιλή-σθον (-έησθον)	
	P. 1 φιλω̄-μεν (-έωμεν)		φιλω̄-μεθα (-εώμεθα)	
Optative.	S. 1 φιλοῖ-ν (-εοί-)	[φιλοῖ-μι (-έοι-)]	φιλοῖ-μην (-εοίμην)	
	2 φιλοῖ-ς (-εοί-)	[φιλοῖ-ς (-έοις)]	φιλοῖ-ο (-έοιο)	
	3 φιλοῖ (-εοί-)	[φιλοῖ (-έοι)]	φιλοῖ-το (-έοιτο)	
	D. 2 φιλοῖ-τον (-έοιτον)		φιλοῖ-σθον (-έοισθον)	
	3 φιλοῖ-την (-έοιτην)		φιλοῖ-σθην (-έοισθην)	
	P. 1 φιλοῖ-μεν (-έοιμεν)		φιλοῖ-μεθα (-έοιμεθα)	
Imperative.	S. 2 φίλει (-εε)		φιλοῦ (-έου)	
	3 φιλεῖ-τω (-εέτω)		φιλεῖ-σθω (-εέσθω)	
	D. 2 φιλεῖ-τον (-έετον)		φιλεῖ-σθον (-έεσθον)	
	3 φιλεῖ-των (-εέτων)		φιλεῖ-σθων (-εέσθων)	
	P. 2 φιλεῖ-τε (-έετε)		φιλεῖ-σθε (-έεσθε)	
	3 φιλοῦ-ντων (-εόντων)		φιλεῖ-σθων (-εέσθων)	
Infin.	φιλεῖν (-έειν)		φιλεῖ-σθαι (-έεσθαι)	
Part.	φιλω̄ν (-έων), οὔσα, οὖν		φιλοῦ-μενος (-εό-), -η, -ον	

## 250. Present System of Contract Verbs in -ω

δηλῶ (δηλό-ω) *manifest*

## ACTIVE

## MIDDLE (PASSIVE)

## Present

## Imperfect

## Present

## Imperfect

## Indicative.

S. 1	δηλῶ (-όω)	ἐδήλου-ν (-οον)	δηλοῦ-μαι (-όο-)	ἐδηλοῦ-μην (-οό-)
2	δηλοῖς (-όεις)	ἐδήλου-ς (-οες)	δηλοῖ (-όη or -όει)	ἐδηλοῦ (-όου)
3	δηλοῖ (-όει)	ἐδήλου (-οε)	δηλοῦ-ται (-όε-)	ἐδηλοῦ-το (-όε-)
D. 2	δηλοῦ-τον (-όε-)	ἐδηλοῦ-τον (-όε-)	δηλοῦ-σθον (-όε-)	ἐδηλοῦ-σθον (-όε-)
3	δηλοῦ-τον (-όε-)	ἐδηλοῦ-την (-οέ-)	δηλοῦ-σθον (-όε-)	ἐδηλοῦ-σθην (-οέ-)
P. 1	δηλοῦ-μεν (-όο-)	ἐδηλοῦ-μεν (-όο-)	δηλοῦ-μεθα (-οό-)	ἐδηλοῦ-μεθα (-οό-)
2	δηλοῦ-τε (-όε-)	ἐδηλοῦ-τε (-όε-)	δηλοῦ-σθε (-όε-)	ἐδηλοῦ-σθε (-όε-)
3	δηλοῦσι (-όου-)	ἐδήλουν (-οον)	δηλοῦ-νται (-όο-)	ἐδηλοῦ-ντο (-όο-)

## Subjunctive.

S. 1	δηλῶ (-όω)	δηλῶ-μαι (-όωμαι)
2	δηλοῖς (-όης)	δηλοῖ (-όη)
3	δηλοῖ (-όη)	δηλῶ-ται (-όηται)
D. 2	δηλῶ-τον (-όητον)	δηλῶ-σθον (-όησθον)
3	δηλῶ-τον (-όητον)	δηλῶ-σθον (-όησθον)
P. 1	δηλῶ-μεν (-όωμεν)	δηλῶ-μεθα (-οώμεθα)
2	δηλῶ-τε (-όητε)	δηλῶ-σθε (-όησθε)
3	δηλώσι (-όωσι)	δηλῶ-νται (-όωνται)

## Optative.

S. 1	δηλοίη-ν (-οοί-) [δηλοῖ-μι (-όοι-)]	δηλοῖ-μην (-οοίμην)
2	δηλοίη-ς (-οοί-) [δηλοῖ-ς (-όοις)]	δηλοῖ-ο (-όοιο)
3	δηλοίη (-οοί-) [δηλοῖ (-όοι)]	δηλοῖ-το (-όοιτο)
D. 2	δηλοῖ-τον (-όοιτον)	δηλοῖ-σθον (-όοισθον)
3	δηλοῖ-την (-οοίτην)	δηλοῖ-σθην (-οοίσθην)
P. 1	δηλοῖ-μεν (-όοιμεν)	δηλοῖ-μεθα (-οοίμεθα)
2	δηλοῖ-τε (-όοιτε)	δηλοῖ-σθε (-όοισθε)
3	δηλοῖε-ν (-όοιεν)	δηλοῖ-ντο (-όοιντο)

## Imperative.

S. 2	δήλου (-οε)	δηλοῦ (-όου)
3	δηλοῦ-τω (-οέτω)	δηλοῦ-σθω (-οέσθω)
D. 2	δηλοῦ-τον (-όετον)	δηλοῦ-σθον (-όεσθον)
3	δηλοῦ-των (-οέτων)	δηλοῦ-σθων (-οέσθων)
P. 2	δηλοῦ-τε (-όετε)	δηλοῦ-σθε (-όεσθε)
3	δηλοῦ-ντων (-οόντων)	δηλοῦ-σθων (-οέσθων)

Infin. δηλοῦν (-δειν)

δηλοῦ-σθαι (-δέσθαι)

Part. δηλῶν (-όων), -οῦσα, -οῦν

δηλοῦ-μένος (-οό-), -η, -ον

251.

## Present System.

*τίθημι (θε-, θη) put.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς, τιθεῖς	ἐ-τί-θείς	τί-θε-σαι	ἐ-τί-θε-σο
	3	τί-θη-σι	ἐ-τί-θει	τί-θε-ται	ἐ-τί-θε-το
	D. 2	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P. 1	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
Subjunctive.	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ᾱσι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
	S. 1	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D. 2	τι-θῇ-τον		τι-θῇ-σθον	
Optative.	3	τι-θῇ-τον		τι-θῇ-σθον	
	P. 1	τι-θῶ-μεν		τι-θῶ-μεθα	
	2	τι-θῇ-τε		τι-θῇ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
	S. 1	τι-θείη-ν		τι-θεί-μην or τι-θοί-μην	
	2	τι-θείη-ς		τι-θεί-ο	τι-θοί-ο
Imperative.	3	τι-θείη		τι-θεί-το	τι-θοί-το
	D. 2	τι-θεί-τον [τι-θείη-τον]		τι-θεί-σθον	τι-θοί-σθον
	3	τι-θεί-την [τι-θείη-την]		τι-θεί-σθην	τι-θοί-σθην
	P. 1	τι-θεί-μεν [τι-θείη-μεν]		τι-θεί-μεθα	τι-θοί-μεθα
	2	τι-θεί-τε [τι-θείη-τε]		τι-θεί-σθε	τι-θοί-σθε
	3	τι-θείε-ν [τι-θείη-σαν]		τι-θεί-ντο	τι-θοί-ντο
Infinitive.	S. 2	τί-θει		τί-θε-σο	
	3	τι-θέ-τω		τι-θέ-σθω	
	D. 2	τί-θε-τον		τί-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
Participle.	P. 2	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-ντων		τι-θέ-σθων	
Infinitive.		τι-θέ-ναι		τί-θε-σθαι	
Participle.		τι-θείς, -είσα, -έν		τι-θέ-μενος, -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. For the contraction in the subjunctive and optative see § 200, 1. For the third person plural of the present indicative active see § 167, note 3. The infinitive and participle active are irregular in accent (§ 185). For *τιθεῖς*, *ἐτίθεις*, *ἐτίθει*, *τίθει*, and the optative *τιθοίμην*, see § 170, 4.

## 252.

## Present System.

δίδωμι (δο-, δω-) give.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	1 δίδω-μι	ἔ-δίδου-ν	δίδω-μαι	ἔ-διδό-μην
		2 δίδω-ς	ἔ-δίδου-ς	δίδω-σαι	ἔ-διδό-σο
		3 δίδω-σι	ἔ-δίδου	δίδω-ται	ἔ-διδό-το
	D.	2 δίδω-τον	ἔ-διδό-τον	δίδω-σθον	ἔ-διδό-σθον
		3 δίδω-τον	ἔ-διδό-την	δίδω-σθον	ἔ-διδό-σθην
	P.	1 δίδω-μεν	ἔ-διδό-μεν	διδό-μεθα	ἔ-διδό-μεθα
2 δίδω-τε		ἔ-διδό-τε	δίδω-σθε	ἔ-διδό-σθε	
3 διδό-ασι		ἔ-διδό-σαν	δίδω-νται	ἔ-διδό-ντο	
Subjunctive.	S.	1 δι-δῶ		δι-δῶ-μαι	
		2 δι-δῷ-ς		δι-δῷ	
		3 δι-δῷ		δι-δῶ-ται	
	D.	2 δι-δῶ-τον		δι-δῶ-σθον	
		3 δι-δῶ-τον		δι-δῶ-σθον	
	P.	1 δι-δῶ-μεν		δι-δῶ-μεθα	
2 δι-δῶ-τε			δι-δῶ-σθε		
3 δι-δῶ-σι			δι-δῶ-νται		
Optative.	S.	1 δι-δοίη-ν		δι-δοί-μην	
		2 δι-δοίη-ς		δι-δοί-ο	
		3 δι-δοίη		δι-δοί-το	
	D.	2 δι-δοίη-τον [δι-δοίη-τον]		δι-δοί-σθον	
		3 δι-δοίη-την [δι-δοίη-την]		δι-δοί-σθην	
	P.	1 δι-δοίη-μεν [δι-δοίη-μεν]		δι-δοί-μεθα	
2 δι-δοίη-τε [δι-δοίη-τε]			δι-δοί-σθε		
3 δι-δοίη-σαν [δι-δοίη-σαν]			δι-δοί-ντο		
Imperative.	S.	2 δίδου		δίδω-σο	
		3 διδό-τω		διδό-σθω	
	D.	2 δίδω-τον		δίδω-σθον	
		3 διδό-των		διδό-σθων	
	P.	2 δίδω-τε		δίδω-σθε	
		3 διδό-ντων		διδό-σθων	
Infinitive.		διδό-ναι		δίδω-σθαι	
Participle.		διδούς, -ούσα, -όν		διδόμενος, -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1–3. For the contraction in the subjunctive and optative see § 200, 1. For the third person plural of the present indicative active see § 167, note 3. The infinitive and participle active are irregular in accent (§ 185). For *ἐδίδουν*, *ἐδίδους*, *ἐδίδου*, and *δίδου*, see § 170, 4.

253.

## Present System.

ἵστημι (στα-, στη-) *set*.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	1 ἵστη-μι	ἵστη-ν	ἵστα-μαι	ἵστά-μην
		2 ἵστη-ς	ἵστη-ς	ἵστα-σαι	ἵστα-σο
		3 ἵστη-σι	ἵστη	ἵστα-ται	ἵστα-το
	D.	2 ἵστα-τον	ἵστα-τον	ἵστα-σθον	ἵστα-σθον
		3 ἵστα-τον	ἵστά-την	ἵστα-σθον	ἵστά-σθην
	P.	1 ἵστα-μεν	ἵστα-μεν	ἵστά-μεθα	ἵστά-μεθα
		2 ἵστα-τε	ἵστα-τε	ἵστα-σθε	ἵστα-σθε
		3 ἵστά-σι	ἵστα-σαν	ἵστα-νται	ἵστα-ντο
Subjunctive.	S.	1 ἵστώ		ἵστώ-μαι	
		2 ἵστῃ-ς		ἵστῃ	
		3 ἵστῃ		ἵστῇ-ται	
	D.	2 ἵστῃ-τον		ἵστῇ-σθον	
		3 ἵστῃ-τον		ἵστῇ-σθον	
	P.	1 ἵστώ-μεν		ἵστώ-μεθα	
		2 ἵστῃ-τε		ἵστῇ-σθε	
		3 ἵστώ-σι		ἵστώ-νται	
Optative.	S.	1 ἵσταίη-ν		ἵσταί-μην	
		2 ἵσταίη-ς		ἵσταί-ο	
		3 ἵσταίη		ἵσταί-το	
	D.	2 ἵσταί-τον [ἵσταίη-τον]		ἵσταί-σθον	
		3 ἵσταί-την [ἵσταίη-την]		ἵσταί-σθην	
	P.	1 ἵσταί-μεν [ἵσταίη-μεν]		ἵσταί-μεθα	
		2 ἵσταί-τε [ἵσταίη-τε]		ἵσταί-σθε	
		3 ἵσταίε-ν [ἵσταίη-σαν]		ἵσταί-ντο	
Imperative.	S.	2 ἵστη		ἵστα-σο	
		3 ἵστά-τω		ἵστά-σθω	
	D.	2 ἵστα-τον		ἵστα-σθον	
		3 ἵστά-των		ἵστά-σθων	
	P.	2 ἵστα-τε		ἵστα-σθε	
		3 ἵστά-ντων		ἵστά-σθων	
Infin.		ἵστά-ναι		ἵστα-σθαι	
Part.		ἵστάς, -ᾶσα, -άν		ἵστά-μενος, -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. For the contraction in the subjunctive and optative see § 200, 1. For the third person plural of the present indicative active see § 167, note 3.

The infinitive and participle active are irregular in accent (§ 185).

## 254.

## Present System

δείκνυμι (δεικ-, present stem δεικνυ-, § 196, 5) *show*

		ACTIVE		MIDDLE (PASSIVE)	
		Present	Imperfect	Present	Imperfect
Indicative.	S.	1 δεικνῦ-μι	ἐ-δείκνυ-ν	δείκνυ-μαι	ἐ-δεικνύ-μην
		2 δεικνῦ-ς	ἐ-δείκνυ-ς	δείκνυ-σαι	ἐ-δείκνυ-σο
		3 δεικνῦ-σι	ἐ-δείκνυ	δείκνυ-ται	ἐ-δείκνυ-το
	D.	2 δεικνυ-τον	ἐ-δείκνυ-τον	δείκνυ-σθον	ἐ-δείκνυ-σθον
		3 δεικνυ-τον	ἐ-δεικνύ-την	δείκνυ-σθον	ἐ-δεικνύ-σθην
	P.	1 δεικνυ-μεν	ἐ-δείκνυ-μεν	δεικνύ-μεθα	ἐ-δεικνύ-μεθα
Subjunctive.	S.	1 δεικνῷ		δεικνύωμαι	
		2 δεικνῷς		δεικνῷ	
		3 δεικνῷ etc.,		δεικνύηται etc.,	
		from		from	
		δεικνῷ <i>show</i> ,		δεικνῷ <i>show</i> ,	
		inflected like		inflected like	
Optative.	S.	1 δεικνύοιμι		δεικνυοίμην	
		2 δεικνύοις		δεικνύοιο	
		3 δεικνύοι etc.,		δεικνύοιτο etc.,	
		from		from	
		δεικνύω <i>show</i> ,		δεικνῷ <i>show</i>	
		inflected like		inflected like	
Imperative.	S.	2 δεικνῦ		δείκνυ-σο	
		3 δεικνύ-τω		δεικνύ-σθω	
		D. 2 δεικνυ-τον		δείκνυ-σθον	
	P.	3 δεικνύ-των		δεικνύ-σθων	
		2 δεικνυ-τε		δείκνυ-σθε	
		3 δεικνύ-ντων		δεικνύ-σθων	
Infinitive.		δεικνύ-ναι		δείκνυ-σθαι	
Participle.		δεικνύς, -ύσα, -ύν		δεικνύ-μενος, -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1–3.  
 For the third person plural of the present indicative active see § 167, note 3.  
 The infinitive and participle active are irregular in accent (§ 185).

255.

## Second Aorist System

256.

*τίθῃμι (θε-, θη-) put**δίδωμι (δο-, δω-) give*

	ACTIVE	MIDDLE	ACTIVE	MIDDLE
Indicative.	S. 1 (ἔθηκα)	ἔθε-μην	(ἔδωκα)	ἔδο-μην
	2 (ἔθηκας)	ἔθου	(ἔδωκας)	ἔδου
	3 (ἔθηκε)	ἔθε-το	(ἔδωκε)	ἔδο-το
	D. 2 ἔθε-τον	ἔθε-σθον	ἔδο-τον	ἔδο-σθον
	3 ἔθε-την	ἔθε-σθην	ἔδο-την	ἔδο-σθην
	P. 1 ἔθε-μεν	ἔθε-μεθα	ἔδο-μεν	ἔδο-μεθα
	2 ἔθε-τε	ἔθε-σθε	ἔδο-τε	ἔδο-σθε
	3 ἔθε-σαν	ἔθε-ντο	ἔδο-σαν	ἔδο-ντο
Subjunctive.	S. 1 θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2 θῇ-ς	θῇ	δῷ-ς	δῷ
	3 θῇ	θῇ-ται	δῷ	δῶ-ται
	D. 2 θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3 θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	P. 1 θῶ-μεν	θῶ-μεθα	δῶ-μεν	δῶ-μεθα
	2 θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3 θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S. 1 θείη-ν	θεί-μην	δοίη-ν	δοί-μην
	2 θείη-ς	θεί-ο	δοίη-ς	δοί-ο
	3 θείη	θεί-το, θοῖτο	δοίη	δοί-το
	D. 2 θεῖ-τον [θείη-τον]	θεί-σθον	δοῖ-τον [δοίη-τον]	δοί-σθον
	3 θεῖ-την [θείη-την]	θεί-σθην	δοῖ-την [δοίη-την]	δοί-σθην
	P. 1 θεῖ-μεν [θείη-μεν]	θεί-μεθα, θοίμεθα	δοῖ-μεν [δοίη-μεν]	δοί-μεθα
	2 θεῖ-τε [θείη-τε]	θεί-σθε, θοῖσθε	δοῖ-τε [δοίη-τε]	δοί-σθε
	3 θεῖ-ν [θείη-σαν]	θεί-ντο, θοῖντο	δοῖ-ν [δοίη-σαν]	δοῖ-ντο
Imperative.	S. 2 θέ-ς	θοῦ	δό-ς	δοῦ
	3 θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D. 2 θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3 θέ-των	θέ-σθων	δό-των	δό-σθων
	P. 2 θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3 θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
Infinitive.	θεῖ-ναι	θέ-σθαι	δοῦ-ναι	δό-σθαι
Participle.	θείς, θείσα, θέ-ν	θέ-μενος, -η, -ον	δούς, δοῦσα, δό-ν	δό-μενος, -η, -ον

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. For the contraction in the subjunctive and optative see § 211, 1-2. For the singular of the indicative active see §§ 205 and 211, 3.

## 257.

## Second Aorist System

	ἴσθημι (στα-, στή-) <i>set</i>	δύ-ω <i>enter</i>	ἐπιδίμην <i>bought</i>
	ACTIVE	ACTIVE	MIDDLE
Indicative.	S. 1 ἔ-στη-ν <i>stood</i>	ἔ-δῦ-ν	ἐπρίά-μην
	2 ἔ-στη-ς	ἔ-δῦ-ς	ἐπρίω
	3 ἔ-στη	ἔ-δῦ	ἐπρία-το
	D. 2 ἔ-στη-τον	ἔ-δῦ-τον	ἐπρία-σθον
	3 ἔ-στή-την	ἔ-δῦ-την	ἐπρία-σθην
	P. 1 ἔ-στη-μεν	ἔ-δῦ-μεν	ἐπρία-μεθα
	2 ἔ-στη-τε	ἔ-δῦ-τε	ἐπρία-σθε
	3 ἔ-στη-σαν	ἔ-δῦ-σαν	ἐπρία-ντο
Subjunctive.	S. 1 στή	δύω	πρίω-μαι
	2 στή-ς	δύης	πρίῃ
	3 στή	δύῃ	πρίη-ται
	D. 2 στή-τον	δύητον	πρίη-σθον
	3 στή-τον	δύητον	πρίη-σθον
	P. 1 στή-μεν	δύωμεν	πρίω-μεθα
	2 στή-τε	δύητε	πρίη-σθε
	3 στή-σι	δύωσι	πρίω-νται
Optative.	S. 1 σταίη-ν	No optative is found in Attic. Cf. § 211, 2 a.	πρίαί-μην
	2 σταίη-ς		πρίαί-ο
	3 σταίη		πρίαί-το
	D. 2 σταί-τον [σταίη-τον]		πρίαί-σθον
	3 σταί-την [σταίη-την]		πρίαί-σθην
	P. 1 σταί-μεν [σταίη-μεν]		πρίαί-μεθα
	2 σταί-τε [σταίη-τε]		πρίαί-σθε
	3 σταίε-ν [σταίη-σαν]		πρίαί-ντο
Imperative.	S. 2 στή-θι	δῦ-θι	πρίω
	3 στή-τω	δῦ-τω	πρία-σθω
	D. 2 στή-τον	δῦ-τον	πρία-σθον
	3 στή-των	δῦ-των	πρία-σθων
	P. 2 στή-τε	δῦ-τε	πρία-σθε
	3 στά-ντων	δῦ-ντων	πρία-σθων
Infinitive.	στή-ναι	δῦ-ναι	πρία-σθαι
Participle.	στάς, στάσα, στά-ν	δύς, δῦσα, δῦ-ν	πρία-μενος

NOTE. — For an explanation of some of the forms see § 170, notes 1–3. For the contraction in the subjunctive and optative of ἔστην see § 211, 1–2. The subjunctive and optative of ἐπιδίμην are accented as if uncontracted (§ 211, 2, note).



## 258. Second Perfect System without Suffix (§ 220)

ἴστημι (στα-, στη-) set

SECOND PERFECT ACTIVE		SECOND PLUPERFECT ACTIVE
Indicative	Subjunctive	Indicative
S. 1 (ἴστηκα) stand	ἴστω, etc.	(εἰστήκη)
2 (ἴστηκας)	(like στω, § 257)	(εἰστήκης)
3 (ἴστηκε)	Optative	(εἰστήκει)
D. 2 ἔ-στα-τον	ἔ-σταίη-ν, etc.	ἔ-στα-τον
3 ἔ-στα-τον	(like σταίη, § 257)	ἔ-στά-την
P. 1 ἔ-στα-μεν	Imperative	ἔ-στα-μεν
2 ἔ-στα-τε	S. 2 ἔ-στα-θι	ἔ-στα-τε
3 ἔ-στάσι	3 ἔ-στά-τω, etc.	ἔ-στα-σαν
Infinitive	Participle	
ἔ-στά-ναι	ἔ-στώς, ἔ-στώσα, ἔ-στός (§ 131, note)	

259. Οἶδα (for \*φοῖδα (§ 2 a), stem οἶδ-, εἶδ-, ἰδ-, § 14, 2), a perfect with present meaning, is formed without reduplication. Its inflection (somewhat irregular) is as follows:

SECOND PERFECT			SECOND PLUPERFECT	
Indicative	Subjunctive	Optative	Imperative	Indicative
S. 1 οἶδα	εἰδῶ	εἰδείην		ἦδη [ἦδειν]
2 οἶσθα	εἰδῆς	εἰδείης	ἴσθι	ἦδησθα
3 οἶδε	εἰδῇ	εἰδείη	ἴστω	ἦδει(ν)
D. 2 ἴστων	εἰδείητον	εἰδείετον	ἴστων	ἦστων
3 ἴστων	εἰδείητον	εἰδείετην	ἴστων	ἦστην
P. 1 ἴσμεν	εἰδῶμεν	εἰδείμεν [-εἰήμεν]		ἦσμεν
2 ἴστε	εἰδείτε	εἰδείτε [-εἰήτε]	ἴστε	ἦστε
3 ἴσασι	εἰδώσι	εἰδείεν [-εἰήσαν]	ἴστων	ἦσαν, ἦδσαν
Infinitive	Participle			
εἰδέναι	εἰδώς, εἰδύα, εἰδός; gen. εἰδότος, etc. (§ 131)			

259 a. Ionic occasionally has other (regular) forms from the stem οἶδα-: thus οἶδας, οἶδαμεν, οἶδᾶσι.

b. Homer has perf. 1st plur. ἴδμεν; pluperf. ἦδεα, ἦδησθα (ἡείδης), ἦδεε or ἦδει (ἡείδει), 3d plur. ἴσαν: subj. 1st sing. εἰδέω, εἰδῶ, ἰδέω; plur. εἶδομεν (§ 160 a), εἶδετε (§ 160 a), εἰδώσι: infin. ἰδμεναι, ἴδμεν (§ 167 e): fem. participle ἰδύα. Future εἴσομαι and εἰδήσομαι.

c. Herodotus has 1st plur. ἴδμεν: pluperf. 1st sing. ἦδεα, 3d sing. ἦδεε, 2d plur. ἦδέατε; future εἰδήσω.

260. Ἰημι (theme ἐ-, ῥ-) *send* is inflected nearly like τιθημι (§§ 251, 255). The present and second aorist systems are inflected as follows:

ACTIVE			MIDDLE (PASSIVE)		
PRESENT		IMPERFECT	PRESENT		IMPERFECT
Indicative	Subjunctive	Indicative	Indicative	Subjunctive	Indicative
S 1 Ἰημι	ἴω	Ἰην	ἴεμαι	ἴωμαι	ἴεμην
2 Ἰης, ἴεις	ἴῃς	ἴεις	ἴσαι	ἴῃ	ἴεσο
3 Ἰησι	ἴῃ, etc.	ἴει	ἴεται	ἴῃται, etc.	ἴετο
D. 2 ἴετον	Optative	ἴετον	ἴεσθον	Optative	ἴεσθον
3 ἴετον	ἴελην	ἴετην	ἴεσθον	ἴελμην	ἴεσθην
P. 1 ἴεμεν	ἴελης	ἴεμεν	ἴεμεθα	ἴειο	ἴεμεθα
2 ἴετε	ἴελη	ἴετε	ἴεσθε	ἴειτο	ἴεσθε
3 ἴασι	ἴειτον	ἴεσαν	ἴενται	ἴεισθον	ἴεντο
	ἴετην			ἴεισθην	
	ἴεμεν, etc.			ἴεμεθα, etc.	
Imperative			Imperative		
ἴει			ἴεσο		
ἴετω, etc.			ἴεσθω, etc.		
Infinitive	Participle		Infinitive	Participle	
ἴεσθαι	ἴεις, ἴεσσα, ἴέν		ἴεσθαι	ἴεμενος, -η, -ον	
SECOND AORIST			SECOND AORIST		
Indicative	Subjunctive		Indicative	Subjunctive	
S. 1 (ῥῆκα)	ῥῶ		ῥέμην	ῥώμαι	
2 (ῥῆκας)	ῥῆς		ῥεσο	ῥῆ	
3 (ῥῆκε)	ῥῆ, etc.		ῥετο	ῥῆται, etc.	
D. 2 ῥετον	Optative.		ῥεσθον	Optative.	
3 ῥετην	ῥελην		ῥεσθην	ῥέμην	
P. 1 ῥεμεν	ῥελης		ῥεμεθα	ῥεο	
2 ῥετε	ῥελη		ῥεσθε	ῥετο	
3 ῥεσαν	ῥετον		ῥεντο	ῥεσθον	
	ῥετην			ῥεσθην	
	ῥεμεν, etc.			ῥεμεθα, etc.	
Imperative			Imperative		
ῥε			οῦ		
ῥετω, etc.			ῥεσθω, etc.		
Infinitive	Participle		Infinitive	Participle	
ῥεσθαι	ῥε, ῥεσσα, ῥεν		ῥεσθαι	ῥεμενος, -η, -ον	

In the optative, forms of the -ω inflection (λοιτε, λωιεν, ολτο) are sometimes found (§ 170, 4).

The future of ἔημι is ἥσω; perfect εἶκα, εἶμαι; aorist passive εἶθην. The aorists and the perfect hardly ever occur except in compounds.

**261. Εἶμι** (theme ἔ-, εἰ-; Latin *eo, ire*) *go* has only the present system.

		PRESENT.			IMPERFECT
	Indicative	Subjunctive	Optative	Imperative	Indicative.
S. 1	εἶμι	ἔω	λοιμι, λοίην		ἦα [ἦειν]
2	εἶ	ἔης	λοις	ἔθι	ἦεισθα [ἦεις]
3	εἶσι	ἔη	λοι	ἔτω	ἦει [ἦειν]
D. 2	ἔτον	ἔητον	λοιτον	ἔτον	ἦτον
3	ἔτον	ἔητον	λοίτην	ἔτων	ἦτην
P. 1	ἔμεν	ἔωμεν	λοιμεν		ἦμεν
2	ἔτε	ἔητε	λοιτε	ἔτε	ἦτε
3	ἔωσι	ἔωσι	λωιεν	λόντων, ἔωσαν	ἦσαν, ἦέσαν

Infinitive	Participle	Verbal Adjectives
λέναι	λόν, λούσα, λόν; gen. λόντος, λούσης, etc.	λρός, λρέος (λητήεος, from λῶ (-άω) <i>go</i>

1. Compounds of εἶμι have recessive accent in the present except in the infinitive and participle: thus *πάρειμι approach*, *πάρει*, etc. Imperf. *παρήα* (§ 184, 1), etc., but infin. *παριέναι*, participle *παριών*.

2. The present indicative of εἶμι, in prose (and almost always in poetry), has a future meaning *shall go* (cf. § 524, note).

**260 a.** Homer almost always has ἔημι with short ε. For ἔει (3d singular) and εἶσι (3d plural) see §§ 170, 4 a, and 200 b. In the aorist indicative he has ἦκα and ἔηκα (with irregular augment). In the aorist subjunctive he has ἔη and ἦη (cf. § 211, 1 a). For the imperfect indicative 1st singular the Mss. give ἔειν, but this must be a mistake for ἔην.

**261 a.** Homer has also present indicative 2d sing. εἶσθα. Imperfect 1st sing. ἦια, ἦιον; 3d sing. ἦιε, ἦε, ἔε; 3d dual ἔτην, 1st plur. ἦομεν; 3d plur. ἦισαν, ἔσαν, ἦιον. Subjunctive 2d sing. ἔησθα; 3d sing. ἔησι; 1st plur. ἔομεν (§ 160 a). Optative 3d sing. λείη. Infinitive ἔμεναι, ἔμεν (§ 167 e). Future εἶσομαι.

**b.** Herodotus has imperf. 1st sing. ἦια; 3d sing. ἦιε, 3d plur. ἦισαν,

262. **Εἰμί** (theme *έσ-*; Latin *es-se*) *be* has only the present and future systems.

PRESENT.					IMPERFECT
	Indicative	Subjunctive	Optative	Imperative	Indicative
S. 1	εἰμί	ᾧ	εἴην		ῆ, ῆν
2	εἶ	ῆς	εἴης	ἔσθι	ῆσθα
3	ἔστί	ῆ	εἴη	ἔστω	ῆν
D. 2	ἔστόν	ῆτον	εἴτον, εἴητον	ἔστων	ῆστον
3	ἔστόν	ῆτον	εἴτην, εἴήτην	ἔστων	ῆστην
P. 1	ἔσμεν	ᾧμεν	εἴμεν, εἴημεν		ῆμεν
2	ἔστέ	ῆτε	εἴτε, εἴητε	ἔστε	ῆτε, ῆστε
3	εἰσὶ	ᾧσι	εἴεν, εἴησαν	ἔστων, ἔστωσαν	ῆσαν
Inf.	εἶναι	Partic. ὄν, οὔσα, ὄν, gen. ὄντος, οὔσης, etc. (§ 129).			

FUTURE indicative *έσομαι*, etc. (3d sing. *έσται* (§ 20)); optative *έσολμην*, etc.; infinitive *έσεσθαι*; participle *έσόμενος*, -η, -ον.

NOTE.—The present indicative *εἰμί* is for \**έσ-μι* (§ 16); *εἶ* is for \**έσι* (originally *έσ-σί*); *έσ-τί* retains the original ending *τι*. The subjunctive *ᾧ* is for *έω*, from \**έσ-ω*; the optative *εἴην* is for \**έσ-ιη-ν*. The infinitive *εἶναι* is for \**έσ-ναι*; the participle *ᾧν* is for *έών*, from \**έσ-ων*.

1. All forms of the present indicative, except the second person singular *εἶ*, are enclitic (§ 70). But the third person

#### 262 a. Homer has

Present indicative 2d sing. *έσσί, εἶς*; 1st plur. *εἰμέν*; 3d plur. *εἰσὶ, έᾶσι*.

Imperfect 1st sing. *ῆα, έα, έον* (?); 2d sing. *έησθα, ῆσθα*; 3d sing. *ῆεν, έην, ῆην, ῆν*; 3d plur. *ῆσαν, έσαν*. Iterative *έσσκον* (§ 191 b).

Subjunctive 1st sing. *έω, -είω*; 3d sing. *έησι, ῆσι, έη, εἴη* (?); 3d plur. *έωσι*.

Optative also *έois, έoi*.

Imperative *έσσο* (middle).

Infinitive also *έμμεναι* (for \**έσ-μεναι*), *έμεναι, έμμεν, έμεν* (§ 167 e).

Participle *έών, έούσα, έόν*, etc.

Future also *έσ-σομαι*, etc.; 3d sing. *έσ-σεται, έσεται* (§ 35), *έσται* (§ 20), and (Doric future, § 214) *έσσειται*.

#### b. Herodotus has

Present indicative 2d sing. *εἶς*; 1st pl. *εἰμέν*.

Imperfect *έα*; 2d sing. *έας*; 2d plur. *έατε*. Iterative *έσσκον* (191 b).

Subjunctive *έω, έωσι*. Optative (once) *έν-έoi*. Participle *έών*.

singular *ἐστί* takes its written accent on the first syllable (*ἔστι*):

When it stands at the beginning of a sentence; as *ἔστι δὲ τίς οὗτος*; *but who is this?*

When it expresses existence or possibility; as *σοὶ μὲν ἔστιν ἰδεῖν* *it is possible for you to see*;

When it follows the conjunctions *εἰ*, *καί*, or *ἀλλά*, or the adverbs *οὐκ*, *μή*, or *ὥς*; as *οὐκ ἔστιν* *is not*.

NOTE.—In composition the participle is accented as in the simple verb: thus *παρ-ών* *present*. In the subjunctive and optative, *παρ-ῶ* (for *-έω*, § 170, 2), *παρ-ῶμεν*, etc., the accent is not irregular. See §§ 170, 2–3 and 185, note.

**263.** *Φημί* (*φα-*, *φη-*; Latin *fa-ri*) *say* is inflected in the present system as follows:

		PRESENT		IMPERFECT
		Indicative	Subjunctive	Indicative
S. 1	φημί		φῶ, φῆς, φῆ, etc.	ἔφην
2	φῆς		(like <i>στῶ</i> , § 257)	ἔφησθα or ἔφης
3	φησί			ἔφη
D. 2	φατόν		Optative	ἔφατον
3	φατόν		φαίην, φαίης, etc. (like <i>σταίην</i> , § 257)	ἐφάτην
P. 1	φάμεν		Imperative.	ἔφαμεν
2	φατέ			ἔφατε
3	φᾶσί		φάθι or φαθί, φάτω, etc.	ἔφασαν
Infinitive		Participle		Verbal Adjectives
φάναι		φᾶς, φᾶσα, φάν, but in Attic φάσκων is used instead.		φατός, φατέος

The future is *φήσω*, etc.; aorist *ἔφησα*, etc.

1. All forms of the present indicative, except the second person singular *φῆς*, are enclitic (§ 70).

**263 a.** Homer has subj. 3d sing. *φήη* (§ 211, 1 a). For *ἔφην* (imperfect 3d plural) see § 167 c. He often uses the middle forms of *φημί*, which are seldom or never found in Attic: thus imperf. *ἐφάμην*, *ἔφατο*; impv. *φάο*, *φάσθω*, etc.; infin. *φάσθαι*; participle *φάμενος*.

b. Herodotus often uses the middle participle *φάμενος*.

**264.** *Κεῖμαι* (*κει-*) *lie, am laid* (regularly used as the perfect passive of *τίθημι put*).

PRESENT			IMPERFECT
	Indicative	Subjunctive	Indicative
S. 1.	κεῖμαι	κέωμαι, κέη,	ἐκέιμην
2	κεῖσαι	κέηται, etc.	ἔκεισο
3	κεῖται		ἔκειτο,
D. 2	κεῖσθον	Optative.	ἔκεισθον
3	κεῖσθον	κεοίμην, κέοιο,	ἐκεῖσθην
		κέοιτο, etc.	
P. 1	κέιμεθα		ἐκέιμεθα
2	κεῖσθε	Imperative.	ἔκεισθε
3	κείνται	κείσο, κείσθω, etc.	ἔκειντο
	Infinitive	Participle	
	κεῖσθαι (so also in composition : κατακεῖσθα, contrary to § 184)	κείμενος	

The future is *κείσομαι*, etc., regular.

**265.** *ἦμαι* (*ῆσ-*) *sit* retains the *σ* of its stem only before the endings *-ται* and *-το*. It is found only in the present system :

PRESENT			IMPERFECT
	Indicative		Indicative
	ῆμαι, ῆσαι, ῆσ-ται ; ῆσθον, ῆσθον		ῆ-μην, ῆσο, ῆσ-το
	ῆ-μεθα, ῆσθε, ῆ-νται		ῆσθον, ῆσθην
Imperative	Infinitive	Participle	ῆ-μεθα, ῆσθε, ῆ-ντο
ῆσο, ῆσθω, etc.	ῆσθαι	ῆ-μενος	

The subjunctive and optative of the simple verb are not found.

**264 a.** Homer has pres. indic. 3d plur. *κείνται*, *κέαται* (§ 167 d), *κελάται*, *κέονται* ; impf. 3d plur. *ἐκειντο*, *κέατο* (§ 167 d), *κελάτο* ; subj. 3d sing. *κῆται*, iterative 3d sing. (§ 191 b) *ἐκέ-σκετο*.

**b.** Herodotus usually has *-εε-* for *ει-* in the 3d sing. (*κέεται*) ; sometimes perhaps in *ἔκειτο*, *κεῖσθαι* (*ἐκέετο*, *κέεσθαι*). He always has *κέαται* (= *κείνται*) and *ἐκέατο* (= *ἐκειντο*). See § 167 d.

**265 a.** For the 3d plur. Homer has *ῆαται* (*εἶαται* in some editions), *ῆαται*, and *ῆατο* (*εἶατο* in some editions), *ῆατο* (Attic *ῆνται*, *ῆντο*). Herodotus always has *ῆαται*, *ῆατο*. See § 167 d.

1. For *ἤμαι*, Attic almost always uses the compound *κάθ-ημαι* (properly *sit down*), which loses the *σ* of its stem everywhere except in the form *καθήστω* of the imperfect. It is inflected as follows:

PRESENT		IMPERFECT	
	Indicative	Subjunctive	Indicative
S. 1	κάθημαι	καθῶμαι, καθῆ̃,	ἐκάθήμεν or καθήμεν
2	κάθηςαι	καθήται, etc.	ἐκάθησο καθήσο
3	κάθεται		ἐκάθητο καθήστο
D. 2	κάθησθον	Optative.	ἐκάθησθον καθήσθον
3	κάθησθον	καθούμην, καθοῖο, καθοῖτο, etc.	ἐκάθησθην καθήσθην
P. 1	καθήμεθα		ἐκαθήμεθα καθήμεθα
2	καθήσθε	Imperative.	ἐκάθησθε καθήσθε
3	κάθηνται	κάθησο, καθήσθω, etc.	ἐκάθηντο καθήντο
	Infinitive	Participle	
	καθῆσθαι	καθήμενος	

For the augment (*ἐκαθήμην*) see § 174, 1.

266. *Ἦμι* (cf. Latin *a-io*) *say*, is used only in present 1st singular *ἦμι* and imperfect 1st and 3d singular *ἦν*, *ἦ* (*ἦν δ' ἐγὼ said I*, *ἦ δ' ὅς said he*).

267. *Χρή* *it is necessary* is really a substantive with which *ἐστὶ is*, is to be supplied (§ 308). Outside of the present indicative it unites (cf. § 43, note 2) with the forms of *εἰμί* into a single word: so impf. *χρῆν* (for *χρῆ ἦν*), and even with augment *ἐχρῆν*! subj. *χρῆ̃* (for *χρῆ ᾗ̃*); opt. *χρεῖη* (for *χρῆ εἶη*); infin. *χρῆναι* (for *χρῆ εἶναι*); partic. *χρεών*, indeclinable (for *χρῆ ὄν*, § 17).

## FORMATION OF WORDS

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**268.** Words are formed in two ways : (1) by Derivation and (2) by Composition.

1. Derived words are formed by means of suffixes (which are not themselves separate words) either from roots or from the stems of other words. Thus, *δικ-η right* (from the root *δικ-*), *δικα-ιος just* (from the stem *δικᾱ-*) are derived words.

2. Compound words are formed by combining two or more words or stems of words into one. Thus, *ἵππό-δαμος horse-tamer*, *μεγά-θυμος great-hearted*, are compound words. Of course derived words may be formed from stems of compound words. Thus, *οἰκοδομῶ (-έω) build a house*, from *οἰκο-δόμος house-builder*, is a derived word.

## DERIVATIVE WORDS

**269. Primitive and Denominative Words.** — A Primitive Word is formed directly from a root by means of a suffix ; a Denominative Word is formed from the stem of a noun. Thus, *ζυγ-ό-ν yoke* is a primitive word, being formed from the root *ζυγ-* by means of the suffix *-ο-*. From the stem



of *ζυγόν* (*ζυγο-*) is formed the denominative verb *ζυγῶ* (*-όω*) *yoke, join together*.

NOTE.—Less correctly the term Primitive Word is sometimes applied to a word formed by means of a suffix from the theme of a verb.

**270. Roots.**—The root of a word, like the perfume of a flower, has no separate, tangible existence. It merely suggests the meaning of a word or group of words. Only when united with inflectional endings (and usually a suffix as well) does it receive definite form and meaning, and become a full-blown word.

NOTE.—Roots consist usually of only one syllable. From roots stems are formed by means of suffixes, and from stems words are formed by means of inflectional endings. (Very few words are formed directly from roots without any suffix.) Thus :

Root {	λεγ-	Stems {	λεγῶ-	Words {	λέγω <i>speak</i>
	λογ-		λογο-		λόγος <i>speech</i>

**271. Word-Groups.**—The same root often appears in many different words which are formed from it in various ways. Such words are commonly said to form a Word-Group.

Thus, from the root *γραφ-* are derived (directly or indirectly)

*γράφ-ω* *mark, write,*  
*γραφ-ή* *writing,*  
*γραφ-εὺς* *painter,*  
*γραφ-ίς* *style, pencil,*  
*γραφ-ικός* *suited for writing*  
*or painting,*

*γραμ-μή* (for *\*γραφ-μη*, § 27, 1)  
*line,*  
*γράμ-μα* *letter,*  
*γραμ-ματεὺς* *clerk, secretary,*  
*γραμ-ματεύω* *be secretary,*  
*γραμ-ματική* *grammar,*  
*γραμ-ματεῖον* *writing tablet.*

From the root *οἰκ-* are derived (directly or indirectly)

<i>οἰκ-ος</i> dwelling,	<i>οἰκ-ειότης</i> relationship, friend-
<i>οἰκ-ία</i> house,	ship,
<i>οἰκ-ιον</i> , <i>οἰκ-ισκος</i> , <i>οἰκ-ίδιον</i>	<i>οἰκ-ειῶ</i> (-όω) make one's own,
(diminutives, § 283) lit-	<i>οἰκ-είωσις</i> making one's own,
tle house,	appropriation,
<i>οἰκ-έτης</i> house-slave (masc.),	<i>οἰκ-ῶ</i> (-έω) dwell,
<i>οἰκ-έτις</i> house-slave (fem.),	<i>οἰκ-ητός</i> inhabited,
<i>οἰκ-ετικός</i> pertaining to	<i>οἶκ-ησις</i> habitation,
house-slaves,	<i>οἶκ-ημα</i> dwelling place,
<i>οἰκ-εἶος</i> belonging to the	<i>οἰκ-ήτωρ</i> inhabitant,
household,	<i>οἰκ-ίζω</i> colonize,
	<i>οἰκ-ιστής</i> colonist.

These examples are enough to show the importance, for a ready understanding of Greek, of a thorough knowledge of derivation.

**272. Changes of Roots in Derivation.** — In the formation of words from roots, Greek has a very clear method of differentiation by means of the vowel variation (*ο, ε, ω*), spoken of in § 14: thus *λέγ-ω* speak, *λόγ-ος* speech; *λείπ-ω* leave, *λοιπ-ός* left; *σπεύδ-ω* hasten, *σπουδ-ή* haste. See below, §§ 277, 1–3 and 280, 1.

**273. Changes of Stems in Derivation.** — When suffixes are added to stems the usual euphonic changes take place; — that is, vowels thus brought together usually contract, and consonants, and consonants and vowels, undergo the changes described in §§ 25–39. Examples are: .

*ἀρχαῖος* old (for \**ἀρχα-ιος*), *βασιλεία* kingdom (for \**βασιλευ-ιά*, § 21), *ἀλήθεια* truth (for \**ἀληθεσ-ια*, § 37), *ὄμμα* eye (for \**ὀπ-μα*, § 27, 1), *ὄψις* look, vision (for \**ὀπ-σις*, § 28), *δικαστής* judge (for \**δικαδ-της*, § 26), *ἐλπίζω* hope (for \**ἐλπιδ-ιω*, § 39, 2).

**274.** A noun stem may vary its final vowel before the suffix, or, before a suffix beginning with a vowel, may drop it altogether (cf. § 44, 3): thus οἰκέ-της *house-slave*, from οἶκος (stem οἰκο-) *house*; οὐράν-ιος *heavenly*, from οὐρανός (stem οὐρανο-) *heaven*.

NOTE. — Before a suffix beginning with a consonant the end vowel of a stem usually, but not always, has its long form (§ 13): thus ποίη-σις *a making*, ποιῶ (-έω) *make*.

**275. Formation by Analogy.** — In Greek, as in other languages, many words were formed by analogy. Thus, ἵππεύ-ω *be a horseman* is formed from ἵππεύ-ς *horseman*; but since ἵππ- is common to more words (ἵππ-ος, ἵππ-ικός, etc.) than is ἵππευ-, the letters -εύω came to be felt as a sort of suffix, which formed ἵππεύω from ἵππ-, and so could be used to form other denominative verbs from various stems: thus δουλ-εύω *be a slave* (δούλο-ς *slave*), βουλ-εύω *plan* (βουλή *plan*), παιδ-εύω *educate* (παῖς, παιδ-ός *child*).

In the formation of verbs analogy plays a great part, and the important verb endings of this sort are given in § 292.

So also sometimes in the formation of nouns, endings such as -αῖος and -εῖος, for -α-ιο-ς and -ε-ιο-ς, formed by adding the suffix -ιο- to a stem ending in α- or ε- (ευ-, εσ-) (see § 287, 5, Ἀθηναῖος, οἰκεῖος, βασιλεῖος), are used in similar fashion: thus σκοτ-αῖος (σκοτός) *dark*, ἀνδρ-εῖος (ἀνήρ, ἀνδρ-ός) *brave* (for examples of such formations see §§ 283, 1; 284, 1; 287, 5).

## FORMATION OF SUBSTANTIVES

**276.** A very few substantives are formed from roots without any suffix: thus φλόξ (φλογ-) *flame* (φλέγ-ω *burn*).

277. The following are the most important suffixes in the formation of substantives :

1. **-ο-.** Masculine in **-ός** (agent) and **-ος**, neuter in **-ον**.

(Roots with the vowel variation ο, ε, (α) (§ 14), usually show ο.)

τροφ-ός nurse (τρέφ-ω nourish)	πομπ-ός escort (πέμπ-ω send, escort)
λόγ-ος speech (λέγ-ω speak)	
ἐργ-ον work (ῥέζω (ῥεγ-, ἐργ-, § 38) do)	ῥό-ος stream (ῥέ-ω flow)
	ζυγ-όν yoke (ζεύγ-νῦμι yoke)

2. **-ᾱ-.** Nominative in **-ᾱ** or **-η** ; all feminine.

(Roots with the vowel variation ο, ε, (α) (§ 14), regularly show ο.)

τροφ-ή nurture (τρέφ-ω nourish)	φορ-ᾱ bearing (φέρ-ω bear)
λοιβ-ή pouring (λείβ-ω pour)	σπουδ-ή haste (σπεύδ-ω hasten)

3. **-εσ-.** Nominative in **-ος** (§ 106, 1): neuter.

(Roots with the vowel variation ο, ε, (α) (§ 14), regularly show ε.)

γέν-ος race (γίγνομαι (γον-, γεν-, γν-) be born)	ζεύγ-ος pair (ζεύγ-νῦμι (ζευγ-, ζυγ-) yoke, join)
εἰδ-ος form (οἶδ-, εἰδ-, ἰδ- see)	εὐρ-ος width (εὐρύς wide)

## 278.

### AGENT

1. **-ευ-.** Nominative in **-εύς** : masculine.

γραφ-εύς painter (γράφ-ω write, paint)	ἵππ-εύς horseman (ἵππος horse)
	ἱερ-εύς priest (ἱερός sacred)

2. **-τηρ-.** Nominative in **-τήρ** : masculine.

σω-τήρ savior (σώζω save)	δο-τήρ giver (δίδωμι (δο-, δω-) give)
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3. **-τωρ-.** Nominative in **-τωρ** : masculine.

ῥή-τωρ orator (ῥρ-, ῥε-, ῥη- speak)	οἰκή-τωρ dweller (οἰκῶ (-έω) dwell)
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4. { **-τᾱ-**. Nominative in **-της** : masculine.  
**-τιδ-**. Nominative in **-τις** : } feminine.  
**-τριδ-**. Nominative in **-τρίς** : }

οἰκέ-της (ὁ), οἰκέ-τις (ἡ) house-     αὐλη-τής (ὁ),     αὐλη-τρίς (ἡ)  
 slave (οἶκο-ς house)     flute-player (αὐλῶ (-έω) play  
 πολί-της (ὁ), πολί-τις (ἡ) citizen     the flute)  
 (πόλι-ς city)

## 279.

## ACTION

1. **-τι-**. Nominative in **-τις** : feminine.  
 πίσ-τι-ς faith (πείθω (ποιθ-, πειθ-, πιθ-) persuade, § 26)
2. **-σι-** (weakened from **-τι-**). Nominative in **-σις** : feminine.  
 κρί-σι-ς judgment (κρίνω judge)     πράξι-ς action (πράττω (πρᾶγ-)  
 act, § 28)
3. **-σιᾱ-**. Nominative in **-σιᾱ** : feminine.  
 γυμνα-σιᾱ exercise (γυμνάζω (γυμ-     δοκιμα-σιᾱ examination (δοκιμάζω  
 ναδ-) train, § 30)     (δοκιμαδ-) examine, § 30)

## 280.

## RESULT OF ACTION

1. **-ματ-**. Nominative in **-μα** : neuter. A great many substantives are formed from verb stems by this suffix.  
 (Roots with the vowel variation ο, ε, (α) (§ 14), regularly have ε.)  
 πράγ-μα deed (πράττω (πρᾶγ-)     ῥεῦ-μα stream (ῥέω (ῥον-, ῥεν-,  
 do)     ῥν-) flow)
2. **-μο-**. Nominative in **-μός** : masculine.  
 ὀδυρ-μός-ς wailing (ὀδύρ-ομαι     λογισ-μός-ς calculation (λογίζο-  
 wail)     μαι (λογιδ-) calculate)

3. **-μα-**. Nominative in **-μη** : feminine.

γνώ-μη *opinion* (γι-γνώ-σκω *know*)    γραμ-μή *line* (γράφ-ω *mark*,  
§ 27, 1)

**281.****MEANS OR INSTRUMENT**1. **-τρο-**. Nominative in **-τρον** : neuter (cf. Latin *claustrum*).

ἄρο-τρον *plow* (ἄρῶ (-όω) *plow*)    φέρε-τρον *bier* (φέρω *carry*)

**282.****QUALITY (ABSTRACT SUBSTANTIVES)**1. **-ιά-**. Nominative in **-ιά** : feminine (cf. Latin *memoria*).

This suffix (cf. § 287, 5) is the one most frequently employed to form abstract substantives.

σοφ-ιά *wisdom* (σοφός- *wise*)    παιδεία (for \*παιδευ-ιά, § 21) *ed-*  
εὐδαιμον-ιά *happiness* (εὐδαίμων *happy*)    ucation (παιδεύ-ω *educate*)

2. **-ια-**. Nominative in **-ια** : feminine (mostly from adjectives in **-ης**).

ἀλήθεια (\*ἀλθεσ-ια, § 37) *truth*    εὖνοια (cf. § 133) *good will* (εὖνους  
(ἀληθής (ἀλθεσ-) *true*)    well-disposed)

This suffix forms also a few concrete feminines corresponding to masculines : thus

σώτεια (for \*σωτερ-ια, § 39, 4)    ἱέρεια (for \*ἱερευ-ια, § 21) *priestess*  
savior (fem.) (σω-τήρ *savior*,    (ἱερ-εύ-ς *priest*, § 278, 1)  
§ 278, 2)

3. **-τητ-**. Nominative in **-της** : feminine (cf. Latin *veritās*, *-tāt-is*).

ταχύ-της *swiftness* (ταχύ-ς *swift*)    νεό-της *youth* (νέο-ς *young*)

## 4. -συνᾶ-. Nominative in -σύνῃ : feminine.

δικαιο-σύνῃ *justice* (δίκαιο-  
just)

σωφρο-σύνῃ *discretion* (σώφρων,  
discreet, § 34)

## 283.

## DIMINUTIVES

(Often used as pet names.)

## 1. -ιο (-ιδ-ιο-, -αρ-ιο-, § 275). Nominative in -ιον : neuter.

παιδ-ίο-ν παιδ-άριο-ν *little child*  
(παῖς (παιδ-) *child*)

οἰκ-ίδιο-ν *little house* (οἶκο-  
house)

## 2. -ισκο-, -ισκᾶ-. Nominative in -ίσκος (masc.) or -ίσκη (fem.).

οἰκ-ίσκο-ς *little house* (οἶκο-  
house)

παιδ-ίσκο-ς *little boy* } (παῖς (παιδ-)  
παιδ-ίσκη *little girl* } *child*)

## 284.

## PLACE (OR MEANS)

## 1. -ιο-. From substantives in -τηρ (§ 278, 2, mostly obsolete) and -εύς (§ 278, 1). Nominative in -τήριον and -εῖον (for \*-ευ-ιον, § 21): neuter.

δικαστήρ-ιο-ν *courthouse* (δικασ-  
τήρ (= δικαστής) *judge*)

κουρέιον *barber shop* (κουρ-εύ-ς  
barber)

δεσμωτήρ-ιο-ν *prison* (\*δεσμω-τηρ  
= δεσμώτης *prisoner*)

Θησεῖον *temple of Theseus* (Θη-  
σεύ-ς *Theseus*)

So, by analogy (see § 275),

σημ-εῖον *signal* (cf. σῆμα *sign*)

μουσ-εῖον *seat of the muses* (cf.  
μοῦσα *muse*)

## 2. -ων-. Nominative in -ών : masculine (place only).

ἀνδρ-ών *men's room* (ἀνήρ (ἀνδρ-)  
man)

ἵππ-ών *stable* (ἵππο-ς *horse*)

285. PATRONYMICS (*descendant of*)

1. { -ιδᾶ-. Nominative in -ίδης : masculine.  
 { -ιδ-. Nominative in -ίς : feminine.

## MASCULINE

Τανταλ-ίδης *son of Tantalus*  
 Δανα-ίδης *son of Danaus*  
 Πηλε-ίδης (§ 21) *son of Peleus*

## FEMININE

Τανταλ-ίς from Τάνταλος  
 Δανα-ίς from Δαναός  
 from Πηλεύς

2. { -αδᾶ-. Nominative in -άδης : masculine.  
 { -αδ-. Nominative in -άς : feminine.

## MASCULINE

Βορε-άδης *son of Boreas*  
 Θεστι-άδης *son of Thestius*

## FEMININE

Βορε-άς from Βορέᾱς  
 Θεστι-άς from Θέστιος

## 286. GENTILE OR PLACE NAMES

1. { -ευ-. Nominative in -εύς (cf. § 278, 1): masculine.  
 { -ιδ-. Nominative in -ίς (cf. § 285, 1): feminine.

## MASCULINE

Μεγαρ-εύς *a Megarian*

## FEMININE

Μεγαρ-ίς (Μέγαρα *Megara*)

2. { -τᾶ-. Nominative in -της (cf. § 278, 4): masculine.  
 { -τιδ-. Nominative in -τις (cf. § 278, 4): feminine.

## MASCULINE

Τεγᾶ-της *a Tegean*

## FEMININE

Τεγᾶ-τις (Τεγᾶ *Tegea*)

## FORMATION OF ADJECTIVES

287. The following are the most important suffixes forming adjectives:

1. -υ-. Nominative in -ύς, -εῖα, -ύ (§ 123) (from roots only).

ἡδ-ύς *sweet* (cf. ἡδ-ομαι *am pleased*)

ταχ-ύς *swift* (cf. τάχ-ος *swift-ness*)



2. **-εσ-**. Nominative in *-ής, -ές* (§ 120) (mostly compounds).  
*σαφ-ής clear* (σαφ-) *ψευδ-ής false* (cf. *ψεύδ-ομαι lie*)
3. **-μον-**. Nominative in *-μων, -μον* (§ 120).  
*μνή-μων mindful* (cf. *μι-μνήσκω remind*)
4. **-ο-**. Nominative in *-ος, -ᾱ (-η), -ον* (§ 117).  
*λοιπ-ό-ς remaining* (cf. *λείπ-ω* (λοιπ-, λειπ-, λιπ-) *leave*)
5. **-ιο-**. Nominative in *-ιος, -ιά, -ιον* (sometimes *-ιος, -ιον*, § 119). This is the most common adjective-suffix.

<i>οὐράν-ιος</i> heavenly (οὐρανός- heaven)	<i>οἰκέιος</i> (for *οἰκε-ιο-ς, § 274) do- mestic (οἶκο-ς house)
<i>πλούσ-ιος</i> (for *πλουτ-ιο-ς) wealthy (πλοῦτο-ς wealth)	<i>βασίλειος</i> (for *βασιλευ-ιο-ς, § 21) kingly (βασιλεύ-ς king)
<i>Ἀθηναῖος</i> (for *Ἀθηνα-ιο-ς) Athenian (Ἀθῆναι Athens)	<i>σωτήρ-ιος</i> (cf. § 283, 1) preserv- ing (σωτήρ savior)

So, by analogy (see § 275),

<i>σκοτ-αῖος</i> in darkness (σκότος darkness)	<i>ἀνδρ-εῖος</i> manly (ἀνήρ, ἀνδρ-ός man)
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6. **-ικο-** (*-κο-*). Nominative in *-κός, -κή, -κόν*. Next to *-ιο-*, this is the most frequent adjective-suffix.

<i>μουσ-ικός</i> musical (μοῦσα muse)	<i>σκεπτ-ικός</i> reflective (σκεπτό-ς, φυσ-ικός natural (φύσι-ς nature)
<i>πολεμ-ικός</i> warlike (πόλεμο-ς war)	verbal of σκέπ-τομαι investi- gate)

7. **-νο-**. Nominative in *-νός, -νή, -νόν*.

<i>δει-νό-ς</i> terrible (cf. <i>ἔδει-σα feared</i> )	<i>στυγ-νό-ς</i> hated (cf. <i>στυγ-ῶ (-έω)</i> <i>ἄλγεινό-ς</i> (for *ἄλγεσ-νο-ς) pain- ful (ἄλγος pain)
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8. **-ρο-** (-ερο-, -υρο-). Nominative in -ρός, -ρά, -ρόν.  
 ἐχθ-ρός *hateful* (cf. ἔχθ-ος *hatred*)    βλαβ-ερός *injurious* (cf. βλαβ-ή  
 λαμπ-ρός *bright* (cf. λάμπ-ω *injury*)  
*shine*)    ἐχ-υρός *secure* (cf. ἔχ-ω *hold*)
9. **-λο-** (-ελο-, -αλεο-). Nominative in -λος, -λη, -λον (-αλέος,  
 -αλέα, -αλέον).  
 δει-λό-ς *timid* (cf. ἔδει-σα *feared*)    εἰκ-ελο-ς *like* (cf. εἰκ-ώς *like*)  
 σιωπη-λό-ς *silent* (σιωπή *silence*)    κερδ-αλέο-ς *shrewd* (cf. κέρδ-ος  
*gain*)

## 288.

## MATERIAL OR SOURCE

1. **-ο-** (for -ιο-, the same as -ιο- in § 287, 5).  
 χρῦσοῦς *golden*, for χρύσε-ος, χρύσε-ιο-ς (Homer), from χρῦσό-ς *gold*.
2. **-ινο-**. Nominative in -ινος, -ίνη, -ινον (cf. § 287, 7).  
 λίθ-ινο-ς *of stone* (λίθ-ος *stone*)    ἀνθρώπ-ινο-ς *human* (ἄνθρωπο-ς  
*man*)

## 289.

## FULLNESS OR ABUNDANCE

1. **-εντ-** (for earlier -φεντ-). Nominative in -εις, -εσσα, -εν  
 (mostly poetic).  
 χαρί-εις *graceful* (χάρι-ς *grace*)    ἀνεμό-εις *windy* (ἄνεμο-ς *wind*)

## FORMATION OF ADVERBS

**290.** Beside the adverbs regularly formed from adjectives (§ 137) and from pronominal stems (§ 137, 1), and the nouns used adverbially (§ 137, 1), adverbs are formed also by means of certain endings approaching the nature of suffixes (cf. § 137, 2). Of these the more important are:

1. **-δόν.**

σχε-δόν *nearly* (cf. ἔχω (\*σεχ-, ὁμοθυμ-α-δόν *with one accord*  
 σχε-, § 38) *hold*)

## 2. -δην.

βά-δην *on foot* (cf. βαίνω (βα-) *go*)      κρύβ-δην *secretly* (cf. κρύπτω (κρυβ-) *hide*)

## 3. -τε.

ἄλλο-τε *at another time* (ἄλλο-ς *other*)      πάντο-τε *at all times* (πᾶς *all*)

## 4. -άκις.

τετρ-άκις *four times* (τέτταρες *four*)      πολλ-άκις *many times* (πολλοί *many*)

NOTE. — Some adverbs end also in -α: thus μάλα *very*, τάχα *quickly*.

## FORMATION OF VERBS

**291.** Primitive verbs (such as φη-μί or λέγ-ω *say*) are formed directly from roots (§ 165), while denominative verbs are formed from the stems of nouns.

**292. The Suffix -ι̑-.** — The suffix by which nearly all denominative verbs were originally formed is -ι̑- (or more properly -ι̑̑-), but between vowels the ι disappeared (§ 21), and with consonants it combined to form other letters (§ 39). Thus arose several classes of denominative verbs, their form depending on the form of the noun from which they were derived, then by analogy (§ 275) the endings of these verbs were used to form other similar verbs from various noun stems. The most important of these classes (as seen in the present indicative) are given below :

1. (-ό-ω). From stems in -ο- By analogy (§ 275) -όω.  
(mostly causative).

δηλῶ (δηλό-ω) *make plain*, from  
δῆλο-ς *plain*

ζημιῶ (ζημι-όω) *punish* (ζημίᾱ *penalty*)

ἀνδρῶ (ἀνδρ-όω) *make a man*  
of (ἀνήρ, ἀνδρ-ός *man*)

2. (-έ-ω). From stems in -ο- By analogy (§ 275) -έω.  
 (see § 274) and -εσ-. ἐπιχειρῶ (ἐπιχειρ-έω) *attempt*  
 οἰκῶ (οἰκέ-ω) *dwelt*, from οἶκος (χείρ *hand*)  
*house* ἀλγῶ (ἀλγ-έω) *be pained* (ἄλγος  
 τελῶ (τελέ-ω, for \*τελεσ-ιω, § 37) *pain*), fut. ἀλήσω, cf. § 188.  
*finish*, from τέλος (τελεσ-) *end*
3. (-ά-ω). From stems in -ᾱ- By analogy (§ 275) -αω.  
 (ᾱ becomes ᾱ̃ from anal- γοῶ (γο-άω) *lament* (γόος *wail-*  
 ogy with -έω and -όω). *ing*)  
 τιμῶ (τιμά-ω) *honor*, from τιμή ἀντιῶ (ἀντι-άω) *meet* (ἀντίος  
 (τιμᾱ-) *honor* *opposite*)
4. (-εύ-ω). From stems in By analogy (§ 275) -εύω.  
 -ευ-. τοξ-εύω *shoot with the bow*  
 βασιλεύ-ω *be king*, from βασι- (τόξον *bow*)  
 λεύ-ς *king*
5. (-ττ-ω). From stems in  
 -κ-, -χ-, -τ-, -θ- (see  
 § 195, 1).  
 κηρύττ-ω *proclaim*, from κήρυξ  
 (κηρῡκ-) *herald*
6. (-ζ-ω) (-ίζω, -άζω). From By analogy (§ 275) -ίζω and  
 stems in -δ- or -γ- (see -άζω.  
 § 195, 2).  
 ἐλπίζ-ω *hope*, from ἐλπίς  
 (ἐλπιδ-) *hope* *μηνδ-ίζω* *favor the Medes* (Μῆδος  
 λιθάζ-ω *stone*, from λιθάς *Mede*)  
 (λιθαδ-) *stone* *δικά-ζω* *judge* (δίκη *right*)  
 ἐτοιμ-άζω *make ready* (ἐτοιμος  
*ready*)

292, 2 a. From stems in -εσ- Homer often has the older form of the verb in -ειω: thus τελειω (for \*τελεσ-ιω) *finish*.

292, 3 a. Homer has ᾱ in some verbs in -άω: thus μενουινάω *be eager*, ἡβάω *be in one's prime* (see § 199 b).

7. (-λλ-ω). From stems in  
-λ- (see § 195, 3).

ἀγγέλλ-ω *announce*, from ἄγγελ-  
λος *messenger*

8. { -ίν-ω (for -ν-ιω) } from  
{ -ίρ-ω (for -ρ-ιω) } stems in -ν- (especially  
-αν-) and -ρ- (see § 195,  
4).

μελαίν-ω *blacken*, from μέλας  
(μελαν-) *black*

τεκμαίρ-ομαι *determine* from  
signs, from τέκμαρ *sign*

By analogy (§ 275) -αίνω.

κερδ-αίνω *gain* (κέρδος *gain*)

χαλεπ-αίνω *am angry* (χαλεπός  
*hard*)

NOTE. — Many verbs in -μαινω are formed from substantives in -μα (gen. -ματ-ος) which originally had stems in -μαν- (compare Latin *no-men* with Greek ὄνο-μα, ὀνό-ματ-ος, *name*): thus σημαίνω (for \*σημαν-ιω) *indicate*, from σῆμα, σήματ-ος *sign*.

9. (-ύν-ω) (suffix -νῆ-, cf. § 196, 1). From ad-  
jective stems in -ν-.

ἡδύ-ν-ω *sweeten*, from ἡδύς  
*sweet*

By analogy (§ 275) -ύνω.

ἄλγ-ύνω *pain* (ἄλγος *pain*)

μεγαλ-ύνω *make great* (μέγας,  
*great*)

**293. Desideratives.** — Verbs expressing a *desire* to do something are usually formed by the ending -σειω: thus γελα-σειώ *desire to laugh* (γελῶ (-άω) *laugh*).

## COMPOUND WORDS

### FORMATION OF COMPOUND WORDS

**294.** Compound words are formed by combining two or more separate words, or stems of words, into one word. Their accent is usually recessive (§ 64): thus μακρό-βιος

(μακρό-ς + βίος) *long-lived*, προ-βουλή (πρό + βουλή) *fore-thought*.

1. The compound word thus formed often follows the inflection of its last part, as in the examples above, or it may go over into a different form of inflection: thus φιλό-τιμος (τίμη) *honor-loving*, εὖ-γενής (γένος) *well-born*, θεο-φιλής (φίλος) *dear to the gods*, πολυ-πράγμων (πράγμα, πράγματ-ος) *greatly active, meddlesome*, εὖ-φρων (φρήν) *glad-hearted*.

**295.** When the first part of a compound word is an inflected word, only its stem is used: thus λογο-γράφος (λόγο-ς) *speech-writer*, πείθ-αρχος (πείθ-ω) *obedient to command*.

1. A final short vowel (α or ο) is elided if the second part began with a vowel (but see § 2 a): thus χορ-ηγός (χορός) *chorus-leader* (but θεο-ειδής (θεός + φείδος, § 2) *god-like*).

2. Stems other than -ο- stems, when used to form the first part of a compound word, have a strong tendency to take the form of -ο- stems: thus λυρο-ποιός (λύρᾱ) *lyre-maker*, πατρο-κτόνος (πατήρ, πατρ-ός) *father-slayer, parricide*, φυσιο-λόγος (φύσι-ς) *natural philosopher*, ἰχθυο-πώλης (ἰχθύς) *fish-seller*.

NOTE. — Sometimes other letters (usually ε, ι, or σι) appear between the parts of a compound word: thus δακέ-θῦμος *soul-consuming*, αἰγ-ι-βοτός *grazed by goats*, δει-σι-δαίμων *god-fearing*. This seldom happens except when the first part of the compound is a verb stem, and such compounds are usually to be explained as formations from earlier (mostly verbal) noun stems which ended in this way. Analogy (§ 275) also probably played some part in such formations.

**296.** In compound nouns α, ε, or ο, at the beginning of the last part often becomes long (η or ω), unless the syllable in which it stands is already long by position (§ 53):

thus στρατ-ηγός (ἄγω) *army-leader, general*, ἀν-ώνυμος (ὄνομα) *nameless* (cf. § 132, 1).

**297. Apparent Compounds.** — Sometimes words often used together come to be written as one word (cf. § 71, note): thus Διός-κοροι *sons of Zeus* (i.e. *the Dioscuri, Castor and Pollux*), ἀπο-πέμπω *send away*. Such words, although they are usually classed among compound words, are not real compounds, but only apparent.

**298. Compound Verbs.** — Verbs can be compounded (see § 297) only with prepositions (which were originally adverbs modifying the verb): thus ἐπι-βάλλω *throw on*.

NOTE. — It must be noticed that in denominative verbs formed from compound nouns the *verb* is not compounded. Thus, πείθομαι means *obey*, but *disobey* is not \*ἀ-πειθομαι but ἀπειθῶ (-έω), a denominative verb formed from ἀ-πειθής *disobedient*.

**299. Inseparable Prefixes.** — Certain words used to form the first part of compound words have no separate existence. The most important are:

1. ἀν- (before a consonant ἀ-, usually called *alpha privative*) *not*, like Latin *in-*, English *un-*: thus ἀν-αιδής *shameless*, ἄ-θεος *godless*.
2. ἀ- conjunctive: thus ἄ-λοχος *bed-fellow*.
3. δυσ- (the opposite of εὖ *well*), *ill, difficult*: thus δύσ-ποτμος *ill-starred*, δυσ-χερής *hard to handle*.
4. ἡμι- *half-*: thus ἡμι-θεος *demigod*.

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**298 a.** In Homer, and often in other writers, this adverbial use of the prepositions can be clearly seen, for the preposition is often separated by one or more words from the verb which it modifies: thus καὶ ἐπὶ κνέφας ἦλθε *and darkness came on* (A 475), ἀνὰ δὲ κρείων Ἀγαμέμνων | ἕσση *and lordly Agamemnon stood up* (B 100). This is often improperly called *Tmesis* (*cutting*).

**299 a.** The poets have also νη- *not* and ἀρι-, ἐρι-, ξα- *intensive*: thus νη-ποινος *unpunished*, ἐρι-κυδής *very famous*.

## MEANING OF COMPOUND WORDS

**300.** The meaning of most compound words is at once evident from the meaning of their parts.

In nearly all of them the first part limits or determines the meaning of the second part : thus *ψευδό-μαντις* *false prophet*, *ὁμό-δουλος* *fellow-slave*, *ἄ-γραφος* *unwritten*, *ἀμφι-θέατρον* *round theater*, *χειρο-ποίητος* *hand-made*, *ἀργυρό-τοξος* *silver-bowed = having a silver bow*, *γλαυκ-ᾠπις* *bright-eyed*.

1. Observe that compound nouns may be either substantives or adjectives, and that often a verbal element in a compound word may have either an active or a passive meaning : thus compare *λογο-γράφος* *speech-writer* with *ἄ-γραφος* *unwritten*.

NOTE. — In compound words whose last part is a verbal formed by the suffix *-ο-* the written accent regularly stands on that part of the word which indicates the *agent* (or *instrument*) : thus *μητρο-κτόνος* *mother-slayer, matricide*, *μητρό-κτονος* *mother-slain, i.e. slain by a mother* ; *λιθο-βόλος* *stone-throwing*, *λιθό-βολος* *struck by stones*. When the written accent is on the last part of the word, it stands on the penult if that is short, otherwise on the ultima : thus *λογο-γράφος* *speech-writer*, but *λογο-ποιός* *speech-maker*, *στρατ-ηγός* *army-leader, general*.



## SYNTAX

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**301.** Syntax (*σύνταξις arrangement*) treats of the relations of words to one another.

**302. Attributive and Predicate.** — An attributive word, it is taken for granted, modifies another word; a predicate word is stated to modify another word. Thus, in *ὁ ἀγαθὸς ἀνὴρ the good man*, *ἀγαθός* is an Attributive adjective; in *ὁ ἀνὴρ ἀγαθός ἐστιν the man is good*, *ἀγαθός* is a Predicate adjective.

In Greek, attributive and predicate words are usually distinguished by their position with reference to the article (see §§ 451 and 453).

1. An attributive may be an adjective, a limiting genitive (§§ 348–355), an adverb with adjective force (§ 429, 1), or a prepositional phrase.

## THE SENTENCE

**303.** A sentence expresses a thought, and contains a Subject and a Predicate.

**304. The Subject.** — The subject must be a substantive, or some word or words having the value of a substantive: thus *ὁ παῖς γράφει the child is writing*, *ἐγὼ γράφω I am writing*, *οἱ τότε ἀνδρεῖοι ἦσαν the men of that time were brave*, *ἔφυγον . . . περὶ ὀκτακοσίων about eight hundred fled* Xn. *Hell.* 6, 5, 10.

**305. Subject not Expressed.** — The subject is not usually expressed when it is clearly indicated by the verb ending or by the context: thus ἀκούω *I hear*, ἀκούσατε *hear ye*, ἐσάλπιγξε *he* (i.e. the trumpeter) *sounded the trumpet* Xn. A. 1, 2, 17. ὕει *it* (i.e. Ζεὺς or ὁ θεός) *rains*, φᾶσί *they* (i.e. people) *say*, τὸν λαμπτήρα ἐγγὺς προσενεγκάτω *let him* (i.e. the servant) *bring the light close* Xn. *Symp.* 5, 2.

NOTE. — The origin of the so-called impersonal use of the verb (which is comparatively rare in Greek) is probably to be explained in this way (§ 305): thus δεῖ μάχης (the condition of affairs) *needs a battle*, παρεσκεύασται μοι (things) *have been made ready by me*.

**306. The Predicate.** — The predicate is a verb or some word or words equivalent to a verb: thus Δαρεῖος ἡσθένει *Darius was ill*, Κῦρος βασιλεὺς ἦν *Cyrus was king*, Κῦρος ἀνδρείος ἦν *Cyrus was brave*.

**307. Copula.** — When a verb like εἰμί *am*, γίγνομαι *become*, φαίνομαι *appear*, etc., is used merely to connect a predicate noun with the subject, it is called a Copula (cf. ἦν in the last two examples above).

**308. Omission of the Verb.** — The verb is sometimes omitted when it can be easily understood; especially the copula of the third person ἐστὶ *is* or εἰσὶ *are*: as ἐχθρῶν ἄδωρα δῶρα *foes' gifts no gifts* S. *Aj.* 665. ὥρᾱ λέγειν (it's) *time to speak*, τῷ νόμῳ πειστέον *obedience (is) to be rendered to the law*. τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; *what else (did) these men than plot against us?* Th. 3, 39.

NOTE. — Omission of the copula of the first or second person is rarely found: ἐγὼ . . . ἕτοιμος *I (am) ready* Dem. 4, 29. σὺ αἴτιος *you (are) to blame* Xn. *Symp.* 6, 7.

## THE SIMPLE SENTENCE

**309.** A simple sentence contains but one subject and one predicate, as *Δᾱρείος ἡσθένει Darius was ill.*

**310. Enlargement of the Simple Sentence.** — The subject of a sentence may be enlarged by an attributive (§ 302, 1) or appositive (§ 317) *τὸ Μένωνος στράτευμα ἀφίκετο Menon's army arrived, Δᾱρείος ὁ βασιλεὺς ἡσθένει Darius the king was ill.*

**311.** The predicate of a sentence may be enlarged by an object (direct or indirect, §§ 329 and 375) or cognate accusative (§ 331), or by adverbial words or phrases: thus *τῇ στρατιᾷ ἀπέδωκε Kûρος μισθόν Cyrus paid the army wages, ἐνίκησε τὴν μάχην he won the battle, εὖ λέγεις περὶ τούτων you speak well about this matter.*

## THE COMPOUND SENTENCE

**312.** A compound sentence consists of two or more coördinate simple sentences: thus *τόνδε πέμψομεν . . . σὺ δὲ θανῇ him we'll send, and you shall die E. I. T. 614.*

1. The subject or predicate of a compound sentence is not needlessly repeated: thus *ὁ δὲ πείθεται καὶ συλλαμβάνει Kûρον he was persuaded (§ 525), and (he) arrested Cyrus Xn. A. 1, 1, 3. εἶχε τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ Menon occupied the right wing, and those with him (occupied it) Xn. A. 1, 2, 15. σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς for you are a Greek, and (so are) we Xn. A. 2, 1, 16.*

NOTE. — Here belongs the phrase *καὶ οὗτος and he, and this*, commonly found in the neuter plural *καὶ ταῦτα and that too*: thus *Μένωνα δὲ οὐκ ἐζήτηι, καὶ ταῦτα παρ' Ἀριαίου ὦν τοῦ Μένωνος ξένου he did not ask for Menon, and that too (he didn't do) although he was from Ariaeus, Menon's guest-friend Xn. A. 2, 4, 15.*

## THE COMPLEX SENTENCE

**313.** A complex sentence consists of a main and a subordinate sentence: thus *καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο* and *the King, of course, when he had heard from Tissaphernes of Cyrus's move, made counter-preparations* Xn. A. 1, 2, 5. *εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα whether I shall do right I know not* Xn. A. 1, 3, 5. *ἐπορευόμην ἵνα . . . ὠφελοίην αὐτόν I marched to help him* Xn. A. 1, 3, 4.

NOTE. — A complex sentence may include more than one subordinate sentence, and a subordinate sentence may in turn have other subordinate sentences dependent on it: thus *ὁ δ' ὥς ἀπῆλθε . . . , βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλὰ, ἢν δύνῃται, βασιλεύσει αὐτ' ἐκείνου when he came back . . . , he planned to be no longer in the power of his brother, but, if possible, to be king in his stead.* Subordinated to the main sentence, *βουλεύεται*, are the sentences *ὥς ἀπῆλθε, ὅπως . . . ἔσται*, and *. . . βασιλεύσει*, while *. . . βασιλεύσει* has dependent on it another subordinate sentence, *ἢν δύνῃται* Xn. A. 1, 1, 4.

## AGREEMENT

**314. General Principles of Agreement.** — The inflected parts of speech, in general, indicate their relations with other words by agreeing, so far as possible, in gender, number, case, and person, with the words they modify. So a word in apposition with another word stands in the same case (§ 317), an adjective agrees with its substantive in gender, number, and case (§ 420), a pronoun takes the number and gender (and sometimes the person) of its antecedent (§ 462), and a finite verb agrees with its subject in number and person (§ 495).

NOTE. — Observe that as verbs have no distinction of gender, so substantives (and some pronouns, § 462) have no distinction of person, and may be used with any person (although most frequently with the

third), as: Θεμιστοκλῆς ἦκω παρὰ σέ (I), *Themistocles, have come to you* Th. 1, 137. εἰ βούλεσθέ μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν . . . *if (you) generals and captains are willing to come and see me* Xn. A. 2, 5, 25. οὗς γε κελεύεις (you) *who bid* Xn. Mem. 2, 3, 15.

**315. Construction according to Sense.** — A word not infrequently violates the formal rules of grammar by agreeing with the real gender or number of the word it modifies.

So a collective substantive often has a verb or participle in the plural (§§ 321, 500); neuter words or circumlocutions (like βίη Ἡρακλεείη *mighty Heracles*, lit. *the might of Heracles*) denoting persons often have participles or relative pronouns agreeing with their real gender (§§ 422, 464).

**316. Attraction.** — Sometimes a word, owing to the influence of other neighboring or preceding words, takes different number, gender, case, or mode, from that expected, or even demanded, by the construction of the clause in which it stands; this is called *Attraction*.

So an adjective standing with an infinitive may be attracted into the accusative, although the word it really modifies is in the genitive or dative (§ 631, 1); a pronoun may be attracted to the case of its antecedent (§ 484) or to the gender of its predicate substantive (§ 465); a verb may be attracted to the number of its predicate substantive (§ 501) or to the mode or tense of another verb on which it depends (§ 590, notes 1 and 4).

# SYNTAX OF SUBSTANTIVES



## AGREEMENT OF SUBSTANTIVES

### APPOSITION

**317.** A substantive used to describe another substantive word, if it denotes the same thing, agrees with it in case (Apposition); if possible, it agrees also in number and gender, but this cannot always be: thus *Kûros ó βασιλεύς Cyrus, the king*, *Kûros καὶ Κροῖσος οἱ βασιλεῖς Cyrus and Croesus, the kings* (cf. § 421), *ó Εὐφράτης ποταμός the river Euphrates*, but *Πέλται πόλις οἰκουμένη Peltae an inhabited city*.

**318. Apposition to a Sentence.** — A substantive (in the nominative or accusative case) may stand in apposition to the thought expressed by a sentence. *καὶ, τὸ μέγιστον, ἐφοβείτο ὅτι ὀφθήσεσθαι ἔμελλε and — most important of all — he was afraid because he was likely to be seen* Xn. Cy. 3, 1, 1. *εὐδαιμονοίης, μισθὸν ἡδίστων λόγων happiness be yours — reward for sweetest words* E. El. 231.

NOTE. — A word in apposition with a sentence may acquire an adverbial force: thus *δεύτερον αὖ Σολύμοισι μαχέσασαο and secondly*

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**317 a.** In Homer the demonstrative *ὁ* (*δέ*) at the beginning of a sentence is often explained by an appositive further on: thus *ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κεν and she unwilling with them went, the woman* A 348. *τὸ δ' ὑπέρπτατο χάλκεον ἔγχος but it flew over (him), the brazen spear* X 275.

(lit. *the second thing*) *he battled with the Solymi* Z 184. (For χάριν *for the sake of* see § 336.)

**319. Partitive Apposition.** — A word in apposition may describe only *in part* the word to which it refers: thus οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν *the houses mostly had fallen, but a few were still left* Th. 1, 89. οὗτοι . . . ἄλλος ἄλλα λέγει *these say one one thing, another another* Xn. A. 2, 1, 15.

#### PREDICATE SUBSTANTIVE

**320.** A substantive used as a predicate (cf. §§ 326, 341) agrees in case (often also in number and gender, cf. § 317) with the word it describes: thus ἄνδρες ἔστε, φίλοι *be men, my friends* O 734. Δαρεῖος βασιλεὺς ἦν *Darius was king.* ἡ πόλις . . . φρούριον κατέστη *the city turned itself into a fortress* Th. 7, 28. αὐτὸν σατράπην ἐποίησε *he made him satrap* Xn. A. 1, 1, 2. τούτοις χρῶνται δορυφόροις *these they use as body-guards* Xn. Hier. 5, 3.

NOTE.—Observe the difference between the construction of the predicate substantive and that of the direct object (§ 329). Words meaning *be, become, appear, choose, regard, name, and the like*, can have a predicate substantive.

#### PECULIARITIES IN THE MEANING OF SUBSTANTIVES

**321. Collectives.** — A collective substantive, while singular in form, may really have a plural meaning (cf. § 315): so (ἡ) ἵππος *cavalry*, δῆμος *people*, πλῆθος *multitude*, etc. Τροίαν ἐλόντες Ἀργείων στόλος *the Argives' army (which had) taken Troy* Aesch. Ag. 577.

**322. Abstract for Concrete.** — An abstract substantive is often used with concrete meaning (Antonomasia): thus μῖσος *hateful thing* (lit. *hate*), ὄλεθρος *baneful person*

(lit. *destruction*), *κῆδευμα* *relative* (lit. *relationship*); so, by a similar process, *τὰ ὄπλα* (lit. *arms*) = *camp*, *ἰχθύες* (lit. *fish*) = *fish market*, etc.

## THE CASES

**323.** In earlier times Greek (or, at any rate, its parent language) possessed three other cases besides those in regular classical use. These were: (1) Ablative (separation), (2) Instrumental (including accompaniment), and (3) Locative (place where). The ablative has become one with the genitive, and the instrumental has been absorbed by the dative. Of the locative some traces still remain (see § 76, note), but most of its forms and functions have been absorbed by the dative.

**324.** The Greeks had a keen sense of the finer shades of meaning conveyed by the different cases, and did not hesitate to use different constructions with the same word: thus *ἀκούειν λόγου* to *hear a speech* (§ 356), *ἀκούειν λόγον* to *hear* (the whole of) *a speech* (§ 356 note 1), *ἀκούειν λόγῳ* to *hearken* (i.e. be obedient) *to a speech* (§ 376).

1. Often a combination of words may demand the use of a certain case which no one of them alone could command: as *ἐμαυτῇ διὰ λόγων ἀφικόμην* (= *ἐμαυτῇ διελέχθην*) *I have held converse with myself* (lit. *come through words with myself*) E. Med. 872.

2. So verbs compounded with a preposition are thereby (either with the help of the preposition alone, or from the general meaning of the compound) enabled to take a case which the simple verb could not command. (See §§ 345, 370, and 394.)



3. For practical purposes it becomes necessary to classify these various usages, and in the following pages the various uses of the cases are given in detail, but in the use of the cases, as elsewhere, analogy is at work, and it must be remembered that not every use of a case can be put into the grammatical pigeon holes here provided. (As a rule, only the general principles are here stated, and the exact usage with any particular word is always to be learned from the lexicons.)

## THE NOMINATIVE

**325.** The subject of a finite verb is in the nominative case: thus ἡσθένει Δᾶρειος *Darius was ill*, ὅστις ἀφικνοῖτο *whosoever came*, μηδεὶς νομισάτω *let nobody think*.

**326.** A noun in the predicate (§ 320) agreeing with the subject of a finite verb is also in the nominative case: thus Κῦρος βασιλεὺς ἦν *Cyrus was king*.

NOTE.—The nominative is not infrequently used in address and exclamations where we might expect the vocative: thus Ζεῦ πάτερ Ἡέλιός θ', ὃς πάντ' ἐφορᾷς *Father Zeus and the Sun who lookest on all things* Γ 277, Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες *Clearchus, Proxenus, and you other Greeks here present* Xn. A. 1, 5, 16, Οὗτος, τί πάσχεις *Here you, what's the matter?* Ar. V. 1, Σχέτλιος *hard of heart!* E 403.

## THE VOCATIVE

**327.** The person (or thing) addressed stands in the vocative case, often preceded by ὦ: thus ἄνθρωπε, τί ποιεῖς *man, what are you doing?* Xn. Cy. 2, 2, 7. ὦ ἄνδρες Αθηναῖοι *men of Athens*. (Cf. § 326, note.)

## THE ACCUSATIVE

**328.** The function of the Accusative is to modify closely and directly the meaning of the verb.

## DIRECT OBJECT

**329.** The direct object of a transitive verb stands in the accusative case: thus τὸν ἄνδρα ὁρῶ *I see the man* Xn. A. 1, 8, 26.

1. Many verbs which are transitive in Greek have no transitive equivalent in English. The following are noteworthy: ὀμνύναι τοὺς θεοὺς *to swear by the gods*, λανθάνειν τινά *to escape the notice of anybody*, αἰδεῖσθαι or αἰσχύνεσθαι τινα *to feel ashamed before anybody*.

2. On the other hand, many Greek intransitive verbs which are followed by a genitive or dative can be rendered into English by transitive verbs. See §§ 356 and 376.

**330.** Circumlocutions equivalent to a transitive verb may, of course, take an object in the accusative (cf. § 324, 1): thus ἐπιστήμονες ἦσαν τὰ προσήκοντα *they understood their duties* Xn. Cy. 3, 3, 9. συνθήκᾱς ἕξαρνος γίγνεται *he denies the agreement* Dem. 23, 171. ἔστι . . . τὰ μετέωρα φροντιστής *he is a student of things above* Pl. Ap. 18 b. So the verbs λέγω *say* and ποιῶ (-έω) *do*, with the help of an adverb or cognate accusative (§ 331), are enabled to take a direct object of the *person*: as εὖ or κακῶς λέγειν τινα *to speak good or ill of anybody* (cf. § 340).

## THE COGNATE ACCUSATIVE

**331.** In Greek, almost any verb, intransitive or transitive, may be followed by an accusative of *kindred meaning* with the verb, to define it more closely: thus δρόμον

δραμεῖν *to run a race*, ἀρίστην βουλὴν βουλευεῖν *to plan the best plan*, I 74, ἡτύχησαν τοῦτο τὸ εὐτύχημα *they had this good luck* Xn. A. 6, 3, 6, συνέφυγε τὴν φυγὴν ταύτην *he had his share in this banishment* Pl. Ar. 21 a.

**332.** Circumlocutions equivalent to a verb may, of course, take a cognate accusative (cf. § 330): thus σοφὸς ὦν τὴν ἐκείνων σοφίᾳν *being wise in their wisdom* Pl. Ar. 22 e.

**333.** The Greeks were very fond of the construction of the cognate accusative, and used it with astonishing freedom. Often the kindred meaning of the accusative is only implied in the verb. The following examples will serve better than explanation to make the matter clear: ζῶ βίον μοχθηρόν *I live a grievous life* S. El. 599. ἀπόλωλε κακὸν μόρον *he has perished (by) an evil fate*, a 166. ἡγωνίζοντο . . . στάδιον *they competed in foot-racing* Xn. A. 4, 8, 27. τὰ Λύκαια ἔθυσσε *he celebrated by sacrifice the Lycaean (festival)* Xn. A. 1, 2, 10. So ἔλκος οὐτάσαι *to make a wound*, ὁδὸν πορεύεσθαι *to make a journey*, πλεῖν θάλατταν *to sail the sea*, ἐξελαύνει . . . σταθμοὺς τρεῖς *he marches three days' journey*, πῦρ πνεῖν *to breathe (forth) fire*, πῦρ . . . δεδορκῶς *looking fire* τ 446. ἡ βουλὴ . . . ἔβλεψε νᾶπυ *the Senate looked mustard* Ar. Eq. 631. δεινὸς εἰμι ταύτην τὴν τέχνην *I am clever at this business* (cf. § 330) Xn. Cy. 8, 4, 18.

**334.** A neuter adjective or pronoun is often used as a cognate accusative, since the substantive with which it would agree is already implied in the verb: thus οὐδὲν ψεύδεται *he's telling no lie* (i.e. οὐδὲν ψεῦδος ψεύδεται) Ar. Ach. 561. τοῦτο ἡρώτᾳ *he asked this question* (i.e. τοῦτο τὸ ἐρώτημα), μεγὰλα ὠφελεῖν *to help greatly*, τί

χρήσεται αὐτῷ *what use will he make of him* Ar. *Ach.* 935.  
τί κατάκειμαι; *why am I lying down?* Xn. *A.* 3, 1, 13.

**335. Accusative of the Part Affected.** — Closely allied with the cognate accusative is the accusative of the Part Affected, found mostly with passive and intransitive verbs (see § 335 a): thus βέβληαι κενεῶνα *you are hit in the belly* E 284. τὰς φρένας ὑγιαίνειν *to be sound in mind* Hdt. 3, 33. ἀλγεῖν τοὺς πόδας *to have gout* Xn. *Mem.* 1, 6, 6. τί τὸ δέρμ' ἔπαθες *what's the matter with your hide?* (lit. *what have you experienced in your skin?*) Ar. *Pax* 746.

**336. Adverbial Uses of the Accusative.** — From the free use in Greek of the cognate accusative (§ 333), there have arisen several adverbial uses of the accusative: thus τὴν ταχίστην (sc. ὁδόν) *the shortest way* (originally with a verb of motion), τοῦτον τὸν τρόπον *in this manner*, χάριν *for the sake of* (originally an accusative in apposition with a sentence, § 318; e.g. ἐμὴν χάριν *for my sake*), δίκην *in the fashion of, like* (e.g. πώλου δίκην *like a colt*), οὐ . . . ἀρχήν *not at all* (i.e. *not (to make) even the beginning*), μέγα (μεγάλα) *greatly*, τὸ πολὺ (τὰ πολλὰ) *for the most part*, πρῶτον *at first*, πρότερον *formerly*, τὸ λοιπὸν *for the future*, τέλος *finally*, and a good many others whose

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**335 a. "WHOLE AND PART" CONSTRUCTION.** — In Homer (and sometimes also in other poets), an accusative of the part affected often follows an accusative of the direct object: as τὸν δ' ἄορι πλῆξ' αὐχένα *him, with his sword, he smote (in) the neck* A 240. ἥ σε πόδας νίψει *she shall wash (for) you your feet* τ 356. This construction is often explained as "partitive apposition," but, since the word denoting the part appears in the corresponding passive construction in the accusative case (while the other accusative becomes a nominative, § 511), it can hardly be an appositive (see § 512).

meanings will readily suggest themselves. Here belong also the comparative and superlative of adverbs in -ως (§ 138).

**337. Accusative of Specification.** — The accusative case of certain much used words like *ὄνομα name*, *ὕψος height*, *εὖρος width*, *μέγεθος size* (perhaps originally cognate), very early came to be felt as adverbial, and soon other accusatives came to be used in the same way: thus *ποταμὸς Κύδνος ὄνομα*, *εὖρος δύο πλέθρων a river, Cydnus by name, two plethra in width* Xn. A. 1, 2, 23. *πόδας ὠκὺς Ἀχιλλεύς Achilles swift of foot*, Hm. *τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματ' εἰ blind in ears, and mind, and eyes, art thou*, S. O.T. 371.

**338. Accusative of Extent.** — The accusative (modifying a verb) is used to denote the extent of time or space: thus *ἔμεινεν ἡμέρας πέντε he remained five days* Xn. A. 1, 2, 11.\* *ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίου ἐβδομήκοντα Plataea is seventy stades from Thebes* Th. 2, 5.

NOTE. — Many accusatives denoting extent can readily be seen to be cognate: thus *ἐξελαύνει σταθμοὺς τρεῖς he marches (a march of) three days' journey* Xn. A. 1, 2, 5. *ἐβίω ἔτη ἐξ καὶ ἐνενήκοντα he lived (a life of) ninety-six years*, Isaeus 6, 18. From such verbs as these the usage came to be extended to other verbs.

**339. Accusative of Limit of Motion.** — The limit of motion in Greek is expressed by the accusative (in prose regularly with the help of a preposition): thus *ἐξελαύνει . . . εἰς Κολοσσᾶς he marched to Colossae* Xn. A. 1, 2, 6.

**339 a.** In Homer and other poets the accusative alone (without a preposition) is often used to denote the limit of motion: thus *κνίσῃ δ' οὐρανὸν ἴκε and the fragrance came to the heavens* A 317. *μνηστῆρας ἀφίκετο she came to the suitors* a 332. *πέμψει γὰρ Ἄργος for he will take it to Argos* E. I.T. 604.

## TWO ACCUSATIVES WITH ONE VERB

**340.** Since the cognate accusative may be used with transitive verbs (§ 331), it follows that some verbs may take two accusatives, one of the object and the other cognate: thus τοσοῦτον ἔχθος ἐχθαίρω σε *with such hatred do I hate thee* S. *El.* 1034. Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this indictment against me* Pl. *Ap.* 19 b. Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided his army into twelve divisions* Xn. *Cy.* 7, 5, 13. ταῦτα τοῦτον ἐποίησα *this I did to him* Hdt. 1, 115. τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε *he said many bad things of the Corinthians* Hdt. 8, 61. Κῦρον αἰτεῖν πλοῖα *to demand vessels of Cyrus* Xn. *A.* 1, 3, 14. πολλὰ διδάσκει μ' ὁ πολὺς βίος *long life teaches me many lessons* E. *Hipp.* 252. ἀναμνήσω ὑμᾶς καὶ τοὺς . . . κινδύνους *I will remind you also of the dangers* Xn. *A.* 3, 2, 11. ἀφαιρεῖσθαι τοὺς . . . Ἑλλήνας τὴν γῆν *to deprive the Greeks of their land* Xn. *A.* 1, 3, 4. τὴν μὲν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός *from his daughter he concealed her husband's death* Lys. 32, 7.

Among these verbs are those meaning to *ask, teach, clothe, remind, conceal, deprive, say (anything) of or do (anything) to (a person)*, and many others.

1. When these verbs are used in the passive, the cognate accusative is retained in the same case (§ 512): thus τύπτεσθαι . . . πεντήκοντα πληγὰς *to be struck fifty blows* Aeschin. 1, 139. μουσικὴν . . . παιδευθεῖς *instructed in music* Pl. *Menex.* 236 a. τοῦτο οὐκ ἐψεύσθησαν *in this they were not deceived* Xn. *A.* 2, 2, 13.

**341. Predicate Accusative.** — Verbs meaning to *make, name, appoint, regard*, and the like, may have a predicate

accusative agreeing with the object (§ 320): thus στρατηγὸν αὐτὸν ἀπέδειξε *he appointed him general* Xn. A. 1, 1, 2. ἀύπνους ἄμμε τίθησθα *you make us wakeful* ι 404. νόμιζε τὴν μὲν πατρίδα οἶκον *regard your native land as your house* Xn. Hier. 11, 14.

1. This construction is exactly parallel with ὁ Κῦρος στρατηγὸς ἀπεδείχθη *Cyrus was appointed general*, and in the passive construction both accusatives become nominatives (§ 511).

#### PARTICULAR USES OF THE ACCUSATIVE

**342. Subject of the Infinitive.** — The subject of the infinitive stands in the accusative case (see § 629).

NOTE. — Originally the accusative in this construction was probably a direct object, while the infinitive (a verbal substantive, § 628) was used to define the verb still further, but as the infinitive partook more and more of the functions of the verb, the origin of the construction was forgotten, and the accusative came to be used with great freedom as the subject of any infinitive.

**343. Accusative Absolute.** — The participle of an impersonal verb (§ 305, note), having no grammatical connection with the rest of the sentence, stands in the Accusative Absolute (§ 658).

NOTE. — No doubt the accusative absolute, like the genitive absolute (§ 369), owes its origin to a loosening of its grammatical connection with the rest of the sentence. So in a sentence like ῥεχθὲν δέ τε νῆπιος ἔγνω *even a fool can see a thing that's been done* P 32, or δεδογμένον δὲ αὐτοῖς εὐθὺς μὲν ἄδύνατα ἦν ἐπιχειρεῖν *it was impossible to take up arms at once — a thing which had been voted by them* (cf. § 318) Th. 1, 125, the participle came to be thought of as having little or no connection with the rest of the sentence ("when a thing has been done — even a fool can see it," and "it having been voted by them," etc.), and so such participles came to be freely used as an independent construction.

**344. Accusative of Swearing.** — The accusative is used in oaths, regularly preceded by *νή* or *μά*: *νή* or *ναὶ μά* is always affirmative; *οὐ μά* or *μά* alone is negative: thus *νή Δία* by Zeus, *ναὶ μὰ Δία* yes, by Zeus, *οὐ μὰ Δία* or *μὰ Δία* no, by Zeus.

**345. Accusative with Compound Verbs.** — Some verbs by being compounded with a preposition, which can be used with the accusative (§ 346), are thus enabled to take an accusative which they could not otherwise command (§ 324, 2): thus *ἐσπλέοντι τὸν Ἰόνιον κόλπον* (= *πλέοντι ἐς τὸν . . . κόλπον*, § 398, note 1) *to one sailing into the Ionian Gulf*, Th. 1, 24. *τοῦτον διαβάς* *having crossed this* [river] Xn. A. 1, 2, 6. *ὑπέρβη λάϊνον οὐδόν* *he stepped over the threshold of stone*, θ 80.

**346. Prepositions with the Accusative.** — The use of the Accusative to express Extent (§ 338) or Limit of Motion (§ 339) is often made more clear and definite by the help of prepositions. The preposition *εἰς* *into* (as well as the improper preposition *ὡς* *to*), from its meaning, can be used only with the accusative; so also in prose *ἀνά* *up*. Other prepositions used sometimes with the accusative are *ἀμφί* *about*, *διά* *through*, *ἐπὶ* *towards*, *κατά* *down*, *μετά* *after*, *παρά* *to the side of*, *περί* *round about*, *πρός* *towards*, *ὑπέρ* *above*, *ὑπό* *under*. For the details of their use see §§ 400–417.

## THE GENITIVE

**347.** The uses of the genitive in Greek can be grouped under two heads: the true genitive and the ablative genitive (§ 361), but in many instances the two have become fused together, and not every use of the genitive can be



surely referred to one or the other — in fact, many uses of the genitive are very hard to classify: thus *δέπας οἴνου* *cup of wine* may appear to some a partitive genitive (§ 355), to others a descriptive genitive (of material, § 352, and note); *ταύτης τῆς γενεᾶς εἰμι* *I am of this race* may appear to some a descriptive genitive (§ 352), to others a genitive of source (§ 365), to others still a partitive genitive (§ 355), and many other examples of a similar sort might be quoted.

## A. THE TRUE GENITIVE

### POSSESSIVE GENITIVE

**348.** The genitive limiting a substantive may denote Possession or Belonging: thus *οἰκίᾳ πατρὸς* *father's house*, *κύματα τῆς θαλάττης* *waves of the sea*, *Ἑλένη ἡ Διὸς* *Helen the (daughter) of Zeus*.

1. The possessive genitive can stand equally well in the predicate: thus *αἱ κῶμαι . . . Παρυσάτιδος ἦσαν* *the villages were Parysatis' Xn. A. 1, 4, 9.* *νομίζει ὑμᾶς ἑαυτοῦ εἶναι* *he thinks you are his own Xn. A. 2, 1, 11.* *τῶν γὰρ μάχῃ νικούντων καὶ τὸ ἄρχειν ἐστίν* *for to rule is also (the right) of those who conquer in battle Xn. A. 2, 1, 4.*

NOTE.—The possessive genitive is often used with the definite article when the substantive with which the article would agree can be easily supplied (see § 424): thus *Πολέμαρχος ὁ Κεφάλου* *Polemarchus the (son of) Cephalus*, *τὰ τῆς πόλεως* *the (affairs) of the State*; so also *εἰς τοῦ ἀδελφοῦ* *to my brother's (i.e. to his house).*

2. The meaning of the possessive genitive is often made more clear by the addition of adjectives like *ἴδιος* *one's own*, *οἰκεῖος* *belonging to one's house*, *ιερός* *sacred (to)*: thus *ιερὸς ὁ χώρος τῆς Ἀρτέμιδος* *the place is (a) sacred (place) of Artemis Xn. A. 5, 3, 13.*

## SUBJECTIVE GENITIVE

**349.** A genitive limiting a substantive sometimes expresses the relation which would be expressed by the subject of a verb: thus φόβος τῶν πολεμίων *fear of the enemy* (i.e. οἱ πολέμιοι φοβοῦνται *the enemy are afraid*), εὐνοια τῶν πολῖτῶν *good will of the citizens*.

NOTE. — The line between the subjective and the possessive (§ 348) genitive is very hard to draw, for the two imperceptibly shade into each other.

## OBJECTIVE GENITIVE

**350.** The genitive may express the relation which would be expressed by the object (direct or indirect) of a verb: thus φόβος τῶν πολεμίων *fear of the enemy* (i.e. φοβεῖται τις τοὺς πολεμίους *some one fears the enemy*), εὐνοια τῶν πολῖτῶν *good will toward the citizens* (i.e. εὐνοεῖ τις τοῖς πολίταις *some one is well disposed toward the citizens*), ἐπιθυμίᾳ τῆς σοφίᾳς *desire for wisdom*, τούτων αἰτίᾳ *the cause of this*.

**351. Objective Genitive with Adjectives.** — Adjectives kindred to verbs which take an object may be followed by an objective genitive ἐπιστήμων τῆς τέχνης *understanding the art* Pl. *Go.* 448 b. ὄψιμαθής τῆς ἀδικίᾳς *late in learning injustice* Pl. *Rep.* 409 b. τούτων αἷτιος *responsible for this* Ar. *Eq.* 1356.

## DESCRIPTIVE GENITIVE

**352.** The genitive may describe the substantive which it limits: thus παῖς δέκα ἐτῶν *a boy of ten years*, χιλίων δραχμῶν δίκη *a thousand drachmae suit*, ἀργυρίου μνᾶ *a silver mina*, ἄμαξαι σίτου *wagon loads of grain*, Τροίης πτολίεθρον *city of Troy* (poetic; cf. § 317).

NOTE. — The descriptive genitive is often subdivided into genitive of measure, material, value, etc.

1. The descriptive genitive often stands in the predicate (cf. § 348, 1): thus *ἦν ἐτῶν ὡς τριάκοντα* *he was about thirty years old* Xn. A. 2, 6, 20. *ἡ κρηπίς ἐστι λίθων μεγάλων* *the foundation is of large stones* Hdt. 1, 93.

NOTE. — Here doubtless belongs the infinitive of purpose with τοῦ used by Thucydides and later writers (§ 639): as *φρούριον ἐπ' αὐτοῦ ἦν* . . . *τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ' ἐκπλεῖν μηδέν* *on it there was a fort so that nothing should sail in or out for the Megarians*, Th. 2, 93.

**353. Genitive of Value.** — With words of *valuing, buying, selling*, and the like, the genitive (perhaps originally a descriptive genitive, § 352) is used to denote the value or price: thus *μείζονος αὐτὰ τιμῶνται* *they value them more highly* Xn. Cy. 2, 1, 13. *δραχμῆς πρίασθαι* *to buy for a drachma* Pl. Ap. 26 e. *τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί* *the gods sell all things to us at the price of toil* Xn. Mem. 2, 1, 20 (from Epicharmus). *πόσου διδάσκει; πέντε μνῶν* *what is his price for instruction? Five minae* Pl. Ap. 20 b.

NOTE. — But if the price is regarded as the *means* of acquiring a thing, it stands in the dative (see § 387).

1. The genitive of value may be made more clear by the help of adjectives like *ἄξιός* *worthy*, *ἀνάξιος* *unworthy*, *ἀντάξιος* *equivalent*, etc.: thus *ἄξιος πολλοῦ* *worth much*, *ἀνάξια ἐμοῦ* (things) *unworthy of me* Pl. Ap. 38 e.

#### PARTITIVE GENITIVE

**354.** A word denoting anything of which only a part is considered, stands in the genitive case.

**355. Partitive Genitive with Substantives.** — A substantive (or substantive pronoun) may be described by a genitive denoting the whole of which it is a part: thus τῶν πελταστών ἀνὴρ *a man of the peltasts* Xn. A. 4, 8, 4. ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίᾱς *they came from Ephesus* (a part) of *Ionia* Xn. A. 2, 2, 6. οἱ ἀλόντες Ἑλλήνων *those of the Greeks who were captured* Hdt. 7, 175. πολλοὶ τῶν στρατιωτῶν *many of the soldiers*, οὐδεὶς τῶν πολεμίων *no one of the enemy*, εἰς τοσοῦτον τόλμης *to such a (point) of boldness* Lys. 12, 22.

1. Adjectives or adverbs of the superlative degree are often followed by a partitive genitive (§ 427, 1): thus βέλτιστος ἀνθρώπων *best (man) of men*.

Here belong also poetical expressions like διὰ γυναικῶν *divine among women* δ 305, etc.

NOTE. — The partitive genitive with substantives has commonly the predicate position (§ 454).

2. The partitive genitive can stand equally well in the predicate: thus ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων *Socrates also was (one) of those engaged in military operations around Miletus* Xn. A. 1, 2, 3. ἐμὲ . . . θὲς τῶν πεπεισμένων *put me down as (one) of the converts* Pl. Rep. 424 c.

**356. Partitive Genitive with Verbs.** — Any verb whose action affects the object only in part is regularly followed by the genitive. Many verbs, from their meaning, are almost always so used, others only occasionally. Thus, verbs meaning to *share, touch, take hold of, be full of, begin, aim at, hit, miss, taste of, smell of, enjoy, hear, remember and forget, care for and neglect, spare, desire, exercise authority* (in some respect) *over*, and the like, regularly

take the genitive: thus λαβόντας τοῦ βαρβαρικοῦ στρατοῦ *taking (part) of the barbarian army* Xn. A. 1, 5, 7. τῆς γῆς ἔτεμον *they ravaged (some) of the country* Th. 1, 30. δεῖ ὑμᾶς . . . τῶν κινδύνων μετέχειν *you must share the dangers* Xn. *Hell.* 2, 4, 9. συλλήψομαι δὲ τοῦδέ σοι κἀγὼ πόνου *but I too will take part with you in this task* E. *Med.* 946. λάβε πέτρης, τῆς ἔχετο *he seized hold of the rock, and to this he clung* ε 428. τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων *Anaxagoras' books are full of these subjects* Pl. *Ap.* 26 d. τοῦ λόγου δὲ ἤρχετο ᾧδε *and thus he began his speech* Xn. A. 3, 2, 7. παιδὸς ὀρέξατο *he reached for his child* Z 466. νίκης τετυχήκαμεν *we have met with victory* Xn. *Og.* 4, 1, 2. λωτοῖο φαγὼν *eating of lotus* ι 102. ὀλίγοι . . . στίτου ἐγεύσαντο *few tasted of food* Xn. A. 3, 1, 3. δαιτὸς ὄνησο *enjoy the banquet* τ 68. τῆς κραυγῆς ᾗσθοντο *they perceived the shouting* Xn. *Hell.* 4, 4, 4. δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I fear lest we forget the homeward way* Xn. A. 3, 2, 25. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω *but I care not for you* A 180. τούτων τῶν μαθημάτων πάλαι ἐπιθυμῶ *I have long been desirous of this learning* Xn. *Mem.* 2, 6, 30. ἐκράτουν τῆς θαλάσσης *they were masters of the sea* Th. 1, 30. Χειρίσοφος ἡγείτο τοῦ στρατεύματος *Chirisophus led the army* Xn. A. 4, 1, 6.

NOTE 1. — Of course, when these verbs affect the object as a whole, they take the accusative: thus οὐ μετέλαβε τὸ πέμπτον μέρος τῶν ψήφων *he did not get (as his share) the fifth part of the votes* Pl. *Ap.* 36 a. θεοῦ ἔκλυεν αὐδὴν *he heard the voice of the god* O 270. πῖε οἶνον *drink wine* ι 347. ἔλαβον τῆς ζώνης τὸν Ὀρόντᾱν *they seized Orontas by the girdle (i.e. they seized Orontas, but took hold of his girdle)* Xn. A. 1, 6, 10. ἢν τὴν γῆν αὐτῶν τέμωμεν *if we ravage their land* Th. 1, 81.

NOTE 2. — As partitive is to be explained the genitive with verbs of imploring (poetic): as ἐμὲ λισσέσκειτο γούνων *she besought me by (taking hold of) my knees* I 451.

**357. Partitive Genitive with Adjectives.** — Adjectives (and sometimes their adverbs) of kindred meaning with verbs which take the partitive genitive (§ 356) may also be construed with the genitive. See also § 351. (Usually such adjectives stand with a copula, thus forming a circumlocation equivalent to a verb; cf. § 330): thus μέτοχος σοφίᾱς *partaking of wisdom*, μεστός κακῶν *full of evil*, λήθης ὧν πλέως *being full of forgetfulness* Pl. *Rep.* 486 c. ἐπιστήμης κενός *void of knowledge* (but cf. § 362, 2 and § 347), πλούσιος φρονήσεως *rich in wisdom*, ὑπήκοος τῶν γονέων *obedient to his parents* Pl. *Rep.* 463 d. κακῶν ἀγευστος *without taste of evil* S. *Ant.* 582. ἀμνήμων κακῶν *unmindful of evil* E. *H. F.* 1397 (but cf. § 351).

**358. (Partitive) Genitive of Place.** — The partitive genitive (in prose regularly with the help of a preposition or adverb, see §§ 398–418) is used to denote the place within some *part* of which an action takes place: thus ἰέναι τοῦ πρόσω *to go (into any part of the country) ahead* Xn. *A.* 1, 3, 1. So also δεξιᾱς and ἀριστερᾱς (sc. χειρὸς) *on the right and on the left (hand)*: τὸ δὲ ἀριστερῆς χειρὸς ἔστηκε *and it stands (on a portion of the ground) on the left* Hdt. 5, 77. So περὶ τρόπιος *about (part of) the keel*, διὰ πεδίου *through (part of) the plain*, πέρᾱν τοῦ ποτα-

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**358 a.** In Homer (and sometimes in other poets) the partitive genitive of place (without a preposition) is freely used: thus ἦ οὐκ Ἄργεος ἦεν; *was he not (anywhere) in Argos?* γ 251. ἔρχονται πεδίοιο *they are marching along (in) the plain* B 801. ἴξεν . . . τοίχου τοῦ ἑτέρου *he sat (in a part of the space) by the other wall* I 219. ἐστλᾱς μεσομφάλου ἔστηκεν ἥδη μῆλα *already stand the victims at earth's central shrine* Aesch. *Ag.* 1056.

**b.** In Homer (and sometimes in other poets) the partitive genitive of place is occasionally found with adjectives: as ἐναντίοι ἔσαν Ἀχαιῶν *they took their stand over against the Achaeans* Λ 214. More commonly such words are found with a dative (§§ 376 and 392).

μοῦ (in some part of the space) *across the river*, πλησίον τοῦ δεσμωτηρίου (in some part of the space) *near the prison*, etc.

Here belong also the adverbs in -ου like ποῦ, οὐδαμοῦ, etc. (§ 137, 1).

**359. (Partitive) Genitive of Time.** — The genitive is used to denote the time within some *part* of which an action takes place: thus βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν *the king will not fight (at any time) within ten days* Xn. A. 1, 7, 18: so frequently ἡμέρᾱς *by day*, νυκτός *by night*, χειμῶνος *in the winter*, etc.

**360. Partitive Genitive with Adverbs.** — Adverbs of place and time (rarely others) may be used with a partitive genitive (see §§ 358, 359): thus ποῦ γῆς *where on earth* (Latin *ubinam gentium*). οὐδαμῇ Αἰγύπτου *nowhere in Egypt*, οὐχ ὁρᾶς ἔν' εἰ κακοῦ *you see not in what plight of ill you are* S. Aj. 386. πόρρω τοῦ βίου *far on in life* Pl. Ap. 38 c. ὁψὲ τῆς ἡμέρᾱς *late in the day*. πῶς ἔχεις δόξης; *in what state of opinion are you?* Pl. Rep. 456 d.

NOTE. — The partitive genitive with adverbs is by some authors used very freely; as χρημάτων εὖ ἥκοντες *being well off in money* Hdt. 5, 62. Ἀθηναῖοι ὡς ποδῶν εἶχον τάχιστα ἐβοήθειον *the Athenians, with all possible speed of foot, went to assist* Hdt. 6, 116.

## B. THE ABLATIVE GENITIVE

**361.** The genitive performs also the duties of the original ablative which it has absorbed (see § 323).

### GENITIVE OF SEPARATION

**362.** The ablative genitive is used with words denoting or implying separation: thus

1. **With Verbs.** — ἀπεῖχον τῆς Ἑλλάδος, *they were distant from Greece* Xn. A. 3, 1, 2. ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου *the island is not far distant from the mainland* Th. 3, 51. δυοῖν ἀδελφοῖν ἐστερήθημεν δύο *of two brothers were we two bereft* S. Ant. 13. τούτους . . . οὐ παύσω τῆς ἀρχῆς *I shall not depose these from office* Xn. Cy. 8, 6, 3. οὐδὲν διοίσεις Χαιρεφώντος *you will not differ at all from Chaerephon* Ar. Nub. 503.

2. **With Adjectives.** — φίλων ἀγαθῶν ἔρημοι *destitute of good friends* Xn. Mem. 4, 4, 24. ὀρφανὸς ἀνδρῶν *bereft of men* Lys. 2. 60. ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ *the pleasant is different from the good* Pl. Go. 500 d.

3. **With Adverbs.** — χωρὶς τῆς δόξης *apart from the reputation* Pl. Ap. 35 b. ἄνευ πλοίων *without boats* Xn. A. 2, 2, 3. πόρρω τῆς πόλεως *far off from the city* Xn. Hell. 4, 5, 14. διαφερόντως τῶν ἄλλων *differently from the rest* Xn. Hier. 7, 4.

NOTE. — Verbs of depriving sometimes take a genitive of separation instead of the accusative of § 340: thus τῶν ἄλλων ἀφαιρούμενοι χρήματα *taking away property from the rest* Xn. Mem. 1, 5, 3. πόσων ἀπεστέρησθε *of how much have you been bereft!* Dem. 8, 63.

**363. Genitive with Comparatives.** — Adjectives and adverbs of the comparative degree may be followed by a genitive (of separation) of the thing compared (see § 426, 2): thus χρῦσός δὲ κρείσσων μῦρίων λόγων *gold is more potent than unnumbered words* E. Med. 965: ὑστέρω χρόνῳ τούτων *at a time later than these (events)* Hdt. 4, 166. [πουνηρίᾳ] θάπτον θανάτου θεῖ *baseness runs swifter than death* Pl. Ap. 39 a.

**362 a.** In Homer (and sometimes in other poets) the genitive of separation (or source) is occasionally found (without a preposition) with simple verbs of motion: thus παῖδός ἐδέξατο . . . κύπελλον *from her son she took the cup* A 596. βάθρων ὕστασθε *arise from the steps* S. O. T. 142.



**364. Genitive with Verbs of Inferiority and Superiority.**

— Verbs denoting Inferiority or Superiority (or Comparison, § 363) may be followed by a genitive of separation: thus *τάχει . . . περιεγένου αὐτοῦ you surpassed him in quickness* Xn. Cy. 3, 1, 19. *τούτου . . . οὐχ ἡττησόμεθα εἰ ποιοῦντες we do not mean to be outdone by him in kindly deeds* Xn. A. 2, 3, 23. *τιμαῖς τούτων ἐπλεονεκτεῖτε in honors you had the advantage of these men* Xn. A. 3, 1, 37. *Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης but Abrocomas was too late for the fight* Xn. A. 1, 7, 12. *ἡττῶντο τοῦ ὕδατος they were vanquished by the water* Xn. Hell. 5, 2, 5.

NOTE. — Observe that the genitive (of separation) with these verbs differs from the (partitive) genitive of § 356 in that the accusative can never be substituted for it (§ 356, note 1).

## GENITIVE OF SOURCE

**365.** The ablative genitive is sometimes used to denote the source: thus *μάθε δέ μου καὶ τάδε but learn of me this also* Xn. Cy. 1, 6, 44. *ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν from me you shall hear the whole truth* Pl. Ap. 17 b. *Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο of Darius and Parysatis were born two children* Xn. A. 1, 1, 1.

## GENITIVE OF CAUSE

**366.** The ablative genitive is sometimes used to express cause: thus *χώμενος γυναικός angry because of a woman* A 429. *ἐθαύμασα τῆς τολμῆς τῶν λεγόντων . . . I have wondered at the effrontery of those who say* Lys. 12, 41. *τούτους . . . οἰκτίρω τῆς ἄγαν χαλεπῆς νόσου I pity them for their very serious infirmity* Xn. Sym. 4, 37. *καὶ σφεας τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος I shall punish them for their coming hither* Hdt. 3, 145. The genitive with *ἐνεκα*

concerning, on account of, and χάριν for the sake of, is probably a true genitive (§ 347): as ἐλευθερίᾱς ἕνεκα for the sake of freedom Dem. 18, 100.

NOTE. — **Genitive of Exclamation.** The genitive of cause is also used alone in exclamations: thus ἀλλὰ τῆς ἐμῆς κάκης but (to think of) my cowardice! E. Med. 1051. φεῦ τοῦ ἀνδρός alas for the man! Xn. Cy. 3, 1, 39.

**367. Genitive of the Charge or Penalty.** — The genitive, with words of judicial action, is used to denote the Charge or Penalty: thus διώξομαι σε δειλίας I'll prosecute you for cowardice Ar. Eq. 368. δώρων ἐκρίθησαν they have been convicted of bribery (lit. gifts) Lys. 27, 3. τῶν . . . ἀδικημάτων ἠὲθύνη he was acquitted of wrong-doing Th. 1, 95.

So with adjectives of similar meaning: ἔνοχος λιποταξίου liable for desertion Lys. 14, 5. τῆς ἀρχῆς ὑπεύθυνος liable to give account of his office Dem. 18, 117. τῆς προτέρᾱς ὀλιγαρχίας αἰτιώτατος ἐγένετο he was most to blame for the earlier oligarchy Lys. 12, 65 (cf. § 351).

NOTE. — The origin of the Genitive of the Charge or Penalty cannot be surely explained, but most instances can be referred to the genitive of cause (§ 366): as διώκω τοῦτον κλοπῆς I am prosecuting this man for (i.e. because of) theft. On the other hand a genitive like θανάτου in θανάτου τιμῶμαι I set the penalty at death (and so by extension, θανάτου κρῖναι to try for a capital crime) is almost certainly in origin a genitive of value (§ 353).

#### PARTICULAR USES OF THE GENITIVE

**368. Two or More Genitives with One Word.** — It may happen that more than one genitive limits the same word: thus τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου the leadership of the Ionians in the war against Darius Hdt. 6, 2.

**369. The Genitive Absolute.** — A substantive and modifying participle having no grammatical connection with the rest of a sentence stand in the Genitive Absolute (see § 657).

NOTE. — No doubt the Genitive Absolute (like the Accusative Absolute, § 343) arose from the gradual loosening of the grammatical connection of a limiting genitive and participle, until such a genitive came to be felt as an independent construction. Thus, in sentences like οὐδέ τι μῆχος ῥεχθέντος κακοῦ ἔστ' ἄκος εὔρέμεν *and no way is there to devise a cure for evil done* (objective genitive, § 350) I 250, or ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται ἄστεος αἰθομένοιο *as when smoke rises and reaches to the broad heavens — (the smoke) of a burning city* (descriptive genitive, § 352) Φ 523, the genitives came to be felt as independent constructions, and to mean “*evil having been done*,” “*a city being on fire*.”

**370. Genitive with Compound Verbs.** — Many verbs compounded with prepositions which can be used with the genitive, are thus enabled to take a genitive which, unaided, they could not command (§ 324, 2): thus ἐκβαίν' ἀπ' ἡνυς (= βαῖν' ἐξ ἀπ' ἡνυς, § 398, note 1) *step forth from the chariot* Aesch. Ag. 906. προδραμόντες . . . τῶν ὀπλιτῶν *running in advance of the hoplites* (§ 398, note 1) Xn. A. 5, 2, 4. ἡπείρου ἐπιβῆναι *to set foot on land* (= βῆναι ἐπ' ἡπείρου, § 408, 1) ε 399. Especially κατὰ in the sense of *against* (cf. § 409, 1 B): τούτου δειλιᾶν καταψηφίζεσθαι (= ψηφίζεσθαι δειλιᾶν κατὰ τούτου) *to vote cowardice against this man* (i.e. to condemn him for cowardice) Lys. 14, 11. κατεβόων τῶν Ἀθηναίων *they cried out against* (i.e. *decried*) *the Athenians* Th. 1, 67. So κατηγορῶ (-έω) *accuse*, and similar words (cf. § 409, 1 B).

NOTE. — Observe that the genitive with compound verbs may be either a True Genitive (§ 348 ff.), or an Ablative Genitive (§ 361).

**371. Prepositions with the Genitive.** — The use of the Partitive Genitive (of Place or Time, §§ 358, 359) and the Genitive of Separation (§ 362) or Source (§ 365) is often made more clear and definite by the help of prepositions (see § 398). The prepositions *ἀντί* *instead of*, *ἀπό* *from*, *ἐξ* *out of*, *πρό* *before*, and almost all “improper” prepositions (§ 418) are used with the genitive only. Other prepositions used sometimes with the genitive are *ἀμφί* *about*, *διά* *through*, *κατά* *down*, *μετά* *with*, *ὑπέρ* *above*, *ἐπὶ* *upon*, *παρά* *beside*, *περί* *around*, *πρός* *by, at*, *ὑπό* *under*. For the details of their use see §§ 400–417.

**372. The Genitive of Agent.** — The Agent with passive verbs (§ 516) is regularly expressed by the genitive with *ὑπό* *under, by*, sometimes with *πρός* or *παρά* *at the hands of*, less often by *ἐκ* or *ἀπό* *from*.

## THE DATIVE

**373.** The dative in Greek inherits most of the functions of three earlier distinct cases (see § 323): the True Dative (§ 374), the Locative (§ 383), and the Instrumental (§ 386).

### A. THE TRUE DATIVE

**374.** The True Dative (which belongs properly with verbs or expressions equivalent to a verb) in general denotes that *to* or *for* which anything is or is done. (Hence words denoting *persons* are more likely to stand in the dative than those denoting *things*.) Some words and phrases require a dative to complete their meaning; to others a dative may be added at pleasure.

## DATIVE OF THE INDIRECT OBJECT

**375.** The Indirect Object stands in the dative case : thus *Συέννεσις ἔδωκε Κύρῳ χρήματα πολλά* *Syennesis gave (to) Cyrus a great deal of money* Xn. A. 1, 2, 27. *ἐκείνῳ αὕτη ἡ χώρα . . . ἐδόθη* *to him this country had been given* Xn. *Hell.* 3, 1, 6. *τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρούνα* *we owe a cock to Asclepius* Pl. *Phaed.* 118 a. *θεοῖσι δὲ χεῖρας ἀνέσχον* *and to the gods they lifted up their hands* Γ 318.

**376.** Many verbs, and circumlocutions equivalent to a verb (cf. § 330), normally require a dative (of the indirect object) to complete their meaning : thus *τοῖς νόμοις πείθονται* *they are obedient to the laws* Xn. *Mem.* 4, 4, 15. *ἐναυμάχουν ἀνηκουστήσαντες τοῖσι στρατηγοῖσι* *they fought, in disobedience to (the orders of) the generals* Hdt. 6, 14. *ἐπίστευον αὐτῷ αἱ πόλεις* *the cities had confidence in him* Xn. A. 1, 9, 8. *τῷ χρηστηρίῳ πίσυνος ἔών* *being confident in the oracle* Hdt. 1, 73. *ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ* *they were mightily angry at Clearchus* Xn. A. 1, 5, 11. *ἐπολέμει τοῖς Θραῖξι* *he waged war with the Thracians* Xn. A. 2, 6, 5. *βασιλεῖ φίλους εἶναι* *to be friends to the king* Xn. A. 2, 1, 20. *οὐ μὴ δυσμενὴς ἔσῃ φίλοις* *surely you will not be hostile to your friends* E. *Med.* 1151. *εἰ τοῖς πλέοσι ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν* *if we are in favor with (lit. pleasing to) the majority, we could not by any right be in disfavor with these alone* Th. 1, 38. *τί οὖν πρέπει ἀνδρὶ πένητι ;* *now what is suitable for a poor man ?* Pl. *Ap.* 36 d.

In general, verbs (and verbal expressions) meaning *please, profit, trust, aid, befit, obey*, and their opposites (many of which are rendered in English by transitive verbs), require a dative to complete their meaning ; but the exact usage with each word must be learned from the lexicons.

NOTE. — Only predicate adjectives regularly take a dative of the indirect object (since an attributive adjective commonly has the genitive, § 351); rarely such a dative is arrogated by an attributive adjective (or even by a substantive, § 393): thus Αἴολος . . . φίλος ἀθανάτοισι θεοῖσιν *Aeolus, dear to the immortal gods* κ 2.

### THE DATIVE OF INTEREST

**377.** A dative of the Person Interested may be added to almost any sentence.

NOTE 1. — Observe that the dative often adds the idea of personal interest (Advantage or Disadvantage) to what might otherwise be expressed by a genitive. Thus, compare the following: Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο *of Darius and Parysatis two children were born* (§ 365) Xn. A. 1, 1, 1. ἦσαν Κροίσῳ δύο παῖδες *Croesus was blessed with two children* (§ 379) Hdt. 1, 34. Δαναῶν ἀπὸ λοιγὸν ἀμῦναι *to keep destruction away from the Danaans* II 75. Δαναοῖσι . . . λοιγὸν ἀμῦνον *relieve the Danaans of the pestilence* A 456. So δέξατό οἱ σκῆπτρον *he received the scepter at his hands* B 186.

NOTE 2. — It is convenient to subdivide the dative of Interest into "Advantage or Disadvantage" (§ 378), "Possession" (§ 379), "Agent" (§ 380), "Reference" (§ 382), and the "Ethical" dative (§ 381), but it must be remembered that no hard and fast lines can be drawn between these various uses (§ 324, 3). Thus, in διαμένει ἔτι καὶ νῦν τοῖς βασιλεῦσι ἡ πολυδωρίᾳ *the custom of giving costly gifts lasts even to this day for the kings*; the dative of Interest (βασιλεῦσι) may be explained as dative of Advantage, Possession, or Reference.

**378. Dative of Advantage or Disadvantage.** — The dative of interest may imply Advantage or Disadvantage: thus πᾶς ἀνὴρ αὐτῷ πονεῖ *every man labors for himself* S. Aj. 1366. οἱ τὸ πάγχρῦσον δέρος Πελλίᾳ μετῆλθον *who went to fetch the golden fleece for Pelias* E. Med. 6. στεφανοῦσθαι πάντας τῷ θεῷ *all to be crowned in honor of the god* Xn. Hell. 4, 3, 21. Δαναοῖσι ἀεικέα λοιγὸν ἀμῦνον *ward off vile pestilence from the Danaans* A 456. (So with ἀμύνω alone: τῇ πόλει . . . ἀμύνειν καὶ θεοῖς *to defend the State*

and gods Ar. *Eq.* 577.) τοὺς Θρᾷκας τοὺς τῷ Δημοσθένει ὑστερήσαντας the Thracians who came too late for (i.e. to the disadvantage of) Demosthenes Th. 7, 29.

**379. Dative of Possession.** — The dative of interest (or advantage) is used with verbs like εἰμί *am*, or γίγνομαι *become*, to denote possession (cf. in Latin *est mihi filius*): thus ἦσαν Κροίσῳ δύο παῖδες *Croesus had two children* Hdt. 1, 34. εἰσὶν ἐμοὶ ἐκεῖ ξένοι *I (luckily) have friends there* Pl. *Crit.* 45 c. Οὐτις ἐμοί γ' ὄνομα *Noman is my name* ι 366.

**380. Dative of Agent.** — The dative of interest with the perfect or pluperfect passive, or with the verbal in -τέος (§ 666), comes even to denote regularly the Agent: thus πάνθ' ἡμῖν πεποιήται *everything has been done by us* Xn. A. 1, 8, 12. τοσαῦτά μοι εἰρήσθω *let this much have been said by me* Lys. 24, 4. ἡμῖν . . . πάντα ποιητέα (sc. ἐστί) *everything must be done by us* Xn. A. 3, 1, 35.

**381. The Ethical (or Emotional) Dative.** — The dative of a personal pronoun is often used to denote a lively or emotional interest which a person may have in something: thus καὶ μοι μὴ θορυβήσετε *and do not, I beg you, make any uproar* Pl. *Ap.* 20 e. Ἀρταφέρνης ὑμῖν Ἵστάσπεός ἐστι παῖς *now Artaphernes, you must know, is the son of Hystaspes* Hdt. 5, 30. καὶ ὁ ἀνὴρ σοι ὁ νεανίας ἐκεῖνος προελθὼν τοῦ λοχαγοῦ πρότερος ἐπορεύετο *and, would you believe it, that young fellow stepped out in front, and marched in advance of the captain!* Xn. *Cy.* 2, 2, 7.

**382. Dative of Reference.** — Datives expressing a remote interest (or merely a point of view) are conveniently classed as datives of Reference: thus σφῶν μὲν ἐντολή

Διὸς ἔχει τέλος δὴ *the command of Zeus so far as touches you twain, has its end* Aesch. *Pr.* 12. Σωκράτης ἐδόκει τῆμῃς ἄξιος εἶναι τῇ πόλει *Socrates seemed to be deserving of honor from (lit. in reference to) the State* Xn. *Mem.* 1, 2, 62. ὄλωλεν ὥς ὄλωλεν τοῖσιν εἰδόσιν *he's dead—as dead may be—for those who know* E. *I.T.* 575. So in the idiomatic expressions like εἰ καὶ ἐκείνῳ βουλομένῳ ταῦτ' ἐστί *if this is agreeable to him also (lit. to him wishing)* Xn. *Hell.* 4, 1, 11. Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον *Epidamnus is a city on the right as one sails (lit. to, or with reference to, one sailing) into the Ionian Gulf* Th. 1, 24. So ὥς συνελόντι εἰπεῖν *to speak briefly (lit. to speak from the point of view of one who has condensed the matter)* Xn. *A.* 3, 1, 38.

NOTE.—No hard and fast line can be drawn between the dative of Reference and the dative of Advantage or Disadvantage, for a good many datives can be referred to either class.

## B. THE LOCATIVE DATIVE

**383.** As the heir to most of the functions of an earlier locative case (§ 323) the dative is used in expressions of place and time.

**384. Dative of Place.**—The dative (in prose regularly with the help of a preposition) is used to denote the place *where* (cf. § 384 a): thus ἐν τῇ πόλει *in the city*.

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**384 a.** In Homer (and sometimes in other poets) the dative of place without a preposition is freely used: thus τόξ' ὤμοισιν ἔχων *with the bow on his shoulder* A 45. εὔδε μυχῷ κλισίης *he slept in a corner of the tent* I 663. πεδίῳ πέσε *he fell in the plain* E 82. ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ *but it pleased not Agamemnon in his heart* A 24. δο κράτος ἔσκε μέγιστον πᾶσι Κυκλώπεσσι *whose power was the greatest among all the Cyclopes* α 71. οὐτιδανοῖσι ἀνάσσεις *you are lord among nobodies* A 231. ναλεῖν ὄρεσσι *to dwell in the mountains* S. *OT.* 1151.



**385. Dative of Time.** — The dative (often with the help of a preposition) is used to denote time *when* (cf. § 383): thus τῇ ὑστεραίᾳ *on the following (day)*, τετάρτῳ ἔτει *the fourth year*, μιᾷ νυκτί *on one night*, ἐν τῷ αὐτῷ χειμῶνι *the same winter* Th. 2, 34.

## C. THE INSTRUMENTAL DATIVE

**386.** The dative performs also the duties (in expressing means, manner, cause, accompaniment) of the earlier instrumental case which it has absorbed (§ 323).

**387. Dative of Means.** — The dative may denote the Means or Instrument: thus λίθοις ἔβαλλον *they pelted (them) with stones* Xn. A. 5, 4, 23. ἔησι τῇ ἀξίνῃ *he threw the axe (lit. with the axe)* Xn. A. 1, 5, 12. γνωσθέντες τῇ σκευῇ τῶν ὀπλῶν *known by the make of their weapons* Th. 1, 8.

NOTE. — The verb χρῶμαι *use* (i.e. *serve one's self with*) regularly takes the dative of Means: thus λόγῳ χρῶνται *they use reason* Xn. Mem. 3, 3, 11.

**388. Dative of Degree of Difference.** — The dative of means with comparatives and expressions implying comparison (sometimes also with superlatives) denotes the Degree of Difference: thus τῇ κεφαλῇ μείζω *taller by a (lit. the) head* Pl. Phaed. 100 e. οὐ πολλαῖς ἡμέραις ὕστερον *not many days later (lit. later by not many days)* Xn. Hell. 1, 1, 1. πόλιν λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρα *Greece has become weaker by one famous city* Hdt. 6, 106. δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας *ten years before the sea fight at Salamis* Pl. Leg. 698 c. πολλῷ πλείστοι *by far the most* Hdt. 5, 92, 5.

**389. Dative of Manner.** — The dative may denote Manner (sometimes with the help of a preposition): thus *τούτῳ τῷ τρόπῳ ἐπορεύθησαν* in this manner they proceeded Xn. A. 3, 4, 23. *δρόμῳ ἔεντο ἐς τοὺς βαρβάρους* on the run they rushed against the barbarians Hdt. 6, 112. So in several adverbial expressions like *βίᾳ* with violence, *σιγῇ* in silence, *τῇ ἀληθείᾳ* in truth, *τῷ ὄντι* in reality, *λόγῳ* in word, *ἔργῳ* in deed, *τῇ ἐμῇ γνώμῃ* in my opinion, *ταύτῃ* (sc. *ὁδῷ*) in this way.

**390. Dative of Respect.** — The dative of Manner or Means is sometimes used to show in what *respect* a thing is so (but this usage has been greatly encroached on by the accusative of specification, § 337): thus *εὐρύτερος ὥμοισι* broader in shoulders I 194. *τῇ φωνῇ τραχύς* harsh in voice Xn. A. 2, 6, 9. *ισχύειν τοῖς σώμασι* to be strong in their bodies (i.e. with their bodies) Xn. Mem. 2, 7, 7. *ἐγὼ οὔτε ποσὶν εἰμι ταχύς οὔτε χερσὶν ἰσχυρός* I am neither swift of foot nor strong of arm Xn. Cy. 2, 3, 6.

**391. Dative of Cause.** — The dative may be used to denote Cause: thus *ρίγχει ἀπωλλύμεθα* we were dying of cold Xn. A. 5, 8, 2. *οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς* you delight in nothing so much as in good friends Xn. Mem. 2, 6, 35. *χαλεπῶς φέρω τοῖς παροῦσι πράγμασι* I am distressed at the present circumstances Xn. A. 1, 3, 3.

NOTE. — The dative usually denotes a more active or immediate cause than the genitive of cause (§ 366).

**392. Dative of Accompaniment or Association.** — The dative (often helped by a preposition) may be used with words denoting (or implying) accompaniment, association, or likeness: thus

1. **With Verbs.**—ἐνθάδ' ἰκάνεις νηί τε καὶ ἐτάροισι; *are you come hither with your ship and crew?* λ 161. σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν ἐλθών *going with my ship and crew* ι 173. ἡμῖν ἐφείποντο οἱ πολέμοι καὶ ἰππικῶ καὶ πελταστικῶ *the enemy followed us with cavalry and pel-tasts* Xn. A. 7, 6, 29. σὺν τῇ ἄλλῃ στρατιᾷ εἰς Ἀθηνᾶς κατέπλευσε *with the remainder of his army he sailed to Athens* Xn. Hell. 1, 4, 10. ὠμιλεῖτην αὐτῷ *they associated with him* Xn. Mem. 1, 2, 39. ἀμφισβητοῦμεν ἀλλήλοις *we dispute with each other* Pl. Phaedr. 263 a. τῷ ἡγεμόνι . . . ἔπεσθαι *to follow the leader* Xn. A. 1, 3, 17. ἀλλή-λοις σπονδὰς ἐποιήσαντο *they made a truce with each other* Xn. Hell. 3, 2, 20. ἐμαυτῇ διὰ λόγων ἀφικόμεν *I have been reasoning with myself* E. Med. 872. φιλοσόφῳ ἔοικας *you seem like a philosopher* Xn. A. 2, 1, 13. The last example may also be explained as a true dative, § 376.

NOTE.—With words meaning *to fight* the simple dative means *to fight against*; the dative with σὺν *to fight on the side of*: thus Ἀθη-ναίοις μάχεσθαι *to fight against the Athenians*; σὺν Ἀθηναίοις μάχεσθαι *to fight on the side of the Athenians*.

2. **With Adjectives.**—ὅμοιος Ἀχιλλεῖ *like Achilles* Xn. Sym. 4, 6. χώρᾱν ὁμορον τῇ Λακεδαιμονίων *a land con-tiguous with that of the Lacedaemonians* Dem. 15, 22. κόμαι Χαρίτεσσιν ὁμοῖαι *hair like (that of) the Graces* (cf. § 717, 6) P 51. πολλοῖς εἰμι διάφορός *with many I'm at variance* E. Med. 579. So with ὁ αὐτός *the same*: τὸ αὐτὸ τῷ ἡλιθίῳ *the same thing as (lit. with) foolish-ness* Xn. A. 2, 6, 22. ὀπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις *they were armed with the same weapons as (those of) Cyrus* (cf. § 717, 6) Xn. Cy. 7, 1, 2.

3. **With Adverbs.**—ἐπομένως τῷ νόμῳ *conformably to law* Pl. Leg. 844 e. σύμμιγα τῇσι γυναιξί *together with the women* Hdt. 6, 58. ἄμα τῇ ἡμέρᾳ *at daybreak* (lit.

*along with the day*). So with *ομοῦ together with*, *ἐφεξῆς next in order*.

NOTE.—As dative of accompaniment is probably to be explained the idiomatic use of the dative and αὐτός (§ 475, 3, note 2): as νέας τέσσερας αὐτοῖσι τοῖς ἀνδράσι εἶλον *they took four ships men and all* (lit. *with the men themselves*) Hdt. 6, 93.

#### PARTICULAR USES OF THE DATIVE

**393. Dative with Substantives.**—The verbal idea in a verbal substantive sometimes makes it possible to construe a dative with it: thus τὴν τοῦ θεοῦ δόσιν ὑμῖν *Heaven's gift to you* (dative of the indirect object, § 375) Pl. *Ap.* 30 d. πεμφθέντα ταύρων πυρπνώνων ἐπιστάτην ζεύγλαισι *sent to master* (lit. *as master of*) *with the yoke* (dative of means, § 387) *the fiery bulls* E. *Med.* 478. κοινωνίᾳ τοῖς ἀνδράσι *association with the men* (dative of association, § 392) Pl. *Rep.* 466 c.

**394. Dative with Compound Verbs.**—Many verbs compounded with ἐν, σύν, or with other prepositions which may be used with the dative (§ 395), are thus assisted in taking a dative which the verb of itself could not command: thus τοῖς ὅρκοις ἐμμένει ὁ δῆμος (= μένει ἐν τοῖς ὅρκοις, see § 398, note 1) *the people abides by its oaths* Xn. *Hell.* 2, 4, 43. συνεπολέμει Κῦρῳ *he joined with Cyrus in making war* Xn. *A.* 1, 4, 2. . . . ὥς ἐπιβουλευοί αὐτῷ . . . *that he was plotting against him* Xn. *A.* 1, 1, 3. ἐπειδὴ προσβάλοιεν ἀλλήλοισι *when they attacked each other* Th. 1, 49. So likewise denominative verbs (§ 298, note) containing these prepositions: as ἐπιχειρῆσαι ἀλλήλοισι *to lay hands on each other* Th. 1, 49.

NOTE.—Such compound verbs as take the dative (§ 394) are enabled to do so usually by virtue of the meaning of the preposition alone, but sometimes apparently from the general meaning of the compound (compare the first two examples above with the fourth).

**395. Prepositions with the Dative.**—The use of the Locative Dative (of Place or Time, §§ 384, 385), and the Instrumental Dative (of Accompaniment, § 392), and rarely the True Dative (§ 374), is often made more definite by the help of prepositions. The prepositions *ἐν in*, and *σύν with*, are, from their meaning, used with the dative only. Other prepositions used sometimes with the dative are: *ἐπὶ upon*, *παρά beside*, *περί about*, *πρός at*, *ὑπό under*. For the details of their use see §§ 400–417.

### PLACE AND TIME (SUMMARY)

**396. 1.** Place *at which* is expressed by the locative (§ 76, note) or locative dative (§ 384), the latter usually with a preposition: *Ἀθήνησι at Athens*, *ἐν τῇ πόλει in the city*.

2. Place *within which* is expressed by the partitive genitive (usually with a preposition or adverb, § 358): *τῆς δεξιᾶς on the right*, *διὰ πεδίου through the plain*.

3. Place *from which* is expressed by the genitive of separation (usually with a preposition, § 362): *ἐξ ἄστεως from town*.

4. Place *towards* or *to which* is expressed by the accusative of limit of motion (in prose regularly with a preposition, § 339) *εἰς τὴν πόλιν into the city*.

**397. 1.** Time *at which* is expressed by the locative dative (§ 385): *τῇ τρίτῃ ἡμέρᾳ on the third day*.

2. Time *within which* is expressed by the partitive genitive (§ 359): *ἡμέρᾳς by day* (i.e. at some time within the day).

3. Time *during which* is expressed by the accusative (§ 338): *τὴν ἡμέραν ταύτην during (the whole of) this day*.

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**395 a.** In poetry *ἀνά up(on)*, *ἀμφὶ about* (also in Herodotus), and *μετά with* are also found with the dative.

## PREPOSITIONS WITH THE CASES

**398.** The Prepositions were originally adverbs modifying the verb, and serving to define more clearly and exactly the adverbial uses of the cases (see § 398 a). They early came to be united with the verb (Composition, § 298), or to be used regularly with such cases as their meaning would allow; then by a sort of crystallization of their usage certain phrases were formed which came to have special or idiomatic meanings.

For the so-called “Improper Prepositions” see § 418.

**NOTE 1.** — The preposition in Greek has sometimes become attached to the verb where in English it would be rendered with the accompanying substantive: as ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ *the barbarians encamped away from the Greek army* Xn. A. 3, 4, 34.

**NOTE 2.** — Not infrequently the preposition is used both with the verb and with the substantive: as πρὸς τὴν κώμην προσιόντες *coming forward to the village* Xn. A. 3, 4, 33. εἰς βᾶς εἰς πλοῖον *embarking in a ship* Xn. A. 5, 7, 15. Thus the Greek could say βαίνω εἰς τὴν πόλιν, or εἰσβαίνω τὴν πόλιν, or εἰσβαίνω εἰς τὴν πόλιν *go into the city*, but the tendency was, wherever possible, to join the preposition with the verb.

**NOTE 3.** — Greek (like Latin) sometimes differs from English in the point of view from which it uses the cases and the accompanying preposition; especially words suggesting *motion* (although denoting *rest*) are often used with a case and preposition appropriate to motion (to or from), although not so rendered in English: thus κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης *Artaxerxes was established in power* Xn. A. 1, 1, 3. τὴν πόλιν ἐξέλιπον . . . εἰς χωρίον ὄχυρόν *they abandoned the city (and went) into a stronghold* Xn. A. 1, 2, 24. οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον *the people in the market (lit. from the market) abandoned their wares, and fled* Xn. A. 1, 2, 18. So with

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**398 a.** The adverbial use of the prepositions can be seen very clearly in Homer (see § 298 a), and in some phrases such as πρὸς δέ *and besides* (found even in Attic prose), ἐν δέ *and among* the number, μετὰ δέ *and afterwards*; so περί *exceedingly* in Homer is often an adverb.

corresponding adverbs: οὐ γὰρ εἶχον οἴκοθεν *for I had none (that I could bring) from home* Ar. Pax 522.

#### GENERAL VIEW OF THE PREPOSITIONS

**399. Summary of Usage.** — In Attic prose the prepositions are used as follows:

With the Accusative only: ἀνά, εἰς.

With the Genitive only: ἀντί, ἀπό, ἐξ, πρό.

With the Dative only: ἐν and σύν.

With the Accusative or Genitive: ἀμφί, διά, κατά, μετά, ὑπέρ.

With the Accusative, Genitive, or Dative: ἐπί, παρά, περί, πρός, ὑπό.

For the special functions of the cases which admit the aid of prepositions see §§ 346, 371, 395.

#### USE AND MEANINGS OF THE PREPOSITIONS

[In the following pages only the general facts about the meanings and uses of the prepositions (besides a few special phrases) are recorded; the exact details about each preposition are to be found in a lexicon.]

**400. ἀμφί** *about* (properly *on both sides of*, Latin *amb-*); see § 400 a.

1. WITH THE GENITIVE (in origin a Partitive Genitive of Place, § 358) *about, concerning* (rare in prose, περί being generally used instead) ἀμφὶ ὧν εἶχον διαφερόμενοι *quarreling about what they had* Xn. A. 4, 5, 17.

**399 a.** In poetry, ἀνά, ἀμφί, and μετά are also used with the dative; and ἀμφί is so used by Herodotus.

**400 a.** In Ionic and in poetry ἀμφί is used also with the (locative, § 384) dative, meaning *about, and so concerning, because of*: ἀμφ' ὤμοισιν ἔχει σάκος *he has his shield about his shoulders* Λ 527. ἀμφὶ δίναις *about the eddies* E. I.T. 6. ἀμφ' ἐμοὶ στρέψεις; *are you lamenting about me?* S. El. 1180.

2. WITH THE ACCUSATIVE (of Extent, § 338) *about*.

Place: τῶν ἀμφὶ Μίλητον στρατευομένων *of those engaged in military operations about Miletus* Xn. A. 1, 2, 3.

Time: ἀμφὶ μέσον ἡμέρας *about noon* Xn. A. 4, 4, 1.

Derived Meanings: ἀμφὶ τὰ πενήκοντα *about fifty* Xn. A. 2, 6, 15.

IN COMPOSITION: *about, on both sides of*

**401.** ἀνά *up* (opposed to κατά *down*); see § 401 a.

## WITH THE ACCUSATIVE:

A. (of Extent, § 338) *up, along*.

Place: ἀνὰ τὸν ποταμὸν *up the river* Hdt. 2, 96. ἀνὰ τὴν Ἑλλάδα *throughout Greece* Hdt. 6, 131.

Derived Meanings: ἀνὰ νύκτα *along (in) the night* Ξ 80. ἀνὰ πᾶσαν ἡμέραν *every day* Xn. Cy. 1, 2, 8.

B. (of Limit of Motion, § 339) *upon*.

Place: θῆκεν ἀνὰ μυρικήν *he put them up on a tamarisk bush* K 466.

Derived Meanings: ἀνὰ κράτος *up to (his) strength* (i.e. at full speed) Xn. A. 1, 10, 15. ἀνὰ ἑκατόν *up to a hundred* (i.e. by hundreds) Xn. A. 5, 4, 12.

IN COMPOSITION: *up, back, again*.

**402.** ἀντί *instead of, for, originally over against* (Latin *ante*) (but in this use it was supplanted by ἐναντίον).

## 1. WITH THE GENITIVE (in origin a Partitive Genitive of Place, § 358).

Derived Meanings only: τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι *to choose the lot with me instead of (i.e. rather than) that at home* Xn. A. 1, 7, 4. ἀνθ' ὧν εὖ ἔπαθον *in return for the favors I have received* Xn. A. 1, 3, 4. ἀντὶ ἡμέρης νύξ ἐγένετο *instead of day it became night* Hdt. 7, 37.

IN COMPOSITION: *against, instead, in return*.

**401 a.** In Epic and Lyric poetry ἀνά is sometimes found with the (locative) dative: as χρῦσέῳ ἀν (§ 43, note 3) σκήπτρῳ *upon a golden staff* A 15.



**403. ἀπό** *from, away from* (Latin *ab*).

WITH THE GENITIVE (of Separation or Source, §§ 362, 365) only :

Place: ἀπὸ θαλάσσης μᾶλλον ᾤκίσθησαν *they were settled rather (at a distance) away from the sea* Th. 1, 7. λύνοντο δὲ τεύχε' ἀπ' ὤμων *and they stripped the armor from their shoulders* P 318. ἐθήρηνεν ἀπὸ ἵππου *he used to hunt on horseback* (lit. *from a horse*, § 398, note 3) Xn. A. 1, 2, 7.

Time: ἀπὸ τούτου τοῦ χρόνου *from this time* Xn. A. 7, 5, 8.

Derived Meanings: of (remote) agency πλούσιον γίγνεσθαι ἀπὸ τῆς πόλεως *to get rich from the state* Dem. 24, 124. So, sometimes, in Thucydides: ἀπ' αὐτῶν *by them* Th. 1, 17.

IN COMPOSITION: *from, away from*.

**404. διὰ** *through* (cf. Latin *dis-*).

1. WITH THE GENITIVE (originally the Partitive Genitive of Place, § 358) *through* (some part of) :

Place: ἐξελαύνει διὰ Καππαδοκίας *he marched through Cappadocia* Xn. A. 1, 2, 20.

Time: διὰ νυκτός *through the night* Xn. A. 4, 6, 22.

Derived Meanings: δι' ἐτέων εἴκοσι *through* (i.e. at the end of) *twenty years* Hdt. 6, 118. ἔλεγε . . . δι' ἐρμηνέως *he spoke through an interpreter* Xn. A. 2, 3, 17. διὰ πολέμου αὐτοῖς ἰέναι *to go through war with them* (i.e. to act in a hostile way towards them); so διὰ φιλίας ἰέναι *to act in friendly fashion* Xn. A. 3, 2, 8. διὰ χειρὸς ἔχειν *to hold through* (the grasp of) *one's hand* (i.e. in one's power) Th. 2, 13. τὸν Κῦρον διὰ στόματος εἶχον *they had* (the name of) *Cyrus on* (lit. *passing through*) *their lips* Xn. Cy. 1, 4, 25. διὰ τάχους *through speed* (i.e. speedily) Th. 2, 18.

2. WITH THE ACCUSATIVE (of Extent, § 338) *through, throughout*, more often *through* in the sense of *because of*.

Place and Time: βάν ῥ' ἵμεν . . . διὰ νύκτα μέλαιναν . . . διὰ τ' ἔντεα καὶ μέλαν αἷμα *they went on their way through the dark night and through the weapons and the black blood* K 297.

Cause: διὰ καῦμα *through* (i.e. on account of) *heat* Xn. A. 1, 7, 6. κακοὶ δοκοῦμεν εἶναι διὰ τούτου *we appear to be base through* (i.e. because of) *this man* Xn. A. 6, 6, 23.

IN COMPOSITION: *through, also apart* (cf. Latin *dis-*).

**405.** *εἰς* (or *ἐς*, see § 405 a) *into, to* (for \**ἐνς*: cf. § 47 and Latin *in* with the accusative).

WITH THE ACCUSATIVE (of Limit of Motion, § 339) only:

Place: *διέβησαν ἐς Σικελίαν* they crossed over into Sicily Th. 6, 2. So also with persons: *εἰς ὑμᾶς εἰσιέναι* to come into the midst of you Pl. *Ap.* 17 c. *ἐλθεῖν εἰς Ἀχιλλῆα* to come into the presence of Achilles P 709.

Time: *πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα δαίνυντ'* all day long till setting sun they feasted A 601. *ἐς ἐμέ* to my time Hdt. 1, 92. *εἰς τὴν ὑστεραίαν οὐχ ἦκεν* he didn't come the following day (§ 298, note 3).

Derived Meanings: *εἰς τετρακοσίους* up to the number of four hundred Xn. *A.* 3, 3, 6. *εἰς ζώνην δεδομένοι* given for girdle-money Xn. *A.* 1, 4, 9. *ἐς τέλος* finally (§ 298, note 3).

IN COMPOSITION: *in, into, to*.

**406.** *ἐν* *in* (Latin *en-do, in*).

WITH THE (Locative, § 384) DATIVE only:

Place: *ἐν Σπάρτῃ* in Sparta Th. 1, 128. *ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες* the Greeks were naturally in much perplexity Xn. *A.* 3, 1, 2. *ἐν ἐμοί* in me (i.e. in my power) Dem. 18, 193. *ἐν τοῖς φίλοις* in (i.e. among) their friends Xn. *A.* 5, 4, 32. *ἐν τοῖς ὅπλοις* in (i.e. under) arms Xn. *A.* 4, 3, 7.

Time: *ἐν πέντε ἡμέραις* in five days Xn. *Mem.* 3, 13, 5. *ἐν ταῖς σπονδαῖς* in (the time of) the truce Xn. *A.* 3, 1, 1.

IN COMPOSITION: *in, on*.

**407.** *ἐξ* (before consonants *ἐκ*, § 47) *out of, from*.

WITH THE GENITIVE (of Separation or Source, §§ 362, 365) only:

Place: *ἐκ Πύλου ἐλθών* going out from Pylos A 269.

Time: *ἐκ παιδός* from a child (i.e. since childhood) Xn. *Cy.* 5, 1, 2. *ἐκ τοῦ ἀρίστου* from breakfast (i.e. directly after breakfast) Xn. *A.* 4, 6, 21.

**405 a.** In the earlier Attic prose *ἐς* is more common than *εἰς*; Herodotus regularly uses *ἐς*; the poets use either form at pleasure.

**406 a.** Homeric and poetical forms are *ἐνί* (the older form of *ἐν*, cf. *πρὸτί*, § 414 a), and (possibly) *εἰνί*,

Of Source: καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστὶν *for a dream, too, is from Zeus* A 63. So sometimes of the (remote) agent (§ 372): ἐκ βασιλέως δεδομέναι *given from* (i.e. by) *the King* Xn. A. 1, 1, 6.

Phrases: ἐκ δεξιᾶς *on* (lit. *from*, § 398, note 3) *the right*, ἐκ πολλοῦ *at* (lit. *from*, § 398, note 3) *a great distance*, ἐξ ἴσου *on an equality*.

IN COMPOSITION: *out of, from, out.*

#### 408. ἐπὶ upon.

1. WITH THE GENITIVE (Partitive Genitive of Place, § 358, or Time, § 359) *upon* (some part of):

Place: παρελαύνων ἐφ' ἄρματος *riding by* (seated) *on a chariot* Xn. A. 1, 2, 16. ἐπὶ τοῦ εὐωνύμου (sc. κέρως) *on the left wing* Xn. A. 1, 8, 9. With words denoting motion, *toward* (some part of), *in the direction of*: ἀπιέναι . . . ἐπὶ Ἰωνίᾳ *to be going away toward Ionia* Xn. A. 2, 1, 3.

Time: ἐπ' εἰρήνης *in time of peace* B 797. ἐπὶ τῶν ἡμετέρων προγόνων *in the time of our forefathers* Xn. Cy. 1, 6, 31.

Derived Meanings: ἐπ' ὀλίγων τεταγμένοι *drawn up a few deep* Xn. A. 4, 8, 11.

2. WITH THE (Locative, § 384) DATIVE *upon, at* (rarely perhaps with the True Dative (§ 374) *toward, against*), αὐτοῦ μίμν' ἐπὶ πύργῳ *stay here upon the tower* (i.e. at this place, cf. § 408, 1) Z 431. ἔστι . . . βασιλεία . . . ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ *there is a palace at the source of the Marsyas river* Xn. A. 1, 2, 8. ἐπὶ τῇ θαλάττῃ *at the sea-shore* Xn. A. 1, 4, 1.

Derived Meanings: ἐπὶ τῷ ἀδελφῷ *in the power of his brother* Xn. A. 1, 1, 4. τὸ ἐπὶ τούτῳ *the thing* (next) *upon* (i.e. immediately following) *this* Pl. Ap. 27 b. ἐπὶ τούτοις . . . ὁμόσας *having given an oath upon these terms* Xn. A. 3, 2, 4. (So often ἐφ' ᾧ, ἐφ' ᾧτε *on condition that*, § 596), ἔλαβον τῆς ζώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ *they seized Orontas by the girdle upon* (determination of) *his death* (i.e. as a sign of condemnation) Xn. A. 1, 6, 10. ἐπὶ τίνι μέγα φρονεῖς; *on what do you pride yourself?* Xn. Sym. 3, 8.

In expressions like ὤρσεν ἐπ' Ἀργεῖοις *he roused him against the Argives* M 293, the dative seems to be in origin a True Dative (§ 374).

3. WITH THE ACCUSATIVE (of Extent, § 338) *upon* (or of Limit of Motion, § 339) *toward*, ὁράων ἐπ' ἀπείρονα πόντον *gazing over the*

*boundless deep* A 350. ἦλθε θοᾶς ἐπὶ νῆας *he came to the swift ships* A 12. ἐπὶ τὸν ἵππον ἀναβάς *mounting upon his horse* Xn. A. 1, 8, 3. ἐπὶ βασιλεῖαν ἵνα *to be going toward (i.e. against) the king* Xn. A. 1, 3, 1. ἐξέρχονται δὲ ἐπὶ τὴν θήρην *and they go forth to (i.e. for) the hunt* Xn. Cy. 1, 2, 11. ἐπὶ πολὺ *to a great extent* Th. 1, 6.

IN COMPOSITION: *upon (after), over, against.*

#### 409. κατὰ *down* (opposed to ἀνά *up*).

##### 1. WITH THE GENITIVE:—

###### A. (of Separation, § 362) *down from.*

Place: ὄχοντο κατὰ τῶν πετρῶν φερόμενοι *they were gone headlong down (from) the cliffs* Xn. A. 4, 7, 14. So κατ' ἄκρης *from the top down (i.e. completely)* N 772. κατὰ νότου *in (lit. down from) the rear* Th. 4, 33.

B. (Partitive Genitive of Place) *down underneath* some part of, *down over* some part of, (down) *against* a person (cf. § 370). κατὰ χθονὸς ὄμματα πῆξας *fixing his eyes upon (a part of) the ground* Γ 217. κατὰ γῆς ὀργυιᾶς γενέσθαι *to be (buried) fathoms beneath (a part of) the earth* Xn. A. 7, 1, 30.

Derived Meanings: κατ' ἐμαυτοῦ ἐρεῖν *to be intending to speak against myself* (cf. § 370) Pl. Ap. 37 b.

##### 2. WITH THE ACCUSATIVE (of Extent, § 338) *down over, down along* (or of Limit of Motion, § 339), *down to.*

Place: κατὰ ῥόον *down stream* Hdt. 2, 96. κατὰ πᾶσαν τὴν γῆν (down) *along over the entire land* Hdt. 3, 109. κατὰ γῆν καὶ κατὰ θάλατταν *along over (i.e. by) land and sea* Xn. A. 3, 2, 13. τὸ καθ' αὐτοὺς *the part along by (i.e. opposite) themselves.*

Time: κατ' ἐκείνον τὸν χρόνον *along (i.e. at) that time* Th. 1, 139 οἱ καθ' ἡμᾶς *those along (at) our time (i.e. our contemporaries).*

Derived Meanings: κατὰ πρῆξιν *on business* γ 72. κατὰ φιλίαν *for friendship* Th. 1, 60. κατὰ τὸν αὐτὸν τρόπον *according to the same fashion* Xn. Cy. 8, 2, 5. κατὰ κράτος *down to (the limit of) strength (i.e. at full speed: cf. ἀνὰ κράτος, § 401)* Xn. A. 1, 8, 19. κατὰ τὸν νόμον *according to law* Xn. Hell. 1, 7, 5.

IN COMPOSITION: *down, against* (cf. § 370).

**410. μετά** *amid, among* (and so often *close to, close upon*).

1. WITH THE (Partitive, § 354) GENITIVE (probably originally of Place) *among, in company with*: *μετὰ Βοιωτῶν ἐμάχοντο* they fought among the Boeotians N 700. *κοινῇ μετὰ σοῦ* in common along with you Pl. Crit. 46 d. *μετὰ πολλῶν δακρύων* amid (i.e. with) many tears Pl. Ap. 34 c.

2. WITH THE ACCUSATIVE (of Limit of Motion, § 339) *into the midst of, and so, more frequently, close upon, close after, after*: *ἔκοντο μετὰ Τρώας καὶ Ἀχαιοὺς* they came into the midst of the Trojans and the Achaeans Γ 264. *βῆ δὲ μετ' ἄλλους* and he went among (i.e. close after, in pursuit of) others Δ 292. *κάλλιστος μετὰ Πηλεΐωνα* most beautiful next (after) Peleus' son B 674. So often *μετὰ ταῦτα* (close) after this.

IN COMPOSITION: *with* (of sharing), *among, after* (in quest of). Often it denotes *change* (of state or position): as *μεταβαίνω* go to a new place, *μετανοῶ* (-έω) change one's mind, *repent*.

**411. παρὰ** *beside*.

1. WITH THE GENITIVE (of Separation, § 362, or Source, § 365) *from beside, from the side of*: *παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον* from beside the king many came away to Cyrus Xn. A. 1, 9, 29. *φάσγανον δὲ ἐν ἑρυσσάμενος παρὰ μηροῦ* drawing his sharp sword from beside his thigh A 190. *παρ' Αἰγυπτίων μεμαθηκέναι* to have learned from the Egyptians Hdt. 2, 104. So of the remote agent (§ 372): *παρὰ πάντων ὁμολογεῖται* it is agreed on the part of all Xn. A. 1, 9, 1.

2. WITH THE (Locative, § 384) DATIVE *at the side of, at, with*.

Place: *ἡμένη . . . παρὰ πατρὶ γέροντι* sitting beside her aged father A 358. *τὰ παρὰ θαλάττῃ χωρία* the places beside the sea Xn. A. 7, 2, 25.

Derived Meanings: *ἐστρατήγει παρὰ Κῦρῳ* he was general beside (i.e. under) Cyrus Xn. A. 1, 4, 3.

**410 a.** In Epic (and rarely in other) poetry *μετά* is found with the (Locative, § 384) dative: as *θεὸς ἔσκε μετ' ἀνδράσι* he was a god among men Ω 258.

## 3. WITH THE ACCUSATIVE:

A. (of Limit of Motion, § 339) *to the side of* (usually of persons): πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς *he sent the peltasts to (the side of) Xenophon* Xn. A. 4, 3, 27.

B. (of Extent, § 338) *along beside, alongside of*.

Place: βῆ . . . παρὰ θίνα *he went along beside the shore* A 34. ἦν παρὰ τὴν ὁδὸν κρήνη *there was a spring alongside the road* Xn. A. 1, 2, 13.

Time: παρὰ πάντα μοι τὸν χρόνον προσήει *along (i.e. during) all the time he used to come in to see me* Pl. Phaed. 116 d.

Derived Meanings: So in phrases like παρ' οὐδέν (lit. *alongside of nothing, i.e.*) *of no account*, παρὰ μικρόν (lit. *alongside of little, i.e.*) *nearly, almost, slightly*.

Often the idea of passing *alongside* suggests passing *beyond*; so παρὰ often means *beyond, contrary to*: as often παρὰ τὸν νόμον *contrary to law*, παρὰ τὴν δόξαν *contrary to expectation*, etc.

IN COMPOSITION: *beside, along by, beyond*.

412. περί *about, round about* (properly *on all sides of*, cf. ἀμφί, § 400).

## 1. WITH THE GENITIVE:

A. (Partitive Genitive of Place, § 358) *about* (some part of): περὶ σπέεος *round about (a part of) the cave* ε 68.

More often in the derived meaning of *about, concerning*: περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα *we shall fight about your goodly possessions* Xn. A. 2, 1, 12. εἴ τις περὶ τῶν τοιούτων σοφός ἐστι *if anybody is wise about such matters* Pl. Ap. 19 c.

B. (of Separation, § 362) *all about, surpassing, more than*: περὶ πάντων ἔμμεναι ἄλλων *to be superior to all others* A 287. So often in prose in phrases like περὶ πολλοῦ ποιῆσθαι *to regard as of great importance* (lit. *more than much*), περὶ οὐδενὸς ποιῆσθαι *to regard as of no importance*, περὶ παντὸς ποιῆσθαι *to regard as of all possible importance* (as Xn. Cy. 1, 4, 1).

2. WITH THE (Locative, § 384) DATIVE *about* (not frequent in Attic prose): ἔχοντες . . . στρεπτοὺς περὶ τοῖς τραχήλοις *with necklaces*

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412 a. For περί *exceedingly* as an adverb, see § 398 a.

about their necks Xn. A. 1, 5, 8. *δεδιότες περὶ τῷ χωρίῳ* being alarmed about the place Th. 1, 60.

3. WITH THE ACCUSATIVE (of Extent, § 338) round about, about.

Place: *ἀπέστειλαν τὰς ἑκατὸν ναῦς περὶ Πελοπόννησον* they sent off the hundred ships around the Peloponnesus Th. 2, 23. *περὶ Ἑλλάσποντον ὦν* being about (i.e. in the neighborhood of) the Hellespont Dem. 8, 3. *τοὺς περὶ αὐτὸν Πέρσας* the Persians about him Xn. A. 1, 5, 8.

Time: *περὶ τούτους τοὺς χρόνους* about these times Th. 3, 89.

Derived Meanings: *αἰεὶ περὶ κείνον ὀίζυε* be ever troubled about him Γ 408. *περὶ θεοὺς μὴ σωφρονεῖν* not to be sober-minded about the gods Xn. Mem. 1, 1, 20.

IN COMPOSITION: around, surpassing (sometimes = Latin *per-*).

#### 413. *πρό* before (Latin *prō-*).

WITH THE GENITIVE (of Separation, § 362) only:

Place: *πρὸ τῶν πυλῶν* out in front of the gates Xn. Hell. 2, 4, 34.

Time: *πρὸ τῆς μάχης* before the battle Xn. A. 1, 7, 13.

Derived Meanings: *πρὸ ὑμῶν ἀγρυπνήσαντα* watching in your behalf (i.e. in front of you as a protection), *τὸν δὲ πρὸ δέκα μινῶν ἐλοίμην ἄν* another I would choose rather than ten minae Xn. Mem. 2, 5, 3.

IN COMPOSITION: before (so sometimes in defense of), forward, forth.

#### 414. *πρός* at, by, toward (properly in front of).

1. WITH THE GENITIVE (the Partitive Genitive of Place, § 358) in front of (some part of), toward, over against: *τὸ πρὸς ἐσπέρās τείχος* the wall in front of (i.e. toward) the west Xn. Hell. 4, 4, 18. *τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ* with the pack animals on the side toward the river Xn. A. 2, 2, 4. *πρὸς τῶν Καρδούχων ἰέναι* to go in the direction of the Carduchi Xn. A. 4, 3, 26. So by extension *πρὸς πατρός* on the father's side Hdt. 7, 99. *οὐκ ἦν πρὸς τοῦ Κύρου τρόπου* it was not in keeping with Cyrus' character Xn. A. 1, 2, 11. *πρὸς θεῶν* in the sight of the gods, with words of swearing. So sometimes of the remote agent (§ 272): *ὁμολογείται πρὸς πάντων* he is acknowledged on the part of all people Xn. A. 1, 9, 20. (Some of these genitives may be explained as Genitives of Separation, § 362.)

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414 a. Homer has also *προτὶ* (another form of *πρός*) and *ποτὶ* = *πρός*.

2. WITH THE (Locative, § 384) DATIVE ατ: τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ *with the right of the wing (resting) on the Euphrates river* Xn. A. 1, 8, 4. So, figuratively, πρὸς τούτοις *besides this* (as Xn. Cy. 1, 2, 8).

3. WITH THE ACCUSATIVE (of Limit of Motion, § 339) *to, toward* (properly to a position in front of):

Place: ὑπεχώρησαν πρὸς τὸν λόφον *they retreated toward the hill* Th. 4, 44. πρὸς βορρᾶν *toward the north* Th. 6, 2. So often of persons: ἔρχονται πρὸς ἡμᾶς *they come to us* Xn. A. 5, 7, 20. ἰέναι πρὸς τοὺς πολεμίους *to go toward (i.e. against) the enemy* Xn. A. 2, 6, 10. διαβάλλει Κῦρον πρὸς τὸν ἀδελφόν *he slandered Cyrus to his brother* Xn. A. 1, 1, 3. So often of feeling toward: ἀθυμοῦσι πρὸς τὴν ἔξοδον *they feel discouraged in regard to the expedition* Xn. A. 7, 1, 9.

Derived Meanings: Often πρὸς ταῦτα *in view of this*, πρὸς χάριν *in view of favor* (i.e. with a view to please), πρὸς βίᾶν *with (a view to) violence*, etc.

IN COMPOSITION: *to, toward, in addition.*

415. σὺν (also ξύν, cf. Lat. *cum*) *with, in company with*; see § 415 a.

WITH THE DATIVE (of Accompaniment, § 392) only: βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται *the King is advancing with a great army* Xn. A. 1, 8, 1. σὺν θεοῖς *with (the help of) the gods* Xn. Cy. 6, 4, 19. σὺν τῷ νόμῳ *(in accordance) with the law* Xn. Cy. 1, 3, 17.

IN COMPOSITION: *with, together.*

416. ὑπέρ *over* (Latin *super*).

1. WITH THE GENITIVE (Partitive Genitive of Place, § 358) *over* (some part of), *above*: ὑπὲρ τῆς κώμης γήλοφος ἦν *above the village was a hill* Xn. A. 1, 10, 12. στή δ' ἄρ' ὑπὲρ κεφαλῆς *and it stood over his head* (cf. § 358 a, 3d example) B 20.

Derived Meanings: From fighting *over* comes the derived meaning *in behalf of, on account of*. πονεῖν ὑπὲρ σοῦ *to toil in behalf of you* Xn. A. 7, 3, 31. ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω *I congratulate you on account of your freedom* Xn. A. 1, 7, 3. (Later, sometimes, the meaning *in behalf of* comes to mean little more than *about, concerning*.)

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415 a. The form ξύν occurs in the older Attic writers; the poets use either form; elsewhere σὺν is regularly found.



2. WITH THE ACCUSATIVE (of Extent, § 338) *over, beyond*: ὑπὲρ οὐδὸν ἐβήσεντο *he stepped over the threshold* η 135. τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι *with those who dwell beyond the Hellespont* Xn. A. 1, 1, 9. ὑπὲρ δύναμιν *beyond one's ability*.

IN COMPOSITION: *over, beyond, in behalf of*.

#### 417. ὑπὸ under (Latin *sub*).

##### 1. WITH THE GENITIVE:

A. (of Separation, § 362) *from under*: ὑπ' ἀπήνης ἡμίονους ἔλουν *they loosed the mules from under the wagon* η 5.

B. (Partitive Genitive of Place, § 358) *under*.

Place: *under* some part of, τὰ ὑπὸ γῆς *things under the earth* Pl. Ap. 18 b. ξιφίδια ὑπὸ μάλης ἔχοντας *with daggers under their arms* Xn. Hell. 2, 3, 23. νύμφᾶς . . . δαῖδων ὕπο λαμπομενάων ἡγίνεον ἀνὰ ἄστρῳ *under (the light of) torches they were leading the brides through the city* Σ 492.

Agent: from such examples as the last came the regular usage of ὑπὸ with the genitive to denote the Agent (§ 372), i.e. the person (or thing) *under* whose influence an action takes place: πιεζόμενος ὑπὸ τῶν οἰκοὶ ἀντιστασιωτῶν *being hard pressed by his political opponents at home* Xn. A. 1, 1, 10. εὖ ἔπαθον ὑπ' ἐκείνου *I was well treated by him* Xn. A. 1, 3, 4. So not infrequently of things παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα *we should utterly perish by starvation* Xn. A. 2, 2, 11.

##### 2. WITH THE (Locative, § 384) DATIVE *under, beneath*.

Place: εἶχον δὲ τὰ δρέπανα . . . ὑπὸ τοῖς δίφροις *they had their scythes beneath the chariot boxes* Xn. A. 1, 8, 10. ὑπὸ τῇ ἀκροπόλει *at the foot of the acropolis* Xn. A. 1, 2, 8.

Derived Meanings (chiefly poetic): οἱ . . . ὑπὸ βασιλεῖ ὄντες *those under the power of the King* Xn. Cy. 8, 1, 6. ἐμῷ ὑπὸ δουρὶ δαμέντα *subdued beneath my spear* E 653.

##### 3. WITH THE ACCUSATIVE:

A. (of Limit of Motion, § 339) *to a position under*.

Place: αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμόν *somebody hit him with a javelin under the eye* Xn. A. 1, 8, 27.

Time: ὑπὸ νύκτα *toward (i.e. just before) night* (cf. Latin *sub noctem*).

B. (of Extent, § 338) *along under*.

Place: ἀκρωνυχίαν ὁρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον *a spur of the mountain, along under which was the descent into the plain* Xn. A. 3, 4, 37. ἐν ταῖς ὑπὸ τὸ ὄρος κώμας *in the villages along at the foot of the mountain* Xn. A. 7, 4, 5.

Time: ὑπὸ τὴν παροιχομένην νύκτα *along under (i.e. during) the past night* Hdt. 9, 58.

IN COMPOSITION: *under, underhandedly, gradually, slightly* (cf. Latin *sub*).

## IMPROPER PREPOSITIONS

**418.** Properly the term preposition is applied only to those (earlier) adverbs which can be compounded with a verb into a single word (§ 298), but there are also other adverbs (of varying origin) which, for one reason or another, are regularly found in company with certain cases (mostly the genitive); to these, as a class, is given the name of Improper Prepositions (cf. § 362, 3). The most important of these are: ἀνευ *without*, ἀντίον and ἐναντίον *opposite*, ἐκτός and ἔξω *outside*, ἐντός and εἰσω *inside*, ἐγγύς and πλησίον *near*, ἄχρι and μέχρι *until*, μεταξύ *between*, πέραν *across*, πλὴν *except*, ἔνεκα *on account of*, ἔμπροσθεν *in front of*, ὀπισθεν *behind*, χάριν *for the sake of*, δίκην *in the manner of*, like, λάθρᾳ *without the knowledge of*, ἅμα *along with*, ὥς *to*, and others (cf. § 418 a).

Of these, all except ἅμα and ὥς are used with the genitive. ἅμα is used with the dative (of Accompaniment, § 392) and ὥς with the accusative (of Limit of Motion, § 339) of names of persons only: as ὥς βασιλεῖᾳ *to the King*.

NOTE. — The genitives used with the improper prepositions are of various sorts. For example, ἀνευ is used with the Genitive of Separation (§ 362), ἐγγύς with the Partitive Genitive of Place (§ 358), and χάριν with the Descriptive Genitive (§ 352).

**418 a.** The following improper prepositions are seldom used except in poetry: ἀγχοῦ *near*, ἀτερ *without*, δέμας *in the form of*, like (cf. δίκην, § 418), δίχα *apart from*, ἐκάς *far from*, ἕκῃ *on account of*, ἐνερθε(ν) *beneath*, νύσφι(ν) *away from*, πάρος *before*, τῆλε *far off from*, and μίγα, μίγδα or σύμμιγα (in Herodotus) *along with*. The last three are used with the dative (cf. § 392, 3); all the rest with the genitive.

## SYNTAX OF ADJECTIVES

**419.** Adjectives are used to modify substantives (including words used substantively) and substantive pronouns.

## AGREEMENT OF ADJECTIVES

**420.** Adjectives (including participles, adjective pronouns, and the definite article, § 443 ff.) agree in gender, number, and case, with the substantives which they modify : thus *ἄνθρωπος σοφός* a wise man, *ἀνδρὸς σοφοῦ* of a wise man, *ἀνδράσι σοφοῖς* to wise men, *ὁ παρὼν καιρὸς* the present occasion, *οὗτος ὁ ἀνὴρ* this man, *ὁ αὐτὸς ἀνὴρ* the same man.

NOTE. — Since an adjective may be equivalent to the genitive case of a substantive, it sometimes happens that an adjective is followed by a genitive case in apposition (§ 317) with the substantive implied in it: as *Ἀθηναῖος ὢν πόλεως τῆς μεγίστης* being a man of Athens, a city the greatest Pl. Ap. 29 d.

**421.** A predicate adjective belonging to two or more substantives is usually plural (or dual), or it may agree with one (usually the nearer) and be understood with the rest : as *αἰεὶ γάρ τοι ἔρις τε φίλη, πολέμοι τε μάχαι τε* for always strife, and wars, and battles, are dear to you A 177. For examples of the plural see § 422 below.

**422.** A predicate adjective belonging to substantives of different gender is commonly masculine if the substantives are felt to denote persons, and neuter if they are felt to denote things : thus *ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους* when he saw that both his father and mother and brother and his own wife had been made captives Xn. Cy. 3,

1, 7. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι  
*Fortune and Philip were masters of the deeds* Aeschin. 2,  
 118. ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας . . . φρουρού-  
 μενα *I have their wives and children safely guarded* (i.e. as  
 chattels) Xn. A. 1, 4, 8.

**423.** A predicate adjective may be used substantively (§ 424), and is then neuter, although the subject may be masculine or feminine (cf. § 422): thus *τερπνὸν* . . . *τράπεζα πλήρης* *a thing of joy is a well-filled board* E. Hipp. 109. *γυνή δὲ θήλυ καπὶ δακρύοις ἔφῳ* *but woman is a feminine thing and prone to tears* E. Med. 928. So often the neuter τί: as *τί ἦν τὰ λεχθέντα* *what was the conversation?* (lit. *the things said were what?*) Pl. Phaed. 58 c.

NOTE. — In tragedy when a woman speaks of herself in the plural (§ 495, note) she regularly uses the *masculine* form of the participle: thus *ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν* *sufficient am I* (i.e. Alcestis) *who am dying in your stead* E. Alc. 383.

**424. Adjectives Used Substantively.** — The substantive which an adjective modifies is often omitted when it is a common word like *man*, *woman*, *child*, *thing*, *land*, *road*, *day*, *hand*, etc., which can be readily understood. The adjective alone then acquires the force of a substantive: thus *ὁ σοφός* *the wise man* (sc. *ἄνθρωπος*), *ἡ καλή* *the beautiful woman* (sc. *γυνή*), *ἀγαθόν* *a good thing* (sc. *πράγμα*), *οἱ πολλοί* *the many* (sc. *ἄνθρωποι*), *ὁ Δαρείου* *the son of Darius* (sc. *υἱός*), *ἡ Ἀγαμέμνονος* *the daughter of Agamemnon* (sc. *θυγάτηρ*), *τὰ τῆς πόλεως* *the affairs of State* (sc. *πράγματα*), *ἡ ἐμαυτοῦ* *my own land* (sc. *γῆ*), *τὴν ἐπὶ Μέγαραι* *the road to Megara* (sc. *ὁδόν*), *τὴν ταχίστην* *the shortest way* (sc. *ὁδόν*), *τῇ ὑστεραίᾳ* *on the following day* (sc. *ἡμέρᾳ*), *τῇ δεξιᾷ* *with the right hand* (sc. *χειρὶ*).

NOTE. — Numerous adjectives have come thus to be used regularly as substantives: thus πατρίς *fatherland* (sc. γῆ), τριήρης *trireme* (sc. ναῦς), μουσική *music* (sc. τέχνη), ἑσπέρα *evening time* (sc. ὥρᾱ), and many others.

**425. Adjectives with Adverbial Force.** — Sometimes in Greek (as is so frequent in Latin) an adjective modifying a substantive in a sentence may have the effect of modifying the predicate: thus χθιζὸς ἔβη *he went yesterday* (i.e. χθές) A 424, εἶδον παννύχιοι *they slept all night long* B 2, τριταῖοι ἀφίκοντο *they arrived on the third day* Th. 1. 60, κατέβαινον . . . σκοταῖοι *they came down in darkness* Xn. A. 4, 1, 10.

#### THE COMPARATIVE DEGREE

**426.** The Comparative Degree denotes *more* than the positive: as σοφώτερος *more wise* or *wiser*. The comparative may be used absolutely, or the person or thing with which comparison is made may be expressed.

1. The comparative used absolutely means *rather, somewhat*, and sometimes (by implication) *too much*: thus γελοιότερον *rather amusing* Pl. Ap. 30 e. χείρους *rather bad* (i.e. rascals), Lys. 16, 3. θάπτον *too quickly*.

2. When the word with which comparison is made is expressed it stands either with ἢ *than*, or else in the genitive case (§ 363): thus σοφώτερος ἢ ἐγώ or σοφώτερος ἐμοῦ *wiser than I*.

NOTE 1. — When ἢ is used after a comparative, the two objects compared regularly stand in the same case, unless the second is the subject of a verb (expressed or understood); then it is in the nominative: thus φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην *loving him more than (she did) the king Artaxerxes* Xn. A. 1, 1, 4. ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνων ἢ Σκύθᾱς *to march against men much braver than Scythians* ("than against Scythians") Hdt. 7, 10. Rarely a feeling that the second word is the subject of a verb

(expressed or understood) causes it to be put in the nominative: thus *ἀνδρὸς πολὺν δυνατωτέρου ἢ ἐγὼ υἱόν* the son of a man much more powerful than I (am) Xn. Cy. 5, 2, 28.

NOTE 2. — The genitive after a comparative is commonly equivalent to the nominative or accusative with *ἢ than*; less often can it be said to represent some other case: thus *τοὺς φόρους οὐδὲν ἥττον τᾶνδρὸς ἀπεδίδου* she used to pay in the taxes no less than (did) her husband (i.e. *ἢ ὁ ἀνὴρ ἀπεδίδου*) Xn. Hell. 3, 1, 12. *σεὺ ἀμείνονι φωτὶ μάχεσθαι* to fight with a better man than you (are) H. 111. *Ὀρφέως κάλλιον ὑμνῆσαι μέλος* to sing a strain more beautiful than (that of) Orpheus E. Med. 543 (cf. § 717, 4).

NOTE 3. — When two adjectives or adverbs are compared, *ἢ* is always used, and both stand in the comparative degree: thus *πρόθυμος μάλλον ἢ σοφωτέρᾳ* more willing than wise E. Med. 485.

NOTE 4. — The neuter comparative *πλέον more*, *ἐλαττον* (or *μείον*) less, when used purely as adverbs, sometimes do not affect the construction of the sentence: thus *ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίου* they killed at least (lit. not less than) five hundred men Xn. A. 6, 4, 24.

NOTE 5. — Comparatives may also be followed sometimes by *ἀντι* instead of (§ 402), or *ἢ* and the infinitive, with or without *ὥστε*, lit. *than so that* (§ 645, note), or *ἢ κατά* (with the accusative) *than according to* (§ 409, 2).

NOTE 6. — A thing may be compared with itself under other circumstances; such a comparison is expressed by the genitive of the reflexive pronoun (§ 470), often helped by *αὐτός* in agreement with the subject (§ 473): thus *ἐγένοντο . . . μακρῷ ἀμείνονες αὐτοὶ ἐωυτῶν* they far surpassed themselves Hdt. 8, 86. This usage is sometimes found also with the superlative.

## THE SUPERLATIVE DEGREE

427. The superlative degree means *most*: as *σοφώτατος* *most wise* or *wisest*.

1. The superlative may be used absolutely meaning *very*, or it may be followed by a partitive genitive (§ 355, 1): thus *ἀνὴρ σοφώτατος* a very wise man, or *σοφώτατος ἀνδρῶν* wisest (one) of men.

NOTE. — In place of the partitive genitive the words ἐν τοῖς (lit. *among those who*) are also found with the superlative (they do not affect the construction): thus ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο *the Athenians were the first among those who put aside the wearing of the sword* Th. 1, 6. ἐν τοῖς βαρύνταρ' ἂν ἐνέγκαιμι *I should bear it most heavily among those (who would bear it heavily)* Pl. Crit. 43 c.

**428. Strengthened Superlative.** — The superlative may be strengthened by ὥς or ὅτι (less often by ἤ, οἷος, or other relative words): thus ὥς τάχιστα *as quickly as possible*, ὅτι πλείστοι *as many men as possible*, χωρίον οἷον χαλεπώτατον *an extremely difficult spot* Xn. A. 4, 8, 2 (cf. § 485, note 2).

NOTE. — Probably a word meaning “*possible*” has come to be omitted in these expressions, since sometimes such a word is found: as εἰσεφόρησαν ὥς ἐδύναντο πλείστα *they carried in the most (things) they could* Xn. A. 4, 6, 1.

## SYNTAX OF ADVERBS

**429.** Adverbs modify verbs, adjectives, and other adverbs.

1. An adverb in the attributive position (§ 451) is sometimes used with the force of an adjective: thus οἱ τότε ἄνθρωποι *the men of that time*.

NOTE. — An adverb may be modified by a preposition (see § 398): as εἰς αἰεί *for ever*.

**430. Comparative and Superlative of Adverbs.** — In general what has been said about the comparative and superlative of adjectives (§§ 426–428) applies also to the comparative and superlative of adverbs: thus σοφώτερον *more wisely or rather wisely*, σοφώτατα *most wisely or very wisely*, σοφώτατα πάντων (§ 355, 1) *most wisely of all*.

## THE NEGATIVE ADVERBS οὐ AND μή

**431.** Greek possesses two adverbs, οὐ (οὐκ, οὐχ, § 46, οὐχί) and μή, meaning *not*; of these, οὐ is used in negative expressions of *fact*; in other negative expressions μή is used.

1. Hence it follows that in expressions of negative command, wish, purpose, condition (including adjectives and participles which imply a condition, § 653, 6), in relative clauses with indefinite antecedent (§ 620 ff.), and with the infinitive used as a substantive (§§ 633, 635) μή is regularly used.

2. But when the infinitive or participle is used in indirect discourse (§ 671), it retains the negative which it would have had in the direct discourse.

3. A particular word in a sentence may by itself be modified by οὐ, even when the sentence as a whole would require μή: so often οὐκ ἐῶ *not allow = forbid*, οὐ πολλοὶ *not many = few*, οὐ φημι *deny, etc.*: as ἐὰν οὐ φῆτε *if you deny* Pl. *Ap.* 25 b. (Cf. § 600, note.)

4. The distinction between οὐ and μή applies also to their compounds: as οὐδεὶς, μηδεὶς *nobody*; οὐδέ, μηδέ *not even, etc.*

NOTE.—Irregularities in the use of οὐ and μή.—Occasionally μή is used where we should expect οὐ, or *vice versa* οὐ where we should expect μή. Thus, a participle or adjective depending on a word which has (or might have) μή may take μή by attraction (§ 316): as κελεύει αὐτοῦ μέναι . . . ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας *he bade them stay right there at the river without crossing* (here οὐ would be proper (§ 431, 3), but the influence of the infinitive, μέναι (§ 431, 1), is too strong) Xn. *A.* 4, 3, 28. ἐάν τι τοιούτων αἰσθῇ σεαυτὸν μὴ εἰδότα *if you perceive yourself not to be informed on any such matter* (here εἰδότα, being in indirect discourse (§ 431, 2), would naturally take οὐ, but the influence of the conditional clause (§ 431, 1) permits μὴ to be used) Xn. *Mem.* 3, 5, 23.



The infinitive used as a substantive (§ 635 ff.) sometimes appears to have οὐ instead of μή (§ 431, 1), but in such case the negative probably did not originally belong with the infinitive, but with the word on which the infinitive depends: as *χρὴ δ' οὐ ποθ'* . . . *παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς* *one ought never (or never ought) to have his children taught to be too wise* E. Med. 295.

A few rare examples in Classical Greek of the actual misuse of οὐ and μή are probably to be explained simply as grammatical mistakes.

**432.** When one simple negative stands next to another simple negative, οὐ οὐ or μή μή is never found, but always μή οὐ or οὐ μή.

**433. Strengthened Negation.** — In Greek (unlike English) two negatives do not always make an affirmative. The simple negatives (οὐ and μή) usually retain everywhere their separate negative force, but compound negatives following another negative serve only to strengthen the negation: thus *καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ . . . ἔπαθεν οὐδεὶς οὐδέν* *however, they say that not even this man suffered any harm, nor did anybody else suffer any harm whatever* Xn. A. 1, 8, 20.

**434. Sympathetic (or Redundant) Negative.** — An infinitive (more rarely a participle or a finite mood) depending on a word which is modified by a negative, or which in itself contains a negative idea (like *hinder*, *forbid*, *deny*, etc.) often takes an extra negative (μή or οὐ) to confirm the idea of negation: as *πᾶς γὰρ ἀσκὸς δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι* *for each skin will keep two men from sinking* (*καταδύναι* alone might have been used) Xn. A. 3, 5, 11. *οὐδεμίᾳν ὑμέων ἔχω ἐλπίδα μὴ οὐ δώσειν ὑμέας δίκην* *I have no expectation that you will not pay the penalty* (μή δώσειν might have been used) Hdt. 6, 11. So also *ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπoudάξειν* *so that all were*

*ashamed not to take hold earnestly* (μή συσπουδάξειν alone might have been used, but αἰσχύνῃ suggests “thought it not right,” and so prepares the way for the extra negative) Xn. A. 2, 3, 11. εἰνάτῃ δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μή οὐ πλήρεος ἔοντος τοῦ κύκλου *and they said they would not march out on the ninth if the circle of the moon were not full* (μή . . . ἔοντος alone might have been used) Hdt. 6, 106. (A negative may also be implied in a question, as in the second example below.)

**435. Double Sympathetic Negative.** — So also an infinitive depending on a word which contains a negative idea (§ 434), and which, at the same time, is modified by a negative, may take *two* extra negatives (μή οὐ), one in sympathy with the negative idea in the verb, the other in sympathy with the negative adverb: thus ἀλλ’ οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν *but their age does not prevent them from being distressed* Pl. Crit. 43 c. τί ἐμποδὼν μὴ οὐχὶ . . . ἀποθανεῖν; *what is to prevent* (i.e. there is *nothing* to prevent) *our being put to death?* Xn. A. 3, 1, 13.

NOTE.—Observe that the double sympathetic negative (μή οὐ, which is not to be rendered at all in English) is found only with an infinitive dependent on a *doubly* negative expression; elsewhere (see the last three examples under § 434) one of the negatives (μή) always retains its negative force.

### THE ADVERB ἄν

**436.** The adverb ἄν generally serves to give a tinge of indefiniteness to the clause in which it stands. It has no equivalent in English, and often cannot be translated. (For the sake of completeness a summary of its uses is here given.)

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**436 a.** In epic poetry κε (enclitic), an equivalent of ἄν, is also found,

**437.** In independent clauses ἄν is used with the potential optative (§ 563) and the potential indicative (§ 565).

NOTE. — For the *quasi* independent use of ἄν with the infinitive and participle not in indirect discourse see §§ 647 and 662.

**438.** In dependent clauses ἄν is used regularly with the subjunctive in conditional (§§ 604, 609) and relative (§§ 623, 625) clauses.

NOTE. — With εἰ, ὅτε, ὁπότε, ἐπεί, or ἐπειδή, the adverb ἄν unites to form ἑάν (ἦν, ἄν), ὅταν, ὁπότεν, ἐπὴν or ἐπάν (Hdt. ἐπείαν), or ἐπειδάν (cf. § 439, note 1).

**439.** In indirect discourse ἄν is retained (even though the mode is changed) where it originally stood in the direct form, *except* when a dependent subjunctive with ἄν is changed to the optative after a secondary tense; then ἄν disappears. See §§ 670, 2; 673.

NOTE 1. — **Position of ἄν.** — The adverb ἄν never stands at the beginning of its clause. It may stand next to the verb it modifies, or it may stand immediately after some other prominent word in the sentence (as regularly in relative and conditional clauses, § 438). Thus it may stand with the negative (οὐκ ἄν) or with any emphatic word (πῶς ἄν, μάλιστα ἄν) or even with the principal verb instead of the subordinate one with which it really belongs: as σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος *with you I think that I should be honored* (i.e. οἶμαι ἄν εἶναι) Xn. A. 1, 3, 6.

NOTE 2. — **ἄν Repeated.** — In a long sentence ἄν is sometimes repeated: as ὑμεῖς δ' ἴσως τάχ' ἄν ἀχθόμενοι . . . κρούσαντες ἄν με . . . ῥᾶδίως ἄν ἀποκτείνετε *but you perhaps might be vexed . . . and strike me . . . and easily kill me* Pl. Ap. 31 a.

NOTE 3. — **Verb Supplied.** — Sometimes the verb with which ἄν belongs is to be supplied from the context: as δικαίως μὲν ἐν ὀλιγαρχίᾳ δίκην δόντος . . . δικαίως δ' ἄν ἐν δημοκρατίᾳ *justly did he suffer punishment at the time of an oligarchy, and justly would he have suffered* (sc. δόντος) *at the time of a democracy* Lys. 12, 78.

## CONJUNCTIONS

**440.** Conjunctions may be divided into two classes: Coördinate and Subordinate. (For "Postpositives" cf. § 452, note.)

**441.** Coördinate conjunctions connect words, phrases, or clauses which stand in the same construction.

The principal coördinate conjunctions are: *καί* and (Latin *et*), *τε* and (Latin *-que*), *ἀλλά*, *ἄρα* but (Latin *sed*), *δέ* but (Latin *autem*), *οὐδέ* (*μηδέ*) nor, not even, *ἢ* or, *than*, *ἄρα*, accordingly, so then, *γάρ* for, *οὖν* therefore, accordingly (including *οὐκοῦν* therefore and *οὐκουν* therefore not), *ὥστε* so that (§ 595), *καὶ . . . καί*, or *τε . . . τε*, or *τε . . . καί* both . . . and, *εἴτε . . . εἴτε* whether . . . or, *οὔτε* (*μήτε*) . . . *οὔτε* (*μήτε*) neither . . . nor (§ 431, 4), *ἢ . . . ἢ* either . . . or, *μὲν . . . δέ* on the one hand . . . on the other.

NOTE 1. — *καί* often has the meaning *also* or *even*. The expression *ἄλλως τε καί* means *especially* (literally *in other ways, and also . . .*). The expression *τε . . . καὶ δὴ καὶ* means *and particularly*; thus *δι' ἐρήμων τε τόπων . . . ἄλλων καὶ δὴ καὶ ὑπὸ γῆν* through other desert places and, in particular, beneath the earth Pl. *Phaed.* 112 e.

NOTE 2. — *γάρ* (= *γε* + *ἄρ*) is often used (e.g. in wishes and in questions and answers) merely to show a close relation or sequence between clauses; it is then often best rendered by *why*, *why then*, *then*, etc. The expression *καὶ γὰρ . . .* may often be conveniently translated 'yes, for' and *ἀλλὰ γὰρ . . .* 'no, for' or 'but enough, for.'

**441 a.** In Epic poetry *τε* is freely used to indicate the connection of sentences and clauses where it cannot be rendered in English (it usually marks the sentence as general or indefinite): thus *ὅς κε θεοῖς ἐπιειθῆται, μάλα τ' ἔκλυον αὐτοῦ* whosoever obeys the gods, him they most do hear A 218. The words *οἷός τε* able (lit. *of such kind as to*), *ὥστε* so that, *ἐφ' ᾧ* on condition that, *ἄτε* inasmuch as, are the survivals in Attic Greek of the Epic usage.

**b.** Homer has also *ἡμὲν . . . ἡδὲ* (= *ἦ* + *μὲν* or *δέ*) now . . . and now, and sometimes *ἡδέ* without a preceding *ἡμὲν* (cf. *δέ*, § 441).

**c.** Homer has also *αὐτὰρ* (= *ἄταρ*) but; and *ἄρ* and *ῥα* (encl.) = *ἄρα*.

**442.** Subordinate conjunctions connect subordinate clauses with the clauses on which they depend.

The following are the more important subordinate conjunctions (most of them are really relative adverbs): *ὅτι that, because, ὥς how, as, that, εἰ, εἰάν (= εἰ + ἄν) if, ὅπως how, as, in order that, ὥστε so that, ἵνα where, in order that, ὅτε, ὁπότε when, since, ἡνίκα, ὁπηνίκα at which time, when, ἐπεί, ἐπειδή (= ἐπεί + δὴ) when, since, ἕως until, ἕως as long as, until (§ 618, note), μέχρι, ἄχρι up to that point, until, πρίν before, μή (after expressions of fear) lest.*

NOTE. — οὐχ ὅτι or μὴ ὅτι means *not only* (literally, perhaps, *not to say that . . .*).

## THE DEFINITE ARTICLE, *ὁ, ἡ, τό*

**443.** Originally *ὁ, ἡ, τό*, was a demonstrative pronoun, meaning *this*, and in Homer and other early poets (§ 443 a) it commonly has this meaning. In Attic Greek it has come to mean *the*, but in Attic its use as a pronoun has survived in the following phrases :

**442 a.** In epic poetry are found a few conjunctions which do not occur in Attic. The most common are *εὔτε when, as, ἥμος when* (with indicative only), *ὅφρα as long as, until, in order that* (§ 590 a).

**b.** Homer often has *αἶ* (*αἶ κε*) for Attic *εἰ* (*εἰάν*), and *ἥος* (often wrongly written *εἰως*) for Attic *ἕως*. (The latter is formed by interchange of quantity (§ 17) from the Epic form.)

**443 a.** In Homer *ὁ, ἡ, τό*, is generally used as a demonstrative or anaphoric pronoun (substantive or adjective): thus *ὁ γὰρ ἦλθε* for *he* (lit. *that man*) *came* A 12. *τῇν δ' ἐγὼ οὐ λύσω* and *her I shall not set free* A 29. *τοῦ δὲ κλύε Φοῖβος Ἀπόλλων* and *him Phoebus Apollo heard* A 43. *παῖδα δ' ἐμοὶ λύσαι τε φίλην, τὰ τ' ἀποινα δέχεσθαι* but *free my dear child, and accept this ransom* A 20. *ὥς ἔφατ', ἔδεισεν δ' ὁ γέρον* thus *he spoke, and that old man* (before mentioned) *feared* A 33. Yet in Homer *ὁ, ἡ, τό*, is sometimes used in a way that closely approaches the Attic usage: thus *ἡ πλεθὺς* the (or *this*) *multitude* B 278. *τὸν δεξιὸν ἵππον* the (or *that*) *right-hand horse* Ψ 336. *τὸ σὸν γέρας* that *prize of yours* (or *your prize*)

1. ὁ μὲν . . . ὁ δέ (in all the cases) *the one . . . the other, this . . . that*: as

οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο *the one party proceeded, and the other followed* Xn. A. 3, 4, 16. τοὺς μὲν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν *some he killed and others he banished* Xn. A. 1, 1, 7. ἐπορεύθησαν τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι *they proceeded, sometimes fighting a bit, sometimes resting* Xn. A. 4, 1, 14.

Very often ὁ δὲ . . . *but he, and he*, is found without a preceding ὁ μὲν; it regularly shows a change in the subject of the sentence: thus Κύρος δίδωσιν αὐτῷ μῦρίους δᾶρεικούς · ὁ δὲ λαβὼν τὸ χρῦσιόν στρατεύμα συνέλεξεν *Cyrus gave him ten thousand darics; and he took the money, and collected an army* Xn. A. 1, 1, 9.

2. τὸν καὶ τόν *this one and that one*; neuter also τὸ καὶ τό, and τὰ καὶ τὰ: as

καὶ ἀφικνοῦμαι ὡς τὸν καὶ τόν *and I came to this man and that man* Lys. 1, 23.

3. καὶ τόν *and he*, καὶ τήν *and she* with an infinitive: as καὶ τὸν εἰπεῖν *and he said* (cf. also the phrase καὶ ὃς ἔφη *and he said*, § 144 a).

4. πρὸ τοῦ *before this*.

Often in Hōmer and Herodotus, and sometimes in Attic tragedy, ὁ, ἡ, τό, is used as a relative pronoun (see § 149 a-b).

A 185. τὸ πρὶν *the (or that) former time*. Ἀργείων οἱ ἀριστοὶ *the (or those) noblest of the Argives*.

443, 1-3 a. Herodotus has also ὁ γὰρ . . . *for he* . . ., and καὶ τόν in other cases than the accusative.

ὁ, ἡ, τό AS AN ARTICLE (*the*)

**444.** As the definite article ὁ, ἡ, τό, *the* usually marks its substantive as evidently known, or before mentioned : thus ἡ μάχη *the battle*, οἱ Ἕλληνες *the Greeks*, τὰ δέκα ἔτη *the ten years* (of the Trojan war) Th. 1, 11.

**445.** So a substantive modified by an attributive (such as an adjective, adjective pronoun, or a limiting genitive) may take the article if the speaker feels that the substantive, because of this limitation, is made well known to his hearers : thus αἱ πρῶται τάξεις *the foremost ranks*, ἡ εἰμαρμένη ἡμέρα *the fated day*, ἡ τῶν πολλῶν δόξα *the opinion of the multitude*, οὗτος ὁ ἀνὴρ *this man*, ὁ ἐμὸς φίλος *my friend* (but φίλος ἐμὸς *a friend of mine*).

**446. Article with Proper Names.** — So proper names (if well known or previously mentioned) often take the article : thus ὁ Πλάτων *Plato* (the famous philosopher), οἱ Ἀθηναῖοι *the Athenians* ; διέβησαν εἰς Σικελίαν . . . ἐλθόντες δὲ ἐς τὴν Σικελίαν, κ.τ.λ. *they crossed to Sicily . . . And when they had come to (the) Sicily* (above mentioned) Th. 6, 2.

NOTE. — Βασιλεύς (the) *King* (of Persia) was probably felt by the Greeks to be a sort of proper name, and so it is often found without the article.

**447. Article with the Force of a Possessive.** — The article modifying a substantive (§ 444) may acquire the force of a possessive pronoun : thus Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν *Tissaphernes slandered Cyrus to his* (lit. *the*) *brother* Xn. A. 1, 1, 3. Κλέαρχος . . . ἔχει τὴν δίκην *Clearchus has his* (lit. *the*) *deserts* Xn. A. 2, 5, 38.

**448. Generic Article.** — The article is often used to mark a substantive as belonging to a well-known class : thus ὁ ἄνθρωπος θνητός ἐστὶν *man is mortal*, οἱ γέροντες *the old*, ἡ ἀλήθεια *truth*. (The fact that the article is generic is determined by the context.)

**449. Article with Predicate Substantive.** — The predicate substantive (unless previously mentioned or well known) cannot have the article : thus Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν *Clearchus was a Spartan exile* Xn. A. 1, 1, 9. θάνατός ἐστιν ἡ ζημιά *the penalty is death* Xn. Mem. 1, 2, 62 (but τὰς νέας τὸ ξύλινον τεῖχος εἶναι *that the ships were the wooden wall* (mentioned in the oracle) Hdt. 7, 142).

NOTE. — Thus (§ 449) subject and predicate are clearly distinguished in such sentences as νύξ ἡ ἡμέρη ἐγένετο *the day became night* Hdt. 1, 103.

#### POSITION OF THE ARTICLE

**450.** The article always precedes the word it modifies.

**451. Attributive Position.** — Words or phrases standing between the article and its substantive (or immediately after the article, if the substantive precedes or is not expressed) are said to have Attributive Position : thus ὁ ἀγαθὸς ἀνὴρ *the good man* (cf. § 302).

1. Attributive adjectives (§ 302), and adverbs with adjective force (§ 429, 1), and, in general, most attributive phrases, have attributive position : thus ἡ Ἑλληνικὴ δύναμις *the Greek force*, οἱ τότε ἄνθρωποι *the men of that time*, τὰ σιγῇ βουλευόμενα *the things planned in silence*, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον *the fear inspired by the Greeks in the barbarians* Xn. A. 1, 2, 18.



**452.** When article and attributive together are used with a substantive, three different arrangements are possible : thus, —

- (1) ὁ ἀγαθὸς ἀνὴρ *the good man*.
- (2) ὁ ἀνὴρ ὁ ἀγαθός *the man (namely) the good (one)*.
- (3) ἀνὴρ ὁ ἀγαθός (*a*) *man (namely) the good (one)*.

Of these three arrangements the first is oftenest found, but the second is by no means uncommon, as ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου *on the march inland with Cyrus* Xn. A. 5, 1, 1; the third arrangement is found when the substantive alone would stand without the article : thus σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς *I associate with gods and with men (that is) the good (men)* Xn. Mem. 2, 1, 32.

NOTE. — **Postpositives.** — The words μέν, δέ, γε, τε, τοι, γάρ, δή, and οὖν, being “postpositive,” cannot stand at the beginning of a sentence; hence they are often found in the attributive position (§ 451), but without being attributives: as ὁ μὲν οὖν πρεσβύτερος παρῶν ἐτύγχανε *now then the elder happened to be present* Xn. A. 1, 1, 2. (In poetry δὴ sometimes is not postpositive.)

**453. Predicate Position of Adjectives.** — A predicate adjective (§ 302) cannot stand in the attributive position, but either precedes or follows the article and its substantive: thus ἀγαθὸς ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός *the man is good*.

1. By using adjectives in the predicate position, the Greeks were able to express frequent subordinate predication which are difficult to render into English: thus ψιλὴν ἔχων τὴν κεφαλὴν *with his head (which was) bare* Xn. A. 1, 8, 6. ἰδρoῦντι τῷ ἵππῳ *with his horse (which was) in a sweat* Xn. A. 1, 8, 1.

## PECULIARITIES OF POSITION WITH THE ARTICLE

**454. With μέσος, ἄκρος, etc.** — The adjectives μέσος *middle*, ἄκρος lit. *pointed, sharp*, ἔσχατος *farthest*, ἡμίους *half*, when used in the predicate position (§ 453) (often also without the article) mean *middle of, tip of or top of, end of, half of* (cf. Latin *summus mons*): thus μέσῃ ἡ πόλις or ἡ πόλις μέσῃ *the middle of the city* (but ἡ μέσῃ πόλις *the middle city*), ἐπ' ἄκρῳ τῷ ὄρει *on the top of the mountain*.

**455. With πᾶς and ὅλος.** — The adjectives πᾶς (*ἅπᾶς, σύμπᾶς*) *all* and ὅλος *whole*, when used with the article, commonly have predicate position (§ 453): thus πᾶσα ἡ πόλις *the whole city*, πάντες οἱ πολῖται *all the citizens*, ἐν ὅλῃ τῇ πόλει *in the whole city*.

1. But when πᾶς and ὅλος are real attributives, meaning *the whole collectively*, they have the attributive position: thus ἡ πᾶσα Σικελία *entire Sicily*, οἱ πάντες ἄνθρωποι *the whole world* Xn. A. 5, 6, 7. τὸ ὅλον στράτευμα *the entire army* Xn. A. 6, 2, 10.

**456. With Demonstrative Pronouns, etc.** — A substantive modified by a demonstrative pronoun (οὗτος, ὅδε, ἐκεῖνος) or by ἄμφω, ἀμφοτέρως *both*, ἑκάτερος *each* (of two), ἕκαστος *each* (of several) commonly has the article (cf. § 445), and the pronoun has the predicate position (§ 453): thus οὗτος ὁ ἀνὴρ *this man*, ἡ δὲ ἡ γνώμη *this opinion*, τῶ παιδὶ ἀμφοτέρῳ *both the children*.

NOTE. — But proper names, and substantives modified by numerals or a relative clause, seldom need the article with a demonstrative: thus: Αὐτολύκῳ τούτῳ *for this Autolycus* (here) Xn. Sym. 3, 8. οἷτοι οὓς ὄρατε βάρβαροι *these barbarians whom you behold*. Xn. A. 1, 5, 16.

**457. 1. With Limiting Genitives.** — Genitives of the personal pronouns (including *αὐτός* used for the pronoun of the third person, § 475, 3), when used to limit a substantive with the article, have the predicate position (§ 453): thus *ὁ πατήρ μου* or *ἐμοῦ ὁ πατήρ* *my father*, *οἱ στρατιῶται αὐτοῦ* *his soldiers*.

2. Limiting genitives of other (than personal) pronouns commonly stand in attributive position: thus *ὁ ἐμαυτοῦ πατήρ* *my own father*, *τὸ ἐκείνων πλοῖον* *their boat* Xn. A. 1, 4, 8.

3. The Partitive Genitive modifying a substantive with the article nearly always has predicate position (§ 453).

**458. Predicate Position Modified.** — Most words which regularly have predicate position (§§ 454–457) may, if an attributive word follows the article, stand between the attributive and the substantive: thus *ἡ στενὴ αὕτη ὁδὸς* *this narrow way* Xn. A. 4, 2, 6.

## SYNTAX OF PRONOUNS

**459.** Pronouns (like nouns, § 73, 2) may be either substantive or adjective, and some pronouns (like *τις* and *αὐτός*) are used both substantively and adjectively.

**460. Antecedent.** — The substantive to which a pronoun refers is called its Antecedent (from *antecedo*), since normally it precedes the pronoun: thus *αἱ κῶμαι ἐν αἷς ἐσκήρουν* *the villages in which they were encamped* Xn. A. 1, 4, 9.

**461. Antecedent Implied.** — An antecedent may be implied, instead of being expressed, by some preceding word: thus *ἐλθὼν εἰς Λακεδαίμονα ἔπειθεν αὐτοὺς στρατεύσα-*

σθαι *he went to Sparta, and tried to persuade them* (i.e. the Spartans) *to take up arms* Lys. 12, 58. ναυμαχίᾳ παλαιτάτῃ ᾧν ἴσμεν *a sea fight the most ancient of the sea fights* (i.e. τῶν ναυμαχιῶν) *of which we know* Th. 1, 13.

**462. Agreement of Pronouns (general).** — An adjective pronoun agrees in gender, number, and case, with the substantive it modifies (cf. § 420); a substantive pronoun agrees with its antecedent in gender, number, and person (so far as these are distinguished in its inflection, cf. § 314 note), but its case depends on the construction of the clause in which it stands: thus κείνον δ' ἐγὼ θάψω *but I (Antigone, nom. sing. fem.) will bury him (Polynices, acc. sing. masc.)* S. *Ant.* 71.

**463.** A pronoun referring to two or more antecedents follows the same principles of agreement as the predicate adjective (§§ 421–423): as τῇ φωνῇ τε καὶ τῷ τρόπῳ . . . ἐν οἷσπερ ἐτεθράμμην *in the manner of speech and behavior in which I had been brought up* Pl. *Ap.* 18 a.

**464. Construction according to Sense.** — A pronoun sometimes agrees with the real, rather than with the grammatical, gender of its antecedent (see § 315): as βίη Ἡράκλει' ὅσπερ . . . *mighty Heracles* (lit. *might of Heracles*) *who* . . . Hm. τὸ Ἀρκαδικὸν ὀπλιτικόν, ᾧν ἦρχε Κλεάνωρ *the force of Arcadian hoplites whom Cleanor commanded* Xn. *A.* 4, 8, 18.

1. So a word in the singular may suggest a plural, or *vice versa* a word in the plural may suggest a corresponding singular, and the pronoun may agree with the *implied* antecedent (cf. § 461): thus ἡ μάλα τις θεὸς ἔνδον, οἱ οὐρανὸν εὐρὺν ἔχουσιν *surely a god is within* (one of the gods) *who hold the broad heavens* τ 40 (cf. τις . . .

βροτῶν οἱ *one of mortals, who* Z 142). ἀνθρώπους  
 τίνυσθον, ὃ τις κ' ἐπίορκον ὁμόσῃ *you punish mankind*  
*(every single one) whoever swears falsely* Γ 279.

**465. Attraction.** — A pronoun may be attracted (§ 316) to the gender and number of its predicate substantive : thus σκοπεῖν . . . εἰ δίκαια λέγω ἢ μή· δικαστοῦ μὲν γὰρ αὕτη (i.e. for τοῦτο) ἀρετὴ *to see whether I speak fairly or not, for this is the merit of a judge* Pl. *Ap.* 18 a. (Cf. *hoc opus, hic labor est* Verg. *Aen.* 6, 129.)

## PERSONAL PRONOUNS

**466. Agreement.** — A personal pronoun agrees with its antecedent in person and number ; it has no distinction of gender, and its case depends on the construction of the clause in which it stands (§ 462): thus σὺ δ' εἰπέ μοι *but do you* (Antigone, 2d pers. nom. sing. fem.) *tell me* (Creon, 1st pers. dat. sing. masc.) S. *Ant.* 446.

**467.** The personal pronouns in the nominative case are not expressed unless emphatic (see § 305).

**468.** In Attic the pronoun of the third person οὗ, οἷ, etc. (§ 139, 2) is always reflexive (see § 472); to supply its place as a personal pronoun of reference the corresponding forms of αὐτός are used (§§ 140, 1 and 475, 3).

## REFLEXIVE PRONOUNS

**469. Agreement.** — A reflexive pronoun agrees with its antecedent in gender, number, and person ; its case depends on its construction in the clause in which it stands.

**470. Direct Reflexive.** — A reflexive pronoun regularly refers to the most important word in the sentence—usually the subject : thus γνώθι σαυτόν *know thyself* ; Κλέαρχος . . . ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν *Clearchus rode back to his own tent* Xn. *A.* 1, 5, 12. τοὺς περιοίκους ἀφῆκεν ἐπὶ τὰς ἑαυτῶν πόλεις *the perioeci he dismissed to their own cities* Xn. *Hell.* 6, 5, 21.

**471. Indirect Reflexive.** — In dependent clauses a reflexive pronoun may sometimes refer back to the subject of the principal verb (cf. *se* in Latin): thus ἐβούλετο δὲ καὶ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτόν ἔχειν τὴν γνώμην *moreover, Clearchus wished the entire army to give its mind to him(self)* Xn. *A.* 2, 5, 29.

1. But αὐτοῦ, αὐτῷ, etc., (§ 475, 3) is also frequently found in dependent clauses referring to the subject of the principal verb (cf. *eius* in Latin); thus τῶν παρ' ἑαυτῷ βαρβάρων ἐπεμελείτο ὥς . . . εὐνοϊκῶς ἔχοιεν αὐτῷ *he was careful of the barbarians with him(self) that they should be well disposed toward him(self)* Xn. *A.* 1, 1, 5.

NOTE 1. — Sometimes the reflexive pronoun of the third person is used in referring to the first or second person (cf. § 143 a) : thus εὶρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας *you will find that you have made a mistake* Xn. *Hell.* 1, 7, 19.

NOTE 2. — The plurals of the reflexive pronouns sometimes have the force of a reciprocal (§ 142) pronoun : thus ἡμῖν αὐτοῖς διαλεξόμεθα *we shall converse with one another* (lit. *with ourselves*) [Dem.] 48, 6.

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**470 a.** In Homer the personal pronouns alone are sometimes used reflexively ; more often the reflexive meaning is made clearer by the addition of αὐτός in agreement with the pronoun : thus ἐγὼν ἐμὲ λύσομαι *I will ransom myself* K 378. ἐὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι *he rouses himself to battle* T 171.

**472.** The personal pronoun of the third person (οὗ, οἷ, etc.) is in Attic always used as an indirect reflexive (§ 471); rarely the personal pronouns of the first and second persons are so used: thus λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν νικήσας ἐρίζοντά οἱ περὶ σοφίᾳς *Apollo is said to have played Marsyas when he had outdone him in a contest with himself in skill* Xn. A. 1, 2, 8. So in the phrase δοκῶ μοι *I seem to myself*.

**473.** The use of the reflexive pronouns may be made more emphatic by adding αὐτός (§ 475, 2) in agreement with the subject: thus αὐτοὶ ἐν αὐτοῖς στασιάζοντες *being at variance among themselves* Xn. Hell. 1, 5, 9 (cf. the similar use of *ipse* . . . *se* in Latin).

#### THE INTENSIVE PRONOUN αὐτός

**474. Agreement.** — The pronoun αὐτός is used both substantively and adjectively. When used as an adjective it follows the rules of agreement for adjectives (§ 420); when used as a personal pronoun of the third person (§ 475, 3) it follows the rules for agreement of such pronouns (§ 462).

**475. Uses of αὐτός.** — There are three different uses of αὐτός as follows: —

1. As an adjective in the attributive (§ 451) position αὐτός means *same*: thus ὁ αὐτὸς ἀνὴρ *the same man*, ταῦτά (§ 43) *the same things* (sc. πράγματα).

**472 a.** Homer uses ἐο, οἷ, etc., also as a direct reflexive; when so used it regularly has written accent (§ 139, 2).

**475, 1 a.** In Homer αὐτός without the article may mean *the same*: thus αὐτὴν ὁδόν *the same road* K 263.

2. As an adjective in the predicate position (§ 453), or without the article, αὐτός means *self* (*myself, yourself, himself, etc.*): thus αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*, σὺ αὐτός *you yourself*, etc.

NOTE.—Frequently in the nominative case (less often in the other cases) the substantive is to be supplied from the context, so that αὐτός appears to stand alone meaning *self*. αὐτός τε καὶ οἱ σοὶ πρόγονοι (*you*) *yourself and your ancestors* Pl. Crit. 50 e. αὐτὸν ἐλέησον (sc. ἐμέ from the context) *pity me myself* Ω 503. καὶ Ἀθηναῖοι πάλιν ἐς Εὐβοίαν διαβάντες . . . κατεστρέψαντο πᾶσαν . . . Ἔστιαῖς δὲ ἐξοκίσαντες αὐτοὶ τὴν γῆν ἔσχον *the Athenians again crossed over into Euboea and entirely subdued it . . . and, after driving the Histiaeans from their homes, took possession of their land themselves* Th. 1, 114. So αὐτὸς ἔφη *he himself* (i.e. the master) *said it*.

3. In cases other than the nominative, αὐτός may be used substantively as a personal pronoun of the third person (§ 468) *him, her, it, them*. In Attic this is the regular usage: thus αὐτὸν σατράπην ἐποίησε *he made him satrap* Xn. A. 1, 1, 2. οὐδὲν ἤχθετο αὐτῶν πολεμούντων *he was not at all disturbed because they were fighting*. Xn. A. 1, 1, 8.

#### IDIOMATIC USES OF αὐτός

NOTE 1.—With an ordinal numeral αὐτός is best translated *with* ( $n - 1$ ) *others*: thus ἡρῆθη πρεσβευτῆς . . . δέκατος αὐτός *he was chosen ambassador with nine others* (lit. *he himself the tenth*) Xn. Hell. 2, 2, 17.

NOTE 2.—Combined with a substantive in the dative case (§ 392, note) αὐτός is best translated *and all*: thus τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all* (lit. *with the men themselves*) Xen. Hell. 1, 2, 12.

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475, 3 a. In Homer αὐτός seldom does duty as a personal pronoun, but is usually intensive (sometimes only by contrast): thus αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν *and made themselves* (i.e. their bodies, in contrast with their souls) *a prey for dogs* A 4.



## POSSESSIVE PRONOUNS

**476. Agreement.** — A possessive pronoun is an adjective, agreeing in gender, number, and case, with the word it modifies, but its *stem* conforms to the person and number of its antecedent. Thus, in ὁ ἐμὸς πατήρ *my father*, ἐμός agrees with πατήρ in gender, number, and case, but its stem ἐμο- corresponds with that of the pronoun of the first person singular.

**477.** An equivalent of the possessive pronoun often found is the genitive of the personal pronouns μου, σου, ἡμῶν, ὑμῶν (and for the third person αὐτοῦ, αὐτῆς, αὐτῶν, § 468), always in the predicate position (§ 457, 1): thus ὁ πατήρ μου *my father*, ὁ ἀδελφὸς αὐτοῦ *his brother*, ὁ ἀδελφὸς αὐτῆς *her brother*.

NOTE. — Since a possessive pronoun is equivalent to a genitive case, a word in the genitive may stand in apposition (§ 317) to a possessive pronoun: thus δαήρ αὐτ' ἐμὸς ἔσκε κυνώπιδος *my brother by marriage was he also — of shameless me* Γ 180. αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο *for by their own perversity they perished* α 7 (cf. § 420, note).

**478.** The possessive pronouns (except ὅς and σφέτερος, which are always reflexive) may or may not refer to the subject of the sentence; usually in referring to the subject the genitive of the reflexive pronouns (ἐμαιοῦ, σεαυτοῦ, ἑαυτοῦ, etc.), in the attributive (§ 457, 2) position, is used. This is the regular prose usage with the third person singular, since ὅς is poetic only: thus Κλέαρ-

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**477 a.** In Ionic εἰδ and σφέων may be used where Attic would use αὐτοῦ, αὐτῆς, or αὐτῶν (cf. § 468).

**478 a.** In Homer ὅς (έός) usually refers to the subject, but sometimes to a more prominent word in the sentence (cf. § 470): as γάον Ἑκτορα ᾧ ἐνὶ οἴκῳ *they mourned for Hector in his own house* Ζ 500.

χος τοὺς αὐτοῦ στρατιώταις ἐβιάζετο λέναι *Clearchus tried to force his own soldiers to proceed* Xn. A. 1, 3, 1.

**479.** A possessive pronoun is sometimes made clearly reflexive by the addition of αὐτός in the genitive case (cf. § 477 note); in the singular this usage is poetic only, but in the plural it is very common: thus ἐμὸν αὐτοῦ χρεῖος *my own need* B 45. ἐδν αὐτοῦ χρεῖος *his own need* a 409. τοῖς σοῖσιν αὐτοῦ *to your own (friends)* S. O. R. 416. ἀπὸ τῆς ἡμετέρᾳς αὐτῶν *far from our own (land)* Th. 6, 21.

### DEMONSTRATIVE PRONOUNS

**480. Agreement.** — The demonstrative pronouns are used both adjectively (§ 420), as οὗτος ὁ ἀνὴρ *this man*, and substantively, as οὗτος *this (man)*, ἐκείνη *that (woman)*, τάδε *these (things)* (cf. § 459).

**481.** Of the demonstrative pronouns οὗτος *this, that*, is the most general in meaning, and is most frequently used. Ὅδε *this (here)* refers to something near the speaker; ἐκεῖνος *that (over there)* refers to something remote: thus οὗτός γ' Ἀτρεΐδης *this man (of whom you ask) is Atreus' son* Γ 178. Ἑκτορος ἥδε γυνή *this (woman here) is Hector's wife* Z 460. εἰ κείνον . . . ἰδοίαιτο *if they should see that man (i.e. Odysseus, who is now far away)* α 163.

For the predicate position of demonstrative pronouns see § 456.

**482.** Generally in referring backward (to something previously mentioned) οὗτος (less often ἐκεῖνος) is used, while in referring forward (to something about to be mentioned) ὅδε (sometimes οὗτος) is employed: as τεκμή-

ριον δὲ τούτου καὶ τόδε *a proof of that* (which I have said) *is also this* (which I am now going to state) Xn. A. 1, 9, 29.

So also τοιοῦτος, τοσοῦτος, usually refer back, while τοιόσδε and τοσόσδε usually refer forward.

NOTE. — The demonstrative ὅδε is often equivalent to a possessive, or even a personal, pronoun of the first person; this use is especially common in tragedy: thus σκήπτρῳ τυπείς ἐκ τῆσδε χειρός *struck by the staff held in this hand (of mine)* S. O. R. 811. νυμφευθεῖσα δὲ παρ' ἀνδρὶ τῷδε *but wedded with this man (i.e. with me)* E. Med. 1337. ὅδε τοι πάρεμι *Here am I, Sir* Hdt. 1, 115.

## RELATIVE PRONOUNS

**483. Agreement.** — A relative pronoun agrees with its antecedent (§ 460) in gender and number, but its case depends on the construction of the clause in which it stands: as ἀνὴρ ὃς ἦλθεν *a man who came*, ἀνὴρ ὃν εἶδομεν *a man whom we saw*.

**484. Attraction.** — 1. A relative pronoun is often attracted (§ 316) into the case of its antecedent, especially from the accusative into the genitive or dative: thus ἄξιοι τῆς ἐλευθερίᾳς ἧς κέκτησθε *worthy of the freedom which you possess* (ἧς, if not attracted, would be ἣν) Xn. A. 1, 7, 3. εἰ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος διδῷ *if we intend to trust the guide that Cyrus gives* (ᾧ, if not attracted, would be ὃν) Xn. A. 1, 3, 16.

2. Much more rarely the antecedent is attracted into the case of the relative: as πάντων ὧν δέονται πεπράγότες *having accomplished everything that they need* (for πάντα ὧν) Xn. Hell. 1, 4, 2 (cf. in Latin *urbem quam statuo vestra est* Verg. Aen. 1, 573).

**485. "Incorporation."** — The antecedent is often made a part of the relative clause (usually only when the antecedent is indefinite). Both relative and antecedent then

stand in the same case: thus ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων *Socrates commits an offense in not believing in the gods which (or what gods) the State believes in* Xn. *Mem.* 1, 1, 1. εἰς δὲ ἣν ἀφίκοντο κώμην μεγάλη ἣν *the village at which they arrived was large* (i.e. ἡ κώμη εἰς ἣν) Xn. *A.* 4, 4, 2. εἰ δέ τινα ὀρώη . . . κατασκευάζοντα ἧς ἄρχοι χώρᾱς *if he saw any one improving the country he governed* (i.e. τὴν χώρᾱν ἧς, § 484, 2) Xn. *A.* 1, 9, 19. τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρᾱς *these he made rulers of the territory he subdued* (i.e. τῆς χώρᾱς ἣν, § 484, 1) Xn. *A.* 1, 9, 14. ἐπορεύετο σὺν ᾗ εἶχε δυνάμει *he proceeded with what force he had* (i.e. σὺν τῇ δυνάμει ἣν, § 484, 1) Xn. *Hell.* 4, 1, 23.

Observe that attraction into the genitive or into the dative (§ 484) usually takes place if either antecedent or relative would stand in one of those cases. Cf. in English “he gave to *what persons* he could.”

NOTE 1. — Here belongs the phrase οὐδεὶς ὅστις οὐ (lit. *nobody who . . . not =*) *every one*, in which οὐδεὶς is regularly attracted to the case of the relative (οὐδενὸς ὅτου οὐ, οὐδενὶ ὅτῳ οὐ, etc.): thus κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε *by his weeping and wailing he broke down the fortitude of everybody* Pl. *Phaed.* 117 d. So similarly θαυμαστός ὅσος lit. *wonderful how much*, θαυμαστοῦ ὅσου, etc. (adverbially θαυμαστῶς ὡς): as μετὰ ἰδρώτος θαυμαστοῦ ὅσου *with a wonderful amount of sweat* (= θαυμαστόν ἐστι μεθ’ ὅσου) Pl. *Rep.* 350 d. This attraction is sometimes (rarely) found with other adjectives.

NOTE 2. — A peculiar attraction and condensation commonly takes place with οἷος, ὅσος, ὅστισιν, and a few other relatives, by which both the relative and a following nominative are attracted to the case of the antecedent: thus χαριζόμενον οἷῳ σοι ἀνδρί *doing favor to a man like you* (the full form would be τοιούτῳ οἷος σὺν εἶ) Xn. *Mem.* 2, 9, 3. τὴν δὲ γυναῖκα εὗρον ὅσην τ’ ὄρεος κορυφὴν *and his wife they found as huge as a mountain peak* κ 113. Sometimes even with the article: τοῖς οἷοις ἡμῖν *to such as we are* Xn. *Hell.* 2, 3, 25. So often with superlatives (see § 428).

**486. Antecedent not Expressed.** — An antecedent denoting the general idea of persons or things is seldom expressed, since its gender, number, and case are usually made clear by the context : thus ἐγὼ δὲ . . . καὶ ὧν ἐγὼ κρατῶ μενούμεν *but I and those (nom. plur. masc.) whom I command will remain* Xn. Cy. 5, 1, 26. στυγῶν μὲν ἣ μ' ἔτικτεν *hating her (acc. sing. fem.) who bore me* E. Alc. 338. εἰδέναι τὴν δύναμιν ἐφ' οὗς ἂν ἴωσιν *to know the strength of those (gen. plur. masc.) against whom they are going* Xn. A. 5, 1, 8. δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς *he desires you to drink this up to-day in company with those (dat. plur. masc.) whom you most love* (§ 484, 1) Xn. A. 1, 9, 25. So with relative adverbs : ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο *I will conduct you to the place where the affair occurred* Xn. Cy. 5, 4, 21. Cf. in English "he gave to *whom* he could."

NOTE. — Here belong the phrases ἔστιν ὅστις (or ὅς) . . . *there is some one who* (i.e. *somebody*), εἰσὶν οἳ . . . *there are those who* (i.e. *some*), but in other cases in the plural regularly ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς : thus ἔστι δ' ὅστις κατελήφθη *and one man was taken off his guard* Xn. A. 1, 8, 20. εἰσὶ δὲ οἳ λέγουσι *and some (lit. there are those who) say* Hdt. 3, 45. πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν *except the Ionians and Achaeans and some other nations* Th. 3, 92. Rarely ἦν (ἦσαν) is found : ἦν δὲ τούτων τῶν σταθμῶν οὗς πάνν μακροὺς ἤλαυνεν *some of these days' marches he made very long* Xn. A. 1, 5, 7. So also with relative adverbs : ἔστιν οὗ (or ὅπου) . . . (lit. *there is where*) *somewhere*, ἔστιν ὅπως (lit. *there is how*) *somehow*, ἔστιν ὅτε (lit. *there is when*) *sometimes*, etc.

**487. Relative not Repeated.** — In a compound (§ 312) relative sentence the relative (pronoun or adverb) is seldom repeated (cf. § 312, 1) with the succeeding verbs : thus Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλεῶ καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά *but Ariæus, whom we wished to make king and to whom we gave and from whom we*

*received pledges* Xn. A. 3, 2, 5. εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι . . . ἐπειδὴ πολλοὺς μὲν Ἀθηναίων εἰδείη τοὺς τὰ ὅμοια πράττοντας αὐτῷ, δοκοῦντα δὲ Λυσάνδρῳ καὶ Λακεδαιμονίοις λέγει *he said that he didn't care . . ., since he knew of many Athenians who were acting in concert with him and since what he proposed was agreeable to Lysander and the Spartans* Lys. 12, 74.

NOTE. — **Preposition not Repeated.** — A preposition belonging with both antecedent and following relative is seldom repeated with the relative.

**488. Use of Relatives.** — The indefinite relatives (ὅστις, ὅποσος, ὅποιος, etc.) are regularly used when the antecedent is indefinite, but the simple relatives (ὅς, ὅσος, etc.) not infrequently refer to an indefinite antecedent; as *ἄ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι what(ever) I don't know I don't even think that I know* Pl. Ap. 21 d.

NOTE. — **Relatives in Exclamations.** — Relatives (οἶος, ὅσος, ὥς) are sometimes used in exclamations: as *ὦ πάππε, ὅσα πράγματα ἔχεις how much trouble you have, grandpa!* (lit. *so much trouble as you have!* cf. § 485) Xn. Cy. 1, 3, 4. *ὥς καλὸς μοι ὁ πάππος how handsome grandpa is!* Xn. Cy. 1, 3, 2.

## INTERROGATIVE PRONOUNS

**489. Agreement.** — The interrogative pronouns are used both substantively and adjectively (see § 462): as *τίς ὄνθρωπος what man?*

**490. Use.** — The interrogatives (pronouns and adverbs, § 151) are used both in direct and in indirect questions, but in indirect questions the indefinite relatives (§§ 150–151) are commonly preferred: as *βουλευέσθαι ὃ τι χρὴ ποιεῖν to consider what must be done* Xn. A. 1, 3, 11.

## INDEFINITE PRONOUNS

491. The indefinite pronoun *τις*, *τι*, is used both substantively and adjectively (see § 462) as *ἦλθέ τις* *somebody came*, *ἄνθρωπος τις ἦλθε* *some man came*. (Observe that it does not stand at the beginning of a sentence.)

NOTE 1. — The indefinite *τις* is often best rendered by ‘*a, an*’: as *ἕτερός τις δυνάστης* *another nobleman*; sometimes it can be rendered by “*a sort of*” or “*something like*”: as *ἡ γραφή . . . τοιαύδε τις ἦν* *the indictment was something like this* Xn. *Mem.* 1, 1, 1. *τριάκοντά τινες* *somewhere about thirty*. So *τι* with adverbs: *σχεδόν τι* *pretty nearly*.

NOTE 2. — Sometimes *τις* meaning *anybody* implies *everybody*; as *εὖ μὲν τις δόρυ θηξάσθω* *let every one sharpen well his spear* B 382; but usually this meaning is expressed by *πᾶς τις* or *ἐκαστός τις*.

THE ADJECTIVE PRONOUNS *ἄλλος* AND *ἕτερος*

492. *ἄλλος* *other* (of several), and *ἕτερος* *other* (of two), are sometimes loosely used, one of them being employed when we might properly expect the other.

IDIOMATIC USES OF *ἄλλος* AND *ἕτερος*

NOTE 1. — By a peculiar idiom in Greek *ἄλλος* *other, rest*, often precedes that with which it is contrasted: as *τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δāρεικούς* *he gave me ten thousand darics and honored me in other ways* Xn. *A.* 1, 3, 3.

NOTE 2. — Not infrequently *ἄλλος* or *ἕτερος* expresses merely a contrast without being strictly logical, and so can be best rendered by *besides*: as *οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον* *for there was no grass, and not even a tree besides* (lit. *no grass or other tree*) Xn. *A.* 1, 5, 5.

NOTE 3. — *ἄλλος . . . ἄλλος* (also *ἕτερος . . . ἕτερος* means *one . . . another* (but this is usually expressed by *ὁ μὲν . . . ὁ δέ*, § 443, 1). In saying *one . . . one . . . , another . . . another . . .*, the second half of the expression, being but a repetition of the first half, is left unsaid, and *ἄλλος* with itself in a different case (or an adverb from its stem) is sufficient (cf. Latin *alius . . . aliud*): thus *ἄλλος ἄλλα λέγει* *one says one thing, another (says) another* Xn. *A.* 2, 1, 15.

## SYNTAX OF THE VERB

**493. Transitive and Intransitive Verbs.** — A transitive verb can take an object in the accusative case (§ 329); an intransitive verb cannot. Thus, *γράφω* (*ἐπιστολήν*) *I write (a letter)* is transitive; *καθεύδω* *I sleep* is intransitive.

1. In Greek many transitive verbs are used *absolutely* as intransitive: thus *λείπω* *leave*, also *fail*; *ἐλαύνω* *drive*, also *march*; *ἔχω* *hold*, also *hold one's self, be*.

NOTE. — In many of these verbs an object is easily supplied: thus *ἐλαύνω* (*ἵππον*) *drive (a horse)*, *τελευτῶ* (*τὸν βίον*) *finish (one's life)*, i.e. *die*; but this is not the case with all.

2. Some intransitive verbs when compounded with a preposition become transitive (see § 345 and cf. § 324, 2): thus *βαίνω* *go* (intransitive); but *δια-βαίνω* *cross* (transitive), *παρ-βαίνω* *transgress* (transitive).

**494. Transitive and Intransitive Tenses** — In a few verbs which have at the same time (§ 162, 1) both the first and the second aorist (active and middle), or the first and the second perfect, the first tenses are transitive, and the second intransitive (cf. § 207, note 3). The most important of these are the following (the others are given in the list of verbs, § 729): —

1. PRESENT	1ST AORIST	2d AORIST
<i>βαίνω</i> <i>go</i>	<i>ἔβησα</i> <i>caused to go</i>	<i>ἔβην</i> <i>went</i>
<i>δύω</i> <i>enter</i>	<i>ἔδύσα</i> <i>caused to enter</i>	<i>ἔδυν</i> <i>entered</i>
<i>ἵσστημι</i> <i>cause to stand</i>	<i>ἔστησα</i> <i>caused to stand,</i> <i>erected</i>	<i>ἔστην</i> <i>stood</i>
<i>σβέννυμι</i> <i>put out, ex-</i> <i>tinguish</i>	<i>ἔσβεσα</i> <i>put out</i>	<i>ἔσβην</i> <i>went out</i>
<i>φύω</i> <i>produce</i>	<i>ἔφύσα</i> <i>produced</i>	<i>ἔφυν</i> <i>grew</i>

NOTE. — The future active follows the first aorist in being transitive (cf. § 212): as *βήσω* *shall cause to go*, *φύσω* *shall produce*.



2. PRESENT

ὀλλῦμι *destroy*  
πείθω *persuade*

1ST PERFECT

ὀλώλεκα *have destroyed*  
πέπεικα *have persuaded*

2D PERFECT

ὄλωλα *am ruined*  
πέποιθα *trust*

3. On the same principle, in some transitive verbs the perfect (usually the second perfect) is intransitive; thus : —

PRESENT

ἄγνῦμι *break*  
πήγνῦμι *fix*  
φαίνω *show*

2D PERFECT

ἔαγα *am broken*  
πέπηγα *am fixed*  
πέφηνα *have ap-  
peared*

PRESENT

ἵστημι *cause to  
stand*  
φύω *produce*

1ST PERFECT

ἕστηκα *stand*  
πέφῡκα *am by  
nature*

AGREEMENT OF VERBS

495. A finite verb (§ 159) agrees with its subject in person and number ; thus (ἡμεῖς) ἦλθομεν *we came*, Κῦρος ἐξελαύνει *Cyrus marches*, δύο ἄνδρες τέθνατον *two men are dead* Xn. A. 4, 1, 19.

NOTE. — **Plural for Singular.** — In Greek, as in other languages, the first person plural (modestly) is sometimes used for the singular (sometimes called in English “the editorial we”) : as οὐ δικάίως, ἦν θάνω, θανούμεθα *unjustly shall I die if I am* (lit. *we are*) *put to death* E. Tro. 904.

496. **Agreement with Two or More Subjects.** — Two or more subjects taken together, of course, count as a plural (or dual) and so may take a plural (or dual) verb : thus ἀπολελοίπασιν ἡμᾶς Ξενίᾱς καὶ Πᾶσιων *Xenias and Pasion have abandoned us* Xn. A. 1, 4, 8. ἦχι ῥοᾶς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος *where Simois and Scamander join their streams* E 774.

1. But with two or more subjects the verb often agrees only with the nearer or more important : thus βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον *the king and his followers forced their way into the camp* Xn. A. 1, 10, 1.

**497. Subjects of Different Persons.** — When the subjects are of different persons the verb is of the first person if possible, otherwise of the second: i.e.

you and I (or we) he (or they) and I (or we) you and he (or they) and I (or we)	$\left. \vphantom{\begin{array}{l} \text{you and I (or we)} \\ \text{he (or they) and I (or we)} \\ \text{you and he (or they) and I} \\ \text{(or we)} \end{array}} \right\} = \text{we}$	$\left  \begin{array}{l} \text{you and he (or they) = you} \end{array} \right.$
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as, καὶ ἐγὼ, ἔφη, καὶ σὺ πολλὰ . . . εἶπομεν *Both you and I, said he, have said a good deal* Xn. *Hell.* 2, 3, 15.

#### PECULIARITIES IN AGREEMENT

**498. Neuter Plural Subject.** — A neuter plural subject regularly has a singular verb: thus τὸν δ' οὐποτε κύματα λείπει *this the waves never leave* B 396. καλὰ ἦν τὰ σφάγια *the sacrifices were favorable* Xn. *A.* 4, 3, 19.

NOTE. — A neuter plural subject denoting persons, or used distributively, may take a plural verb: thus τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευον *so many nations were active on the Athenian side* Th. 7, 57; ἦσαν ταῦτα δύο τείχῃ *these were two walls* Xn. *A.* 1, 4, 4.

**499. Dual and Plural.** — A subject in the dual often takes a verb in the plural; less often a subject in the plural, suggesting a dual, takes a verb in the dual: thus τὼ δὲ τάχ' ἐγγύθεν ἦλθον *and soon the two came near* E 275. αἱ δὲ οἱ ἵπποι ἀμφὶς ὁδοῦ δραμέτην *and his steeds ran apart along the way* Ψ 392.

NOTE. — Not infrequently dual and plural verbs are found in the same sentence: thus ἰκέσθην, τὸν δ' ἠύρον *they came, and found him* I 185.

**500. Collectives.** — Words like πᾶς *everybody*, πλῆθος *a multitude*, δῆμος *people*, στρατός *army*, etc. (collective nouns, § 321), when used to denote *persons* usually take a plural verb (cf. § 315): thus ὥς φάσαν ἡ πλεθὺς *thus*

*spoke the multitude* B 278. ὁ ἄλλος στρατὸς ἀπέβαινον  
*the rest of the army began to disembark* Th. 4, 32.

**501. Agreement with Predicate Substantive.** — The verb sometimes agrees with the predicate substantive when the latter is more prominent than the subject (cf. § 316): thus ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς *the entire distance between the walls was three stades* Xn. A. 1, 4, 4.

## VOICE

**502.** The Greek verb has three voices (§ 158): active, middle, and passive.

### THE ACTIVE VOICE

**503.** The active voice represents the subject as acting or being: thus λέγω *say*, πάσχω *experience*, εἶμι *go*, εἰμί *be*.

NOTE.—The context may sometimes show that the active voice means to *cause* a thing to be done (by others): as Ἀρταξέρξης συλλαμβάνει Κῦρον *Artaxerxes caused Cyrus to be arrested* Xn. A. 1, 1, 3. So often ἀποκτείνω *kill or cause to be put to death*, οἰκοδομῶ *build or cause to be built*, and many others.

### THE MIDDLE VOICE

**504.** The middle voice represents the subject as interested in the action of the verb. It has a variety of meanings which shade off into one another, and may indicate that the subject acts with or within his own means or powers, or for himself, or (less often) upon himself: thus

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**504 a.** In Homer (and sometimes in other poets) some verbs are used in the middle voice (implying an interest on the part of the subject) which in Attic are regularly used only in the active: thus ἀκούετο *he heard* (Attic ἤκουε), φάτο *he said* (Attic ἔφη), ἰδέσθαι *to see* (Attic ἰδεῖν).

λούομαι τοὺς πόδας *wash* (one's own) *feet*, παρέχομαι *furnish* (from one's own resources), λύομαί (τινα) *loose for one's self, ransom* (as ἦλθε λυσόμενος θύγατρα *he came to ransom his daughter* A 13), περιτίθεμαι *put on* (one's self), ἄγομαι γυναῖκα *marry* (i.e. *lead to one's own house*) *a wife*, περὶ πολλοῦ ποιούμαί τι *make anything of much importance* (in one's own eyes), λύομαι *loose one's self* (as πρῶτος ὑπ' ἀρνείου λυόμεν, ὑπέλυσα δ' ἑταίρους *first I loosed myself from beneath the ram, and then I freed my companions* ι 463), τρέπομαι *turn one's self*, παύομαι *stop one's self, cease*, πείθομαι (lit. *persuade one's self*) *believe, obey*.

**505.** The middle voice often means to *get* a thing done either to one's self or to another person or thing (cf. § 503 note): thus διδάσκομαι *get taught*, διδάσκομαι τὸν υἱόν *get one's son taught*, ἀπογράφομαι τὰς ναῦς *have a list of the ships made*.

NOTE. — From this use of the middle it is but a slight step to the use of the middle as passive (§ 514).

**506. Active and Middle differently Translated.** — The active and the middle voices of the following verbs usually must be differently rendered in English (other similar verbs may be found, and they are to be explained in similar manner):

αἶρω <i>take</i>	αἶρούμαι <i>choose</i> (take for one's self)
ἀποδίδωμι <i>give back</i>	ἀποδίδομαι <i>sell</i> (give for value received)
ἄπτω <i>fasten</i>	ἄπτομαι <i>touch</i>
βουλεύω <i>take counsel</i>	βουλεύομαι <i>consider one's own plan</i>
γαμῶ <i>marry</i> (of the man)	γαμοῦμαι <i>marry</i> (of the woman)
γράφω <i>write or propose a law</i>	γράφομαι <i>indict</i> (i.e. <i>have the suit entered in writing</i> )
δανείζω <i>make a loan</i>	δανείζομαι <i>borrow</i> (i.e. <i>have a loan made to one's self</i> )

δικάζω <i>judge</i>	δικάζομαι <i>go to law</i>
ἔχω <i>hold</i>	ἔχομαι (w. gen.) <i>hold to, and so be close to</i>
θύω <i>sacrifice</i>	θύομαι <i>sacrifice (for omens)</i>
μισθῶ <i>let</i>	μισθοῦμαι <i>hire (i.e. have let to one's self)</i>
πολιτεύω <i>be a citizen</i>	πολιτεύομαι <i>perform one's duty as a citizen</i>
πρεσβεύω <i>be an ambassador</i>	πρεσβεύομαι <i>negotiate</i>
τίθῃμι νόμον <i>establish a law (for others to obey)</i>	τίθεμαι νόμον <i>enact a law (i.e. of the State, for itself)</i>
φυλάττω (w. acc.) <i>watch, guard</i>	φυλάττομαι (w. acc.) <i>be on guard against</i>

**507. Middle Form in Future only.** — On account of the greater natural interest in future events, many active verbs regularly use the middle voice in the future tense: thus ἀκούω *hear*, future ἀκούσομαι, aorist ἤκουσα, etc., ἀμαρτάνω *miss*, future ἀμαρτήσομαι, aorist ἤμαρτον, etc. (cf. § 504 a).

**508. Deponent Verbs.** — Deponent verbs (§ 158, 3) show the various uses of the middle voice, and differ from other verbs only in having no active forms: thus ὑπισχνούμαι (*hold one's self under*) *oblige one's self*, promise, δέχομαι *receive (for one's self)*, αἰσθάνομαι *perceive (with one's own senses)*, etc.

## THE PASSIVE VOICE

**509.** The passive voice represents the subject as acted upon: thus ἐλύθην *was loosed*, or *was ransomed*.

1. Observe that the passive voice is the passive of the middle as well as of the active, and the context must determine which voice it represents: thus the passive form ἐλύθην may need to be translated (§ 506) *was loosed* (λύω) or *was ransomed* (λύομαι), ἡρέθην *was taken* (αἶρῶ)

or *was chosen* (αἰρουμαι), *ἐγράφην was written* (γράφω) or *was indicted* (γράφομαι), and so in other tenses (see § 510 note).

**510. Passive of Deponent Verbs.** — From the preceding section it follows that deponent verbs (§ 508) may have a passive: thus *τοιαῦτα αὐτοῖς . . . εἴργασται such things have been done by them* (ἐργάζομαι *do*) Lys. 12, 1. *ἐκ σοῦ βιάζονται τάδε this is done with violence by you* (βιάζομαι *act with violence*) S. Ant. 1073. *ἐωνήθη was bought* (ὠνούμαι *buy*) Xn. Mem. 2, 7, 12.

NOTE. — The passive meaning usually can be determined only by the context, since there can be no difference of form except in the aorist and future of middle deponents (§ 158, 3).

**511. Object of Active Becomes Subject of Passive.** — The object of the verb in the active (or middle) regularly becomes the subject when the verb is changed to the passive form (but see § 515, 3): thus *ἐτάχθησαν οἱ Ἕλληνες the Greeks were drawn up* (active *ἔταξε τοὺς Ἕλληνας*).

**512. Cognate Accusative Retained with Passive.** — A cognate accusative (§ 331) or an accusative of the part affected (§ 335) used with the active is regularly retained in the same case in the passive form; see § 340, 1 (cf. in Latin *rogatus est sententiam*): thus *γραφεῖς τὸν ἀγῶνα τοῦτον having been indicted in this suit* Dem. 18, 103 (cf. *Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην Meletus brought this indictment against me* Pl. Ap. 19 a). *οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες and those who had their toes frozen off by the cold* Xn. A. 4, 5, 12.

NOTE. — Sometimes intransitive verbs (such as can take only a cognate accusative) are used in the passive; when so used the cognate accusative of the active becomes the subject of the passive: as *ὁ κίν-*

δύνος κινδυνεύεται *the risk is run*, τὰ χρήματα κινδυνεύεται *the money is risked* Dem. 34, 28. Often the passive participles of these verbs are found: as εἰς ἔλεγχον τῶν αὐτοῖς βεβιωμένων καταστήναι *to submit to an examination of their past lives* Lys. 16, 1.

**513. Active Forms with Passive Force.** — The passive of some verbs is supplied by the active voice of a different (intransitive) verb: thus: —

ἀποκτείνω <i>kill</i>	ἀποθνήσκω ( <i>die</i> ) <i>be killed</i>
εὖ ποιῶ <i>benefit</i>	εὖ πάσχω <i>be benefited</i>
εὖ (or κακῶς) λέγω <i>speak well</i> (or ill) of	εὖ (or κακῶς) ἀκούω (poetic κλύω) <i>be well (or ill) spoken of</i>
ἐκβάλλω <i>cast out</i>	ἐκπίπτω <i>be cast out or banished</i>
διώκω <i>pursue, prosecute</i>	φεύγω (lit. <i>flee</i> ) <i>be prosecuted</i> (ἀπο- φεύγω <i>escape, be acquitted</i> )

1. So also intransitive second aorists (§ 494, 1) are often equivalent to the passive of the corresponding (transitive) first aorists; as ἀναστάντες ὑπὸ Θεσσαλῶν *having been forced to migrate by the Thessalians* Th. 1, 12.

**514. Origin of the Passive.** — Greek originally had no passive voice, and in most tenses the middle voice served also to express the passive meaning. In the aorist an originally intransitive form (cf. § 494, 1, and § 513, 1) of some verbs came to be felt as a passive, and by analogy other aorists passive were formed later. The future passive (with the middle endings) was formed from the aorist passive by adding the regular future suffix (-σ<sup>ε</sup>): thus φαίνω *show*, ἔφηνα *showed*, ἐφάνην *appeared*, i.e. *was shown*, future φανήσομαι *shall appear or be shown*.

**515.** The statement of § 514 will serve to explain the following facts: —

1. The future (rarely the aorist) middle is often used with a passive meaning: thus ἄξῃ *you shall be led* Aesch.

Ag. 1632, ἡ γῆ . . . εὖ φυλάσσεται *the land will be well guarded* Xn. Oec. 4, 9. See § 519, note 2.

2. Many (intransitive) verbs which are regularly followed by the genitive (§ 356) or the dative (§ 376) may be used in the passive voice. In such case the genitive or dative used with the active voice is represented by the nominative as subject in the corresponding passive construction: thus οὐκέτι ἀπειλοῦμαι ἀλλ' ἤδη ἀπειλῶ ἄλλοις *I am no longer threatened, but now I threaten others* (active ἀπειλῶ τινι) Xn. Symp. 4, 31. μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι *they learn to govern and to be governed* (active ἄρχω τινός).

NOTE.—A cognate accusative used with the active is retained in the passive construction (see § 512): thus πρὸς σοῦ τὰ δεινὰ ἐκείν' ἐπηπειλημένοι *threatened by you with those dread threats* (active ἐπειλῶ δεινὰ τινι) S. Ant. 408.

3. Finally, even an accusative of the direct object is sometimes retained in the same case in the passive construction, while a genitive or dative denoting a *person* becomes the subject of the passive verb: thus οἱ ἐπιτετραμμένοι τὴν φυλακὴν *those intrusted with the guard* (active ἐπιτρέπω τὴν φυλακὴν τινι) Th. 1, 126. ἀπετμήθησαν τὰς κεφαλὰς *they were beheaded* Xn. Cy. 8, 8, 3 (cf. τοῦ ἀδελφοῦ ἀπέτεμε τὴν κεφαλὴν Xn. A. 3, 1, 17).

NOTE.—But of course the accusative may become the subject (according to § 512), while the genitive or dative remains in the same case; as πάντων θάνατος κατεγινώσκετο *the sentence of death was passed on all* Lys. 13, 38. ἐμοί . . . σκῆπτρον καὶ δύναμις πᾶσα ἡ Πολυκράτεος ἐπιτέτραπται *to me Polycrates' scepter and power entire*

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515, 1 a. In Homer, the future middle is (almost) always used also as passive, and the aorist middle not infrequently has the passive meaning: as παρ' ἡμῶν φιλήσεται *with us you shall be welcomed* a 123. ἔβλητο *was hit* II 753.



*has been intrusted* Hdt. 3, 142 (cf. in English "the duty was intrusted to him" and "he was intrusted with the duty").

**516. Agent.**—The Agent with passive verbs is regularly expressed by the genitive (§ 372) with *ὑπό* *under*, *by* (§ 417, 1), sometimes with *πρός* (§ 414, 1) or *παρά* (§ 411, 1) *at the hands of*, more rarely with *ἐκ* (§ 407) or *ἀπό* (§ 403) *from*.

1. Often with the perfect or pluperfect passive, and regularly with the verbal in *-τέος* (§ 666), the agent is expressed by the dative (§ 380). With the verbal in *-τέος*, the accusative of agent is also sometimes found (see § 666, note).

## USE OF THE TENSES

**517. Primary and Secondary Tenses.**—The Primary Tenses are the Present, the Perfect, the Future, and the Future Perfect.

The Secondary Tenses are the Imperfect, the Aorist, and the Pluperfect.

1. The Historical Present (§ 525) counts as a secondary tense, and the Gnomic Aorist (§ 530) as a primary tense. The imperfect indicative with *ἄν*, referring to present time (§ 565), counts as a primary tense.

2. The subjunctive, optative, and imperative *modes* (§§ 554; 557; 560) in their independent uses normally look toward the future and so have in all tenses the *value* of a primary tense.

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**516 a.** In Homer and sometimes in other poets (very rarely in prose with names of persons) the agent may be expressed by the dative with *ὑπό*: as *Ἀχαιοὶ . . . ἐφάβηθεν ὑφ' Ἑκτορι* *the Achaeans were put to flight by Hector* O 637.

**518. Special Meanings of Tenses from the Context.**—

The context may sometimes add a special meaning to a tense. Thus, the present or imperfect may be used to describe an action merely attempted (§§ 523; 527), the present may be used in describing an action which is to be completed in the future (§ 524), and the aorist may sometimes express a general truth (Gnomic aorist, § 530).

1. *Imaginative Use of the Tenses.*—A tense may refer to a time other than that which it denotes, if the speaker's (or writer's) imagination carries him into that time; so the present tense may be used in describing évents actually past (§ 525), and the aorist or the perfect may be used in describing events which have not yet taken place (§§ 531; 537).

## THE TENSES OF THE INDICATIVE

**519.** In independent clauses the tenses of the indicative express time absolutely; in dependent clauses they express time relatively to that of the verb on which they depend (cf. § 551, 1).

NOTE 1.—The Greeks, unlike the English and, more particularly, the Romans, were not careful to distinguish with exactness the temporal relations of subordinate clauses (as is done in Latin by the pluperfect and future perfect), but often employed the same or similar tenses in both subordinate and principal clauses, leaving the exact relation of time to be inferred from the context (cf. also § 676 a): as *σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο* about the time that this was going on the sun was setting (i.e. at the same time) Xn. A. 1, 10, 15. *ἡγεῖτο δ' αὐταῖς Ταμῶς . . . ἔχων ναὺς ἑτέρας . . . αἷς ἐπολιόρκει Μιλητον* Tamos conducted them, with other ships with which he had been besieging Miletus (i.e. at a prior time) Xn. A. 1, 4, 2.

This fact will help to explain the frequent use of the aorist where we might expect the pluperfect (§ 528, 1).

## SUMMARY

NOTE 2. — The tenses of the indicative from the point of view of time, and the manner of viewing the action, may be grouped as follows:—

	PRESENT	PAST	FUTURE
CONTINUED	Present	Imperfect	Future (active and middle)
COMPLETED AND LASTING	Perfect	Pluperfect	Future Perfect
SIMPLY BROUGHT TO PASS	—	Aorist	Future (passive)

Occasionally the future active shows a distinction between action ‘continued’ and action ‘brought to pass’: as *ἔξω* *shall hold* (cf. *ἔχω* *hold*), *σχήσω* *shall obtain* (cf. *ἔσχον* *obtained*, § 529).

## THE PRESENT TENSE

**520.** The present tense represents an action as going on at the present time: thus *γράφω* *I write* or *I am writing*.

1. So the present often expresses a customary action or a general truth: thus *νέα γὰρ φροντὶς οὐκ ἀλγείν φιλεῖ* *the heart of youth is free from care* E. *Med.* 48.

**521. Present Denoting a Continued State.** — The present may denote a continued state as well as a single act. So the present of some verbs may admit two different English translations: thus *βασιλεύω* *rule* or *be ruler*, *νικῶ* *conquer* or *be victorious*, *φεύγω* *flee* or *be in exile*, *ἀδικῶ* *do wrong* or *be a wrong-doer*, *αἰσθάνομαι* *perceive* or *be cognizant of*.

NOTE. — So *ἦκω* *am come, arrive*, and *οἶχομαι* *am gone*, may regularly be translated as perfects.

**522. Present with Adverbs like πάλαι.** — When adverbs like *πάλαι* *long ago* are used with the present tense they

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**519 a** (note 2). Homer occasionally forms a future directly from a second aorist (reduplicated) stem to emphasize the action as merely ‘brought to pass’: thus *πεπιθήσω* *I will persuade* him (i.e. convince his mind once for all) X 223.

mean that the action is continued from the past into the present (cf. in Latin *iam dudum*): as *πάλαι σπεύδομεν* *we have long been eager* Xn. A. 4, 8, 14.

#### SPECIAL MEANINGS OF THE PRESENT FROM THE CONTEXT

**523. Attempted Action.** — The context (§ 518) may imply that the present denotes only an attempted action (cf. § 527). Thus, *δίδωμι* *give* may mean also *offer*, *πείθω* may mean *try to persuade*: as *σοὶ δ' Ἀγαμέμνων ἄξια δῶρα δίδωσι* *Agamemnon offers you worthy gifts* I 261, *ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας* *you are trying to drive us out of this country* Xn. A. 7, 7, 7.

**524. Present with Future Meaning.** — It may be implied by the context (§ 518) that an action expressed by the present tense will be completed in the future: thus *εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία* *if this city shall be captured, all Sicily as well is (i.e. is going to be) in their power* Th. 6, 91: so *ἀπόλλυμαι* *I am going to be put to death* Lys. 12, 14.

NOTE. — The present indicative of *εἶμι* *am going* (and its compounds) regularly has a future meaning. This meaning extends to other modes when used to represent the indicative in indirect discourse, and sometimes also to the participle when used to express purpose (§ 653, 5).

**525. Historical Present.** — In vivid narration the speaker may for the moment feel that he is living the past over again, and so may use the present tense in describing events already past (§ 518, 1): thus *Θρασύβουλος . . . Φυλὴν χωρίου καταλαμβάνει ἰσχυρόν . . . ἐπιγίγνεται τῆς νυκτὸς χιῶν παμπληθὴς* *Thrasybulus took (lit. takes)*

524 a. In Homer *εἶμι* has both the present and the future meaning.

525 a. In Epic poetry the historical present is never found.

possession of *Phyle*, a stronghold. *There came* (lit. *comes*) *on during the night a great snowstorm* Xn. *Hell.* 2, 4, 2-3. Δάρειου καὶ Παρυσάτιδος γίγνονται παῖδες δύο of *Darius and Parysatis were* (lit. *are*) *born two sons* Xn. *A.* 1, 1, 1.

NOTE. — The historical present is freely interchanged with the past tenses, and should be regularly translated by a past tense in English: as καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγέλλει and *Lycius rode (away), and, when he had seen, reported* Xn. *A.* 1, 10, 15.

## THE IMPERFECT

**526.** The Imperfect represents an action as *going on* in past time: thus ἔγραφον *I was writing*.

1. Hence the imperfect often expresses a customary past action: thus ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆμυν *but when [the prison] was opened, we used to go in* Pl. *Phaed.* 59 d.

### SPECIAL MEANINGS OF THE IMPERFECT FROM THE CONTEXT

**527. Attempted Action.** — The context (§ 518) may imply that the imperfect denotes only an attempted action (cf. § 523) or what was likely to happen: thus Κλέαρχος τοὺς αὐτοῦ στρατιωτᾶς ἐβιάζετο ἰέναι· οἱ δ' αὐτὸν ἔβαλλον *Clearchus tried to force his own soldiers to move; but they pelted him with stones* Xn. *A.* 1, 3, 1. ἐκαινόμεν ζίφει· ἀλλ' ἐξέκλεψεν . . . Ἀρτεμις *I was like to be slain with the sword; but Artemis stole me thence* E. *I.T.* 27.

NOTE. — The Imperfect of a truth just realized, and the “**Philosophical Imperfect**.” — The imperfect in some expressions may be best rendered in English by the present: thus καὶ τοῦτ' ἄρ' ἦν ἀληθές, ἡσθόμην, φίλαι *this then is true, as I perceive, my friends* (lit. *was true, but all the time I did not realize it*) E. *I.T.* 351. διαφθεροῦμεν ἐκεῖνό . . . ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο *we shall destroy that which (as we agreed) becomes better by justice* Pl. *Crit.* 47 d.

## THE AORIST

**528.** The aorist (ἀόριστος *undefined*) represents the action as one that simply *took place* in past time: thus ἔγραψα *I wrote*.

1. *Aorist instead of Perfect or Pluperfect.* — Since the perfect and pluperfect in Greek are used only when the result of the action is lasting (§ 534), the aorist is often used where English would employ the perfect or pluperfect (especially in relative and temporal clauses): thus τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντα πέπρακεν *of his servants he (has) left not one, but has sold everything* Aeschin 1, 99. Κύρου δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησεν *he sent for Cyrus from the government of which he had made (lit. made) him satrap* Xn. A. 1, 1, 2. ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος *but when Darius (had) died* Xn. A. 1, 1, 3.

**529. Inceptive Aorist.** — The aorist of verbs whose present can denote a continued state (§ 521) may express the entrance into that state: thus βασιλεύω *rule or be king*, ἐβασίλευσα *ruled or became king*; so ἔσχον *held or got possession of* (ἔχω *hold*) ἐδάκρυσα *wept or burst into tears* (δακρύω *weep, be in tears*).

NOTE. — **Aorist rendered by the Present.** — The Greeks sometimes used the aorist with an exactness which admits no English equivalent, and such examples must usually be rendered in English by the present tense: as οὐκ ἂν δυναίμην, τὸ δὲ πρόθυμον ᾔνεσα *I could not do it, but I still approve your zeal* (lit. *approved* at the time you showed your zeal) E. I.T. 1023. So often ἡσθην *am pleased* (lit. *was pleased*, ἔγελασα *laugh(ed)*, ὤμωξα *lament(ed)*, and similar words. So also sometimes in impatient questions: as τί οὖν . . . οὐ καὶ τὴν δύναμιν ἐλεξάς μοι *why don't you tell me* (lit. *why didn't you tell me*) about their force? Xn. Cy. 2, 1, 4.

## SPECIAL MEANINGS OF THE AORIST FROM THE CONTEXT

**530. Gnostic Aorist.** — From the context the aorist indicative may often be seen to express a general truth ("once true always true"): thus *παθὼν δέ τε νήπιος ἔγνω even a fool learns by experience* Hes. *O.D.* 218. *ἤν δέ τις τούτων τι παραβαίνει ζημίαν αὐτοῖς ἐπέθεσαν but if anybody transgresses any one of these laws they impose a penalty upon such persons* Xn. *Cy.* 1, 2, 2.

**531. Aorist Imagined as Future.** — The time of the aorist is sometimes vividly imagined as future (§ 518): thus *ἀπωλόμην ἄρ' εἰ με δὴ λείψεις I perish if you leave me* E. *Alc.* 386.

## THE FUTURE

**532.** The future denotes that an action will take place at a future time: thus *γράψω I shall write (or shall be writing)*.

NOTE. — For the second person of the future implying a permission or a mild command see § 583, note 1.

**533. Periphrastic Future.** — A periphrastic future (denoting a present intention) is formed by combining the various forms of *μέλλω be about to* with the present or future (rarely the aorist) infinitive (§ 549, 1): thus *ὑμᾶς μέλλω ἄγειν I am going to lead you* Xn. *A.* 5, 7, 5. *μέλλω γὰρ ὑμᾶς διδάξειν for I am going to inform you* Pl. *Ap.* 21 b.

1. So the past tenses of *μέλλω* are similarly used to express a past intention: as *πορεύεσθαι ἔμελλον they*

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**530 a.** Homer sometimes uses the (gnomic) aorist in similes: thus *ἦριπε δ' ὡς ὅτε τις δρὺς ἤριπεν he fell as when an oak falls (lit. fell)*.

*were intending to proceed* Xn. A. 3, 5, 17. ἔμελλε καταλύειν *he was about to halt for the night* Xn. A. 1, 8, 1.

NOTE. — The simple future appears from the context sometimes to be used like the periphrastic future to express a present intention: as αἶρε πλῆκτρον, εἰ μάχῃ *raise your spur if you're going to fight* Ar. Av. 759. εἰ . . . πιστεύσομεν *if we are going to trust* Xn. A. 1, 3, 16.

## THE PERFECT AND THE PLUPERFECT

**534.** The perfect, in Greek, represents an action as *completed and lasting* at the present time; the pluperfect as *completed and lasting* at a past time: thus γέγραφα *I have written* (and the writing now stands), ἔγεγράφη *I had written* (and the writing stood completed). ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο *for he happened to be traveling on a wagon because he had been* (and still was) *wounded* Xn. A. 2, 2, 14.

**535. Perfect with Present Meaning.** — In the perfect system of many verbs the duration of the result (§ 534) rather than the completion of the act is the more prominent, so that the perfect is best rendered in English by the present (and the pluperfect by the English imperfect): thus

βέβηκα (βαίνω) *be gone or stand (have stepped)*  
 δέδοικα (root δοι-, δει-, δι-) *be afraid (have been frightened, cf. § 494, 3)*  
 κέκτημαι (κτῶμαι) *possess (have acquired)*  
 μέμνημαι (μιμνήσκω) *remember (have reminded myself)*  
 οἶδα (cf. εἶδον *saw*) *know (have seen or perceived)*  
 ἕστηκα (ἵστημι) *stand (have set myself, cf. § 494, 3)*  
 πέποιθα (πείθω) *trust (have persuaded myself, cf. § 494, 2)*  
 πέφυκα (φύω) *am by nature (have been produced, cf. § 494, 3),*  
 and many others.

**536. Periphrastic Perfect.** — 1. Other forms of the perfect, besides those already noted (§§ 226; 227; 221, 1),



are sometimes found expressed periphrastically: thus τὸ πρᾶγμα εἰμὶ τοῦτο δεδρακώς *I am the one who has done this deed* Dem. 21, 104.

2. The aorist (rarely the perfect) participle with the present or imperfect of ἔχω *have* is sometimes used as the equivalent of the perfect or pluperfect: thus ὃς σφε νῦν ἀτιμάσας ἔχει *who has now dishonored her* E. Med. 33. πολλὰ χρήματα ἔχομεν ἀνηρπακότες *we have plundered much property* (lit. *have, having plundered*) Xn. A. 1, 3, 14.

#### SPECIAL MEANINGS OF THE PERFECT FROM THE CONTEXT

**537. Perfect Imagined as Future.** — The time of the perfect is sometimes vividly imagined as future (§ 518, 1): thus καὶν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται "*if we are victorious in this,*" he said, "*everything has been accomplished* (i.e. *will have been accomplished*) *by us*" Xn. A. 1, 8, 12.

#### THE FUTURE PERFECT

**538.** The future perfect denotes that an action will be completed (and lasting) at a future time: as γεγραφώς ἔσομαι *I shall have written*, γεγράφεται *it will have been written* (and will stand written).

For the periphrastic forms of the future perfect see § 230.

NOTE. — The future perfect (as well as the other portions of the perfect system) may emphasize the duration of the result of an action (§ 534); hence a good many verbs, because of their meaning, regularly employ the future perfect instead of the future (see § 729): as νομίζετε . . . ἐμὲ κατακεκόψεσθαι *you must believe that I shall be cut to pieces* Xn. A. 1, 5, 16. ὅταν δὴ μὴ σθένω, πεπαύσομαι *when I have not strength, then shall I stop* S. Ant. 91.

So also commonly with the verbs whose perfect has present meaning (§ 535) μεμνήσομαι *shall remember* (μύμνημαι *remember*), ἑστῆξω *shall stand* (ἕστηκα *stand*) etc.

## TENSES OF OTHER MODES THAN THE INDICATIVE

**539.** The tenses of the indicative mode only (and of other modes representing the indicative in indirect discourse, § 551) really *denote* time; in the other modes, the tenses (with the very limited exception of the future, see § 548) do not denote time, but only the manner of viewing the action, whether *continued* (present), or *completed* (perfect), or simply *brought to pass* (aorist).

Time may be *implied* either by the mode (see §§ 554; 557; 560) or by the context (see §§ 541–547, and cf. 519 note 1) but it is not denoted by the tense.

### THE PRESENT

**540.** The present tense in modes other than the indicative represents an action as *going on* (at any time); as γράφειν *to be writing*, εἰς γράφω *if I be engaged in writing*, γράφε *be writing* (in the future, § 560), γράφων *writing*.

#### TIME IMPLIED BY THE CONTEXT

**541.** Relation of time with the principal verb may be indicated by the context (§ 539): as ὅποτε θύοι ἐκάλει *whenever he was engaged in sacrifice he used* (i.e. at the same time) *to invite* his friends Xn. *Mem.* 2, 9, 4. εἰ δὲ παρὰ ταῦτα ποιοῖεν, κολάζειν *but if they act contrary to this, to punish them* (i.e. afterwards) Xn. *Cy.* 1, 6, 33.

**542. Present Participle.** — Especially with the present participle the context usually shows that its time is the same as that of the principal verb: as ἔχων ὀπλίτας ἀνέβη *he went up with* (lit. *having*) *hoplites* Xn. A. 1, 1, 2. παρὼν ἐτύγχανε *he happened to be present* Xn. A. 1, 1, 2.

1. But sometimes the context shows that the present participle refers to a time prior to that of the principal verb (the so-called "Participle of the Imperfect"): as οἱ Κύρειοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν *the troops of Cyrus who were formerly marshaled with us have now deserted* Xn. A. 3, 2, 17. παρὼν ἐρῶ *since I was present, I will tell* S. Ant. 1192.

## THE AORIST

**543.** The aorist tense in modes other than the indicative represents the action simply as *brought to pass* (at any time): as γράφαι *to write*, ἐὰν γράψω *if I write*, γράψον *write* (impv., § 560), γράψας *having written* (or *writing*): thus εἶπε δ' ἐπευξάμενος *he spoke in prayer* Z 475. οὗτος οὔτε τοὺς θεοὺς δέισας οὔτε Κύρον τεθνηκότα αἰδεσθεῖς . . . ἡμᾶς κακῶς ποιεῖν πειρᾶται *this man, without any fear of the gods, or respect for Cyrus, who is now dead, is trying to injure us* Xn. A. 3, 2, 5. βουλοίμην δ' ἂν . . . λαθεῖν αὐτὸν ἀπελθὼν *I should like to get away without his knowledge* Xn. A. 1, 3, 17.

### TIME IMPLIED BY THE CONTEXT

**544.** Relation of time with the principal verb may be indicated by the context (§ 539): as τῷ ἀνδρὶ ὃν ἂν ἔλησθε πείσομαι *I shall obey the man whom you choose* (i.e. shall have chosen) Xn. A. 1, 3, 15. θαυμαστὸν

δὲ φαίνεται μοι καὶ τὸ πεισθῆναί τινας *it seems to me wonderful too that some people have been persuaded* (lit. *the being persuaded of some people*) Xn. *Mem.* 1, 2, 1.

**545. Aorist Participle.** — Especially with the aorist participle the context often shows that it refers to a time prior to that of the principal verb: as ταῦτα δὲ ποιήσας διέβαινε *when he had done this he proceeded to cross* Xn. *A.* 1, 4, 17. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἦλσε *when he had come down (from the mountains) he marched through this plain* Xn. *A.* 1, 2, 23 (but cf. § 543, last three examples).

## THE PERFECT

**546.** The perfect tense in modes other than the indicative represent an action as *completed* (at any time): as γεγραφέναι *to finish writing*, ἐὰν γεγράφω *if I shall finish writing*, γεγράφθω *let it stand written*, γεγραφώς *having written*, τὰ γεγραμμένα *the things written*, τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπραῆχθαι *to-night all this must be completed* Pl. *Crit.* 46 a.

### TIME IMPLIED BY THE CONTEXT

**547.** It usually happens that an action described by the perfect as completed has taken place at a time preceding that of the principal verb (cf. § 539): thus οὐδὲ βουλευέσθαι ἔτι ὥρᾳ, ἀλλὰ βεβουλευέσθαι *it is time no longer to deliberate, but to decide* Pl. *Crit.* 46 a. ἔλεγον πάντα τὰ γεγενημένα *they told all that had happened* (i.e. previously) Xn. *A.* 6, 3, 11 (cf. § 546, last example).

## THE FUTURE (AND FUTURE PERFECT)

**548.** The modes of the future (and future perfect) other than the indicative are devoted almost wholly to representing the future indicative in indirect discourse (§ 551); this is the only use of the future optative (which is a comparatively late development, see § 548 a); the future infinitive is almost always so used, and the future participle often. Yet a desire to emphasize the idea of futurity (or present intention) has led to the occasional use of the future infinitive as a substantive, and, more often, of the future participle as an ordinary adjective.

**549. Future Infinitive as a Substantive.** — The future infinitive (denoting future time relative to the principal verb) is sometimes used as a substantive when it is desired to emphasize the idea of futurity; as πολλοῦ δέω ἐμαυτὸν γε ἀδικήσκειν *I am certainly far from intending to wrong myself* Pl. *Ap.* 37 b.

1. *With μέλλω.* — So often the future infinitive is used with μέλλω *am about to* to emphasize the future idea (as in English many people say incorrectly “I meant to have written” for “I meant to write” from a feeling that “meant” does not sufficiently express the past idea): thus μέλλω γὰρ ὑμᾶς διδάξειν *for I am about to inform you* Pl. *Ap.* 21 b.

2. *With Verbs of Promising, etc.* — So with verbs (and verbal expressions) meaning to *hope, expect, promise, swear*, and the like, the idea of a future realization of the hope or promise often leads to the use of the future infinitive. Both the present and aorist, however, are also found with these verbs. The negative is regularly μή (§ 431, 1): thus

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**548 a.** In Epic poetry the future optative is never found.

ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν *he promised to give to all half as much again* Xn. A. 1, 3, 21. τὸν ἐκ ποίᾳς πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν *from what city is the general to come whom I expect to do this?* Xn. A. 3, 1, 14. ἡγγυᾶτο μὴ δὲν αὐτοὺς κακὸν πεῖσεσθαι *he pledged himself that they should suffer no harm* Xn. A. 7, 4, 13. ἐλπίδας ἔχει καλῶς ἔσεσθαι *he has hopes that all will be well* Xn. A. 4, 3, 8. (Cf. μίᾳ [ἐλπίς] σωθῆναι *one hope of being saved* Xn. A. 2, 1, 19.)

NOTE. — The future infinitive with verbs of *promising*, etc. (§ 549, 2) is often explained as indirect discourse (§ 671), but the fact that it takes *μή* as its regular negative points to its use here as the ordinary object infinitive.

**550. Future Participle.** — The future participle is used only when it is desired to emphasize the idea of future time (or present intention, § 533, note) relatively to the principal verb: thus ἦλθε . . . λυσόμενός τε θύγατρα *he came to ransom his daughter* (lit. *about to ransom*) A 13. ὁ ἡγησόμενος οὐδεὶς ἔσται *there will be nobody who will lead us* Xn. A. 2, 4, 5.

## TENSES IN INDIRECT DISCOURSE

**551.** When the optative, infinitive, or participle stands in indirect discourse (§ 670 ff.), each tense represents the same tense of the direct discourse, except that the present infinitive or participle may stand for the imperfect indicative, and the perfect infinitive or participle for the pluperfect indicative, since those tenses have only the indicative mode; cf. also § 675, note: thus (PRESENT) ἔγνων . . . ὅτι κενὸς ὁ φόβος εἶη *they learned that their fear was groundless* (i.e. ἔστι) Xn. A. 2, 2, 21. ἀπιέναι φησὶν *he says he is going away* (i.e. ἀπείμι) Xn. A. 2, 2, 1. ἰᾶσθαι αὐτὸς τὸ τραῦμά φησιν *he says that he himself treated*

*the wound* (i.e. ἰώμην, impf.) Xn. A. 1, 8, 26. ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia* (i.e. ἐστί) Xn. A. 1, 4, 5. οἶδα δὲ καὶ κείνῳ σωφρονούντε ἔστε Σωκράτει συνήστην *I know that even they two kept within bounds so long as they associated with Socrates* (i.e. ἐσωφρονεῖτην, impf.) Xn. Mem. 1, 2, 18.

(AORIST) Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι *he was said actually to have sent presents to Menon* (i.e. ἔπεμψεν) Xn. A. 1, 4, 17.

(PERFECT) Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι *do you admit that you have been a wrong-doer against me?* (i.e. γεγένησαι) Xn. A. 1, 6, 8. καταλαμβάνουσι . . . τὰ πλείστα διηρπασμένα *they found that most things had been plundered* (i.e. διήρπασται) Xn. A. 1, 10, 18.

(FUTURE) ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλεῦ μέγαν *he said that the advance would be against the great king* (i.e. ἔσται) Xn. A. 1, 4, 11. ἡγείτο γὰρ ἅπαν ποιήσῃν αὐτὸν εἴ τις ἀργύριον διδοίη *for he thought that [Theognis] would do anything, if anybody offered him money* (i.e. ποιήσῃ, εἰάν τις . . . διδῶ *he will do, if anybody offers* Lys. 12, 14.

1. When verbs stand in indirect discourse they denote the same time *relatively to the verb on which they depend* as was denoted by the tense (§ 539) of the direct discourse which they represent. See the preceding examples.

## USES OF THE FINITE MODES

**552.** In the following pages the various uses of the finite modes are described in detail, but, for the sake of completeness, a brief summary of the uses of each mode is here given.

## THE INDICATIVE MODE

**553.** The indicative mode is used in statements of fact: thus βασιλεύω *I am king*, Δᾱρείος ἡσθέει *Darius was ill*.

1. A fact may be assumed for purposes of argument: thus καὶ δὴ τεθνᾶσι (suppose that) *they are dead* E. *Med.* 386. So regularly in conditions εἴπερ ἦν ἀνὴρ ἀγαθός *if* (i.e. assuming that) *he was a good man*, etc. *Lys.* 12, 48.

For the semi-dependent indicative in object clauses and clauses of fearing see §§ 593 and 594, 1.

2. The past tenses of the indicative, probably from their use in conditions contrary to fact (§ 606) (although there was originally no such idea in the usage, cf. § 553, 1), have come to be used also to express hopeless wishes (§ 588) and unaccomplished purpose (§ 590, note 4).

3. Further, ἄν (or κε) may be added to the past tenses of the indicative to give them a potential meaning (§ 565).

## THE SUBJUNCTIVE MODE

**554.** The Subjunctive mode looks always toward the future (thus having the value of a primary tense, when it is used independently, § 517, 2).

**555.** The uses of the subjunctive may be grouped under two great divisions: the Volitive Subjunctive (which expresses an action as *willed*), and the Anticipatory Subjunctive (which anticipates an action as an immediate future possibility), a use in which the subjunctive is closely related to the future indicative (see § 562 a and compare §§ 563 a; 576 a; 594, 1 note).

No hard and fast line, however, can be drawn between these two uses of the subjunctive.



**NOTE.**—In the earlier language (i.e. in Homer) the anticipatory subjunctive (with or without  $\kappa\epsilon$  or  $\acute{\alpha}\nu$ ) was not infrequently used in independent clauses (§ 562 a), but in this use it was soon crowded out by the future indicative, and only a few relics of this use are to be found in Attic Greek, but in dependent clauses (e.g. conditions and relative clauses) it continued to be regularly used.

**556.** The uses of the subjunctive may be summarized as follows :—

#### INDEPENDENT

In exhortations (§ 585) and prohibitions (§ 584).

In deliberative questions (§ 577).

In cautious future assertions with  $\mu\eta$  and  $\mu\eta\ \omicron\upsilon$  (§ 569, 1).

In strenuous future denials with  $\omicron\upsilon\ \mu\eta$  (§ 569, 2).

#### DEPENDENT

In purpose clauses (§ 590).

After words of fearing (§ 592).

In the protasis of a future more vivid (§ 604) or a present general condition (§ 609).

In relative clauses of anticipation (future, §§ 623 ; 526–7) or of general possibility (present, § 625).

### THE OPTATIVE MODE

**557.** The optative mode may be briefly characterized as a more remote subjunctive. Hence, in its independent uses, and in most of its dependent uses, it commonly looks toward the future, but more remotely than the subjunctive, and often from the point of view of past time (cf. § 517, 2).

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**556 a.** For the independent use of the (anticipatory) subjunctive in Homer see § 562 a.

**558.** The uses of the optative may be grouped under three heads : (1) the Optative of Wish (corresponding to a remote volitive subjunctive, § 555) which expresses an action as *desired*, but not actually willed to happen ; (2) the Potential Optative (corresponding to a remote anticipatory subjunctive, § 555), which expresses what the speaker regards as a more or less remote possibility (see note 1) ; (3) the Optative in Indirect Discourse, which is a development peculiar to Greek.

NOTE 1.—In earlier Greek the simple optative could be used potentially, but very soon the adverb *ἄν* (epic *κε*) came to be regularly used with it, and the use of the potential optative was extended far beyond its original bounds (cf. § 563 and the examples).

NOTE 2.—The name *optative* comes from the use of the mood in wishes (Latin *opto* wish).

**559.** The following are the various uses of the optative in Attic Greek : —

#### INDEPENDENT

In wishes (§ 587).

Potential optative with *ἄν* (or *κε*) (§ 563).

#### DEPENDENT

In future less vivid conditions (§ 605).

In past general conditions (§ 610).

In relative clauses of remote possibility (future, §§ 624 ; 626–7), or of general possibility (past, § 625).

In indirect discourse (including indirect questions) after a secondary tense (§ 673).

In purpose clauses after a secondary tense (§ 590).

In clauses of fearing after a secondary tense (§ 592).

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**559 a.** For the potential optative without *κε* or *ἄν* in Homer, see 563 a.

## THE IMPERATIVE MODE

**560.** The imperative mode (in all tenses) refers always to the future. It is used in commands (§ 583) and prohibitions (§ 584).

## STATEMENTS

**561.** 1. Statements of *fact* (what *is*, *was*, or *will be*) stand in the indicative mode.

2. Statements of *opinion* (what *may be*, *can be*, *might be*, *could have been*, and the like) stand in the optative mode with *ἄν*, or in a past tense of the indicative with *ἄν*.

The details of usage are given in the following sections (§§ 562–568).

NOTE. — Two special forms of statement are described in § 569.

**562. Statements of Fact.** — A statement of fact is in the indicative mode; the negative is *οὐ*: thus *ἀναβαίνει ὁ Κῦρος* *Cyrus goes up*, *ἡσθένει Δάρειος* *Darius was ill*, *ἔσται ἐπὶ τῷ ἀδελφῷ* *he will be in the power of his brother*, *οὐκ ἡσθάνετο* *he did not perceive*.

**563. Potential Optative.** — A statement of a future possibility, propriety, or likelihood, as an opinion of the

**562 a.** In Homer the subjunctive is sometimes used like the future indicative (cf. § 555) in (anticipatory) statements of fact (negative *οὐ*): thus *οὐ γάρ πω τοιούς ἴδον ἄνδρας οὐδὲ ἴδωμαι* *for never yet did I see such men, nor shall I ever see them* A 262.

**563 a.** The epic language is very rich in forms of future statement, for besides the future indicative and the optative with *ἄν* (or *κε*) we have also the subjunctive alone, the optative alone, the subjunctive with *κε* (or *ἄν*), and even sometimes the future indicative with *κε* (or *ἄν*). By this variety many shades of meaning are expressed which have no equivalent in English. The subjunctive in this use comes very close to the future indicative (§ 562 a), but seems rather to anticipate the future possibility

speaker, stands in the optative mode with *ἄν* (Potential Optative); the negative is *οὐ*: thus *πολλὰς ἄν εὕροις μηχανάς* *many devices you could find* E. And. 85. *ἴσως ἄν οὖν δόξειεν ἄτοπον εἶναι* *now perhaps it may seem strange* Pl. Ap. 31 c. *οὐκ ἄν οὖν θαυμάζοιμι* *now I shouldn't wonder* Xn. A. 3, 2, 35. *οὐκ ἄν μεθείμην τοῦ θρόνου* *I couldn't (i.e. won't) give up the throne* Ar. Ran. 830.

The apodosis of a future less vivid condition (§ 605) is regularly expressed by the potential optative.

NOTE.—Observe that the potential optative may express all shades of opinion, from mere suggestion of possibility to ideal certainty, and the English rendering should be made to suit the context.

**564.** But a statement of a future (or present) possibility, necessity, or likelihood, can be expressed more exactly as a fact (§ 562) by a present or future tense of the indicative of a verb meaning *be possible* or *necessary*, and a dependent infinitive denoting what is possible or necessary to be or to be done: thus *δύναμαι συνεῖναι τοῖς πλουσιωτάτοις* *I can associate with the very richest* (but as an opinion *συνεῖην ἄν*) Lys. 24, 9. *ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν* *it is possible for you to receive pledges from us* (λάβετε ἄν) Xn. A. 2, 3, 26. *ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι* *it will be necessary for you to swear to us* (ὁμόσατε ἄν) Xn. A. 2, 3, 27.

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than to state the future fact. Examples are: (Fut. indic.) *ὥς ποτέ τις ἐρέει* *thus some one shall say* Z 462. (Fut. indic. with *κε*) *καὶ κέ τις ὧδ' ἐρέει* *and thus some one may say* Δ 176. (Subjunctive) *καὶ ποτέ τις εἴπησιν* *and some day some one may say* Z 459. (Subjunctive with *κε* or *ἄν*) *καὶ δέ κέ τοι εἴπησι* *and he will tell to you* δ 391. (Optative) *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι* *for nothing else more sad could I endure* T 321. (Optative with *κε* or *ἄν*) *ἐμοὶ δὲ τότ' ἄν πολὺν κέρδιον εἴη* *but for me then 'twould be better far* X 108.

**563 b.** The optative without *ἄν* in a potential use is rarely found in other poets besides Homer: see S. Ant. 605.

NOTE 1. — Observe that the difference between *ἔξεστί σοι ἰδεῖν* and *ἴδοις ἂν* *you can see* is that the former states the possibility as a *fact*, the latter states what the speaker *thinks* is a possibility.

NOTE 2. — Observe that if *ἂν* is used with the optative of a verb denoting possibility, propriety, or the like, it shows that the possibility or propriety is stated as something which, in the opinion of the speaker, might or could exist (cf. § 567 note): as *οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι* *we could not have the power to cross* (i.e. *could not possibly cross*) *without boats* Xn. A. 2, 2, 3.

**565. Potential Indicative.** — A statement of a past or present possibility or necessity, as an opinion of the speaker, stands in a past tense of the indicative with *ἂν* (Potential Indicative); the negative is *οὐ*: thus *θᾶπτον ἢ ὥς τις ἂν ᾔετο* *quicker than anybody would have thought* Xn. A. 1, 5, 8. *ὑπο κεν ταλασίφρονά περ δέος εἶλεν* *fear might have seized even a stout-hearted man* Δ 421. *ἐβουλόμην ἂν* *I could wish*.

The apodosis of a condition contrary to fact (§ 606) is regularly expressed by the potential indicative or an equivalent statement (§ 567).

**566.** But a statement of a past possibility, necessity, or likelihood, can be expressed more exactly as a fact (§ 562) by a past tense of the indicative of a verb meaning *be possible* or *necessary* and a dependent infinitive denoting what was possible or necessary to be or to be done: thus *ἔδει ῥοφούντα πίνειν ὥσπερ βοῦν* *it was necessary to drink in gulps like an ox* Xn. A. 4, 5, 32. *χρῆν γὰρ Κανδαύλη γενέσθαι κακῶς* *for Candaules was bound to get into trouble*

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**565 a.** In Homer the context sometimes shows that the potential optative, usually with the help of an adverb, may be used in stating a past possibility (which in Attic would be expressed by the potential indicative, § 565): as *ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον* *then you could not see* (i.e. *would not have seen*) *god-like Agamemnon slumbering* Δ 223. (Cf. § 606 b.)

Hdt. 1, 8. διαφυγεῖν οὐκ ἐδύνατο *he could not escape*  
 Lys. 1, 27.

567. But nine times out of ten the existence of a past possibility or necessity is stated only to show that what "might have been" or "ought to have been done" did not actually take place; hence such statements usually imply a "contrary to fact" idea (as, "he might have gone," but the fact is he did not go). (Such a statement is often used as the apodosis of a condition contrary to fact, § 606): thus τῷ δὲ Ἐρατοσθένει ἐξῆν εἰπεῖν ὅτι οὐκ ἀπήντησεν *it was possible for Eratosthenes to say* (i.e. "Eratosthenes might have said") *that he had not met him* Lys. 12, 31. ἐχρῆν τὸν Σωκράτην μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς συνόντας ἢ σωφρονεῖν *Socrates ought not to have taught his associates politics in preference to self-control* Xn. Mem. 1, 2, 17. χρῆν γὰρ ἄλλοθεν ποθεν βροτοὺς παῖδας τεκνοῦσθαι *mortals ought to beget children from some other source* (but they do not) E. Med. 573.

Observe that in such expressions the aorist infinitive refers always to a single act (usually in past time), while the present infinitive refers to continued or repeated action either present or past (cf. § 539).

NOTE. — Observe that the mere statement of a past possibility or necessity may always suffice to imply that the possible or necessary event did not occur: as εἶδες ἄν *you might have seen* (if you had been present), or ἐξῆν ἰδεῖν *it was possible to see* (if you had been present). If ἄν is used with a past tense of the indicative of a verb denoting possibility, propriety, or the like, it shows that the possibility or propriety is stated not as a fact, but as something which might or could have existed (cf. § 564 note 2): as ἐξῆν ἄν ἰδεῖν *it would (or might) have been possible to see*. Compare οὐκ ἄν ἐτέρων ἔδει σοι μαρτύρων *you would not have any need of other witnesses* (but as it is, you do need them) Lys. 7, 22, and εἶπερ ἦν ἀνὴρ ἀγαθός, ἐχρην ἄν . . . μὴ παρὰ νόμους ἄρχειν *if he had been a good man, he would have had to rule with-*

out transgressing the laws (but a bad man is under no such obligation) Lys. 12, 48, with  $\chi\rho\eta\nu\ \delta'\ \alpha\upsilon\tau\acute{o}\nu$  . . .  $\pi\rho\omicron\theta\upsilon\mu\acute{\iota}\alpha\nu\ \epsilon\chi\epsilon\iota\nu$  he ought to have had zeal (but did not have) Lys. 12, 50.

1. The expressions which may be used to denote a past possibility or necessity (without  $\acute{\alpha}\nu$ ) are very numerous; some of the most common of them are the following:  $\epsilon\delta\epsilon\iota$ ,  $\chi\rho\eta\nu$  or  $\epsilon\chi\rho\eta\nu$  it was necessary,  $\epsilon\acute{\iota}\kappa\omicron\varsigma\ \eta\nu$  it was likely,  $\pi\rho\omicron\sigma\eta\kappa\epsilon$ ,  $\epsilon\pi\rho\epsilon\pi\epsilon$  it was fitting,  $\epsilon\acute{\xi}\eta\nu$  it was possible,  $\epsilon\mu\epsilon\lambda\lambda\omicron\nu$  was likely to, and many adjectives with  $\eta\nu$ , such as  $\delta\acute{\iota}\kappa\alpha\iota\omicron\nu\ \eta\nu$  it was just,  $\acute{\alpha}\xi\iota\omicron\nu\ \eta\nu$  it was proper,  $\alpha\iota\sigma\chi\rho\acute{o}\nu\ \eta\nu$  it was shameful,  $\omicron\acute{\iota}\omicron\varsigma\ \tau'\ \eta\nu$  was possible, and many others (cf. *oportebat*, *decebat*, and the like, in Latin).

**568. Statements of Past Recurrent Action.**—A statement of an indefinitely recurrent past action, which would take place only under certain circumstances, stands in a past tense of the indicative with  $\acute{\alpha}\nu$ : thus  $\acute{\alpha}\nu\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega\nu\ \omicron\upsilon\acute{\nu}\ \alpha\upsilon\tau\acute{\omega}\nu\ \tau\grave{\alpha}\ \pi\omicron\iota\acute{\eta}\mu\alpha\tau\alpha$  . . .  $\delta\iota\eta\rho\acute{\omega}\tau\omega\nu\ \acute{\alpha}\nu\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \tau\acute{\iota}\ \lambda\acute{\epsilon}\gamma\omicron\iota\epsilon\nu$  so, taking up their compositions, I would ask (if ever an opportunity occurred) them what they meant Pl. Ap. 22 b.  $\epsilon\acute{\iota}\ \tau\iota\varsigma\ \alpha\upsilon\tau\acute{\omega}\ \delta\omicron\kappa\omicron\lambda\acute{\eta}$  . . .  $\beta\lambda\acute{\alpha}\kappa\acute{\epsilon}\upsilon\epsilon\iota\nu$ ,  $\epsilon\kappa\lambda\epsilon\gamma\acute{o}\mu\epsilon\nu\omicron\varsigma\ \tau\acute{\omicron}\nu\ \epsilon\pi\iota\tau\acute{\eta}\delta\epsilon\iota\omicron\nu\ \epsilon\pi\alpha\iota\sigma\epsilon\nu\ \acute{\alpha}\nu$  if any one seemed to him to be lazy, he would pick out the proper man, and strike him Xn. A. 2, 3, 11.

NOTE.—Observe that this form of statement does not necessarily express the occurrence as a fact, but only as what *could* or *would* take place (and undoubtedly did take place) if circumstances demanded. Hence it is easily explained as a special use of the potential (§ 565) indicative.

**569. 1. Subjunctive with  $\mu\acute{\eta}$  and  $\mu\acute{\eta}\ \omicron\upsilon$ .**—In Plato, and sometimes in other writers, a cautious suggestion is occasionally expressed by the subjunctive with  $\mu\acute{\eta}$  (negatively  $\mu\acute{\eta}\ \omicron\upsilon$ , § 432): thus  $\mu\acute{\eta}\ \acute{\omega}\varsigma\ \acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma\ \tau\alpha\upsilon\tau\alpha\ \sigma\kappa\acute{\epsilon}\mu\mu\alpha\tau\alpha\ \eta\ \tau\acute{\omega}\nu\ \rho\acute{\alpha}\delta\acute{\iota}\omega\varsigma\ \acute{\alpha}\pi\omicron\kappa\tau\iota\nu\acute{\nu}\omega\nu$  may not these really prove to be the considerations of those who thoughtlessly put men to death? Pl. Crit. 48 c.  $\acute{\alpha}\lambda\lambda\grave{\alpha}\ \mu\acute{\eta}\ \omicron\upsilon\ \tau\omicron\upsilon\tau'\ \eta\ \chi\alpha\lambda\epsilon\pi\acute{\omicron}\nu$  but possibly this may not be so difficult Pl. Ap. 39 a.

In origin these expressions are doubtless questions (§ 576 a), but they are usually printed without the mark of interrogation.

2. οὐ μὴ with the Subjunctive (or Future Indicative). — An emphatic future denial (which sometimes borders on a prohibition, § 584) may be expressed by the subjunctive (or rarely the future indicative) with οὐ μὴ: thus οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν *the king will no longer be able to overtake us* Xn. A. 2, 2, 12. οὐ μὴ δυσμενὴς ἔσῃ φίλοις *you shall not be hostile to your friends* E. Med. 1151. οὐ γὰρ μὴ ἀπόσεται *for she will not possibly reject it* Hdt. 1, 199.

## QUESTIONS

### DIRECT QUESTIONS

570. Direct Questions may be divided into two classes: (1) 'Yes' or 'No' Questions, in which the question is asked by the verb, and (2) Word Questions, in which the question is asked by some interrogative pronoun, adjective, or adverb. The latter class cannot be answered by 'yes' or 'no.'

#### 'YES' OR 'NO' QUESTIONS

571. A 'yes' or 'no' question may sometimes have the same form as a statement, and the fact that it is a question is determined wholly by the context: thus ἔστιν ὅ τι σε ἠδίκησα; *is there any matter in which I have wronged you?* Xn. A. 1, 6, 7.

1. More often the interrogative meaning is made clearer by means of certain adverbs (ἦ, ἄρα): thus ἦ καὶ περὶ ἵππων οὕτω σοι δοκεῖ ἔχειν; *Do you really think this is the case also with horses?* Pl. Ap. 25 a. ἄρ' εἰσὶν; ἄρ' οὐκ εἰσὶ; *Are they (living)? Are they not?* E. I. T. 577.

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571 a. In Homer the regular interrogative word in 'yes' or 'no' questions is ἦ: thus ἦ ἔτι καὶ χρῦσόν ἐπιδύεαι; *Do you yet lack for gold besides?* B 229.



Such questions merely ask for information and do not imply any previous assumption on the part of the speaker.

**572. Questions with οὐ and μή.** — The negative adverbs οὐ and μή (§ 431) either alone or combined with other interrogative adverbs are used also in questions.

1. A question introduced by οὐ (or by ἄρ' οὐ or οὐκοῦν) asks whether a fact is *not* so, and expects the answer 'yes': thus οὐχ οὕτως ἔχει; *Is it not so?* (i.e. "I think it is so; pray tell me if it is not so") Pl. *Ap.* 27 c. οὐκ ἐλάῳ; *Won't you move on?* (i.e. "I think you will") Ar. *Nub.* 1298.

2. A question introduced by μή, ἄρα μή, or μῶν (= μὴ οὖν), implies uncertainty (or even apprehension) on the part of the speaker: thus ἄρά γε μὴ ἐμοῦ προμηθεῖ; *Are you not perhaps concerned for me?* (i.e. "I don't think you ought to be, but I have a feeling that you possibly are") Pl. *Crit.* 44 e. μῶν προσήκέ σοι; *Is it not perhaps possible that he was related to you?* E. *I.T.* 550.

NOTE.—When οὐ is used in a question introduced by μή it modifies some particular word (§ 431, 3): thus μῶν οὐ πέποιθας; *Is it possible that you don't believe me?* E. *Med.* 732.

**573. Rhetorical Questions.** — The context often shows that a question is asked merely for effect, with the knowledge that the answer must be 'no.' Such questions are often (but not always) introduced by μή: as μὴ αὐτὸν οἶη φροντίσαι θανάτου καὶ κινδύνου; *Think you that he considered death and danger?* ("Of course you do not") Pl. *Ap.* 28 d. ἄλλοι δέ ἄρα αὐτάς οἴσουσι ῥᾶδῶς; *Will others then bear them easily?* ("Far from it!") Pl. *Ap.* 37 d.

NOTE.—The words ἄλλο τι ἢ (or sometimes only ἄλλο τι, the ἢ being omitted), meaning literally (*Is it*) *anything else than*, are not infrequently used to introduce a question which the speaker feels must be answered by 'Yes': thus ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι; *There's*

nothing to stop our passing along, is there? Xn. A. 4, 7, 5. ἄλλο τι φιλείται ὑπὸ τῶν θεῶν; Isn't it loved by the gods? Pl. Euthyphro 10 d.

### ALTERNATIVE QUESTIONS

574. Direct alternative questions are commonly introduced by πότερον (πότερα) . . . ἢ (Latin, *utrum* . . . *an*) whether . . . or, or separated by ἢ alone: thus πότερον ἐὰς ἄρχειν ἢ ἄλλον καθίστης; Do you let him rule or do you appoint another? Xn. Cy. 3, 1, 12. φῆς ἢ οὐ; Do you say yes or no? Pl. Ap. 27 d.

NOTE. — The first part of a double question is sometimes omitted (cf. Latin *an* in questions): thus ἐπιστάμενος πάλαι ἀπεκρύπτου· ἢ ὀκνεῖς, ἔφη, ἄρξαι; “You have been concealing your knowledge this long time. (Is there some hidden reason for this) or do you hesitate to begin?” said he. Xn. Mem. 2, 3, 14.

### WORD QUESTIONS

575. A question may be expressed by any interrogative pronoun, adjective, or adverb: thus τίς ἀγορεύειν βούλεται; who wishes to speak? τί εἶπε; what did he say? τί νος ἔνεκα καλεῖ μέ τις; what will anybody invite me for? ποίᾳς συμμαχίᾳς δεόμεθα; what kind of alliance do we want? πότε ἦλθεν; when did he come?

NOTE 1. — In Greek, unlike English, the interrogative word is often connected with some subordinate word of the sentence instead of with the principal verb: thus τὸν ἐκ ποίᾳς πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; From what sort of a city must the general be whom I expect to do this? (lit. the general from what sort of a city do I expect will do this?) Xn. A. 3, 1, 14. For τί μαθὼν and τί παθὼν, see § 653, note 4.

574 a. Homer, in alternative questions (both direct and indirect) uses ἢ (ἡέ) . . . ἢ (ἦε) (never πότερον . . . ἢ); and ἢ (ἦε) may also be used alone: thus ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; Do we know at all, or do we not? δ 632. ψεύσομαι ἢ ἔτυμον ἐρέω; shall I speak falsely or speak the truth? K 534.

NOTE 2. — Greek sometimes condenses two interrogatives into one sentence: thus *τίς πόθεν εἰς ἀνδρῶν*; *Who are you, and from where among men do you come?* a 170. *πῶς ἐκ τίνος νεὼς . . . ἤκετε*; *In what way and from what ship have you come?* E. *Hel.* 1543.

## MODES IN DIRECT QUESTIONS

**576.** Questions are distinguished from statements usually by some interrogative word, but sometimes only by the context (§ 571); hence the modes used in statements are used also in questions: thus (INDICATIVE) *σοὶ δοκεῖ*; *Do you think so?* *τί σοι δοκεῖ*; *What do you think?* *οὐ σοι δοκεῖ*; *Don't you think so?* *μή σοι δοκεῖ*; *Is it not perhaps possible that you think so?* (POTENTIAL OPTATIVE) *τίς οὐκ ἂν ὁμολογήσειεν*; *Who would not admit?* Xn. *Mem.* 1, 1, 5. (POTENTIAL INDICATIVE) *πῶς ἂν πολλοὶ μὲν ἐπεθύμουν τυραννεῖν*; *How could many wish to rule?* Xn. *Hier.* 1, 9. *πῶς ἂν . . . ἐγὼ τί σ' ἡδίκησα*; *How could I have done you any wrong?* Dem. 37, 57.

**577. Deliberative Questions.** — Questions expressing doubt or deliberation stand in the subjunctive mode (Deliberative Subjunctive). The negative is *μή*. Such questions are often made more explicit by the addition of *βούλη* or *βούλεσθε* *do you wish?* thus *ποῖ τράπωμαι*; *ποῖ πορευθῶ*; *whither shall I turn? whither go?* E. *Hec.* 1099. *εἴπω τι τῶν εἰωθότων, ᾧ δέσποτα*; *Shall I make one of the stock jokes, Sir?* Ar. *Ran.* 1. *μηδ' ἐάν τι ὠνῶμαι . . . ἔρωμαι ὁπόσου πωλεῖ*; *And, if I am marketing, am I not to ask the price of anything?* Xn. *Mem.* 1, 2, 36. *βούλη*.

**576 a.** In Homer the anticipatory subjunctive is also found in questions (cf. § 562 a): as *ὦ μοι ἐγὼ, τί πάθω*; *Alas! what will become of me?* ε 465. *μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν*; *may he not, perhaps, in anger, harm the sons of the Achaeans?* B 195.

σκοπῶμεν; *Shall we consider, if you please?* Xn. *Mem.* 2, 1, 1.

## INDIRECT QUESTIONS

**578.** Indirect 'yes' or 'no' questions are introduced by εἰ *whether, if* (sometimes by ἄρα or μή): thus ἡρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν *he asked if they had already given their answer* Xn. *A.* 2, 1, 15.

**579.** Alternative indirect 'yes' or 'no' questions are introduced by πότερον (πότερα) . . . ἢ or by εἰ . . . ἢ or by εἴτε . . . εἵτε; as διηρώτᾳ τὸν Κύρον πότερον βούλοιο μένειν ἢ ἀπιέναι *she asked Cyrus whether he wanted to stay or to go back* Xn. *Cy.* 1, 3, 15. ἐβουλεύετο . . . εἰ πέμπποιέν τινας ἢ πάντες ἴοιεν *he considered whether they should send some, or all should go* Xn. *A.* 1, 10, 5.

**580.** In indirect word-questions (§ 575) the interrogative of the direct form may be retained (τίς, ποῦ, etc.), or it may be represented by the corresponding indefinite relative (ὅστις, ὅπου, etc., § 490): as βουλεύεσθαι ὃ τι χρὴ ποιεῖν *to consider what must be done* (direct τί χρὴ ποιεῖν;) Xn. *A.* 1, 3, 11.

## MODES IN INDIRECT QUESTIONS

**581.** Indirect questions follow the rules for indirect discourse (§§ 673 ff.); after a secondary tense their verbs may be changed from the indicative or subjunctive to the optative of the same tense, or they may be retained in their original mode. For examples see § 673.

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**579 a.** In Homer, alternative indirect questions are introduced in the same way as direct alternative questions (see § 574 a).

## COMMANDS AND EXHORTATIONS

**582.** The modes used in expressing commands and exhortations are the imperative and the subjunctive. In the first person the subjunctive is used (since there is no imperative of the first person); in the other persons the imperative is commonly used (but see § 584).

NOTE. — ἄγε, ἔθι, φέρε, etc. — Commands and exhortations are often preceded by ἄγε (ἄγετε), εἰ δ' ἄγε, ἔθι, φέρε, *come now* (often with δῆ or νυν), and sometimes by δεῦρο or δεῦτε (lit. *hither*): as ἄγε δῆ . . . εἰπέ *come now, tell us* Xn. A. 2, 2, 10. φέρ' ἴδω *come, let me see* Ar. Nub. 21. These words are often used without regard to the person and number of the accompanying imperative or subjunctive (as ἄγε μίμνετε *come stay* B 331).

**583. Commands.** — A command is regularly expressed by the imperative mode: thus ἐμοὶ πείθου καὶ σώθητι *take my advice, and be saved* Pl. Crit. 44 b. θεοὶ δ' ἡμῶν μάρτυρες ἔστων *and let the gods be our witnesses* Xn. Cy. 4, 6, 10. τοσαῦτά μοι εἰρήσθω *let so much have been said by me* Lys. 24, 4. (The perfect active or middle imperative is rare.)

NOTE 1. — In Greek, as in English, a polite command (or request) may be implied in a future statement: as πάντως δὲ τοῦτο δράσεις *at all events you will do this* (i.e. "you will be kind enough to do this") Ar. Nub. 1352. χωροῖς ἂν εἴσω *you might go within* (i.e. "go within") S. El. 1491.

NOTE 2. — **Infinitive in Commands.** — A command may be suggested by the infinitive used independently (§ 644). A person addressed stands in the vocative case, but a predicate word referring to this vocative is in the nominative (cf. § 631); otherwise the subject is in the accusative (§ 629): as παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι ἀζόμενοι Διὸς υἱόν *but set my dear child free, and take this ransom, in holy fear of Zeus' son* A 20. ἀκούετε λεῷ τοὺς γεωργοὺς ἀπιέναι *Oyez, Oyez, Oyez! the husbandmen (are) to depart* Ar. Pax 551.

NOTE 3. — A command is sometimes expressed by ὅπως (negative ὅπως μὴ, § 431, 1) and the future indicative, or (less often) a subjunctive: thus ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἣς κέκτησθε *prove yourselves men worthy of the freedom which you possess* Xn. A. 1. 7, 3. ὅπως μὴ φήσῃ τις (take care to) *let no one say* Xn. Symp. 4, 8.

**584. Negative Commands (Prohibitions).** — A negative command is expressed regularly by μὴ (§ 431, 1) with the present imperative or the aorist subjunctive (the present, as usual, referring to a continued action, while the aorist represents a single act, § 539): thus (PRES. IMPV.) μὴ οὖν οἴου *now don't entertain the idea* Xn. A. 2, 1, 12. μὴ κτεῖνε Κροῖσον (stay) *don't kill Croesus* (i.e. don't continue what you are now doing) Hdt. 1, 85.

(AOR. SUBJ.) μὴ ποιήσῃς ταῦτα *don't do this* Xn. A. 7, 1, 8. μηδενὶ τοῦτο παραστῆ *let not this occur to the mind of anybody* Lys. 12, 62.

NOTE. — The third person of the aorist imperative is occasionally found in prohibitions (e.g. μηδεὶς . . . προσδοκῶ *let nobody expect* Pl. Ap. 17 c); other exceptions to the rule of § 584 are very rare.

**585. Exhortations.** — Exhortations are expressed by the first person of the subjunctive mode; if negative, by the subjunctive with μὴ (§ 431, 1): thus ἴωμεν *let us go*, φέρ' ἴδω *come, let me see* Ar. Nub. 21. μὴ μέλλωμεν *let us not delay* Xn. A. 3, 1, 46.

## WISHES

**586.** Wishes are either hopeful or hopeless.

**587. Hopeful Wishes.** — A hopeful wish (future) stands in the optative mode, and may be introduced by εἴθε or εἰ

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**586 a.** In Homer (and less often in other poets) wishes are sometimes preceded by ὥς: as ὥς ὤφελος αὐτόθι ὀλέσθαι *would you had perished there* Γ 428.

γάρ: thus τούτους μὲν οἱ θεοὶ ἀποτείσαιντο *these may the gods repay* Xn. A. 3, 2, 6. εἴθε σὺ . . . φίλος ἡμῖν γένοιο *would that you might become a friend to us* Xn. Hell. 4, 1, 38. So often ὄλοιτο *curse him* (lit. *may he perish*).

NOTE 1. — A wish (future) may be expressed in a roundabout way by βουλοίμην (ἐθέλοιμι) ἄν *I could wish* with an infinitive (cf. § 588, note): as βουλοίμην μὲν οὖν ἄν τοῦτο οὕτω γενέσθαι *I could wish that this might so happen* Pl. Ap. 19 a.

NOTE 2. — A wish (future) may sometimes be implied in a question asked by the potential optative (§ 576): as πῶς ἂν ὀλοίμην *how might I die* (i.e. 'I wish I might die') E. Supp. 796.

NOTE 3. — The infinitive used independently (§ 644) may suggest a wish (the construction is rare in prose): as Ζεῦ πάτερ, ἧ Αἴαντα λαχεῖν ἧ Τυδέος υἱόν *Father Zeus, may Ajax get the lot, or Tydeus' son!* H 179. ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τείσασθαι *Grant me, Zeus, to take vengeance on the Athenians* Hdt. 5, 105.

**588. Hopeless Wishes.** — A hopeless wish (present or past) is expressed either (1) by a past tense of the indicative with εἴθε or εἰ γάρ, or (2) by some form of ὄφελον (aorist indicative of ὀφείλω *owe*) with the present or aorist infinitive: thus —

(1) εἴθε σοι, ὦ Περικλεῖς, τότε συνεγενόμην *I wish, Pericles, that I had been with you then* Xn. Mem. 1, 2, 46. εἴθ' ἦν Ὀρέστης πλησίον *would that Orestes were near!* E. El. 282.

(2) Ἄλλ' ὄφελε μὲν Κῦρον ζῆν *Would that Cyrus were*

**587 a.** In poetry, wishes are sometimes introduced by εἰ alone (e.g. εἰ μοι γένοιτο *I wish I might have* E. Hec. 836). In Homer αἴθε and αἰ γάρ (cf. § 600, 1 a) are also found.

**588 a.** In Homer a hopeless past wish is expressed only by ὄφελον (sometimes also the imperfect ὄφελον). A hopeless present wish is sometimes expressed also by the optative (cf. § 606 b): as εἴθ' ὥς ἡβᾶοιμι, βίη δέ μοι ἔμπεδος εἴη *I would that I were young again, and that my strength were sound* H 157.

*alive!* (lit. *Cyrus ought to be alive*) Xn. A. 2, 1, 4. Such wishes also may be preceded by εἴθε or εἰ γάρ: εἰ γὰρ ὥφελον, ὃ Κρίτων, οἷοί τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι *would that the common herd, Crito, were capable of doing the greatest harm* Pl. Crit. 44 d.

Observe that the aorist in hopeless wishes refers to a single act (in past time), while the imperfect refers to a continued act (in present, seldom in past, time). Cf. § 606. The same principle applies to the present or aorist infinitive with ὥφελον. Cf. § 567.

NOTE. — A hopeless wish is sometimes expressed in a roundabout way by ἐβουλόμην (or ἤθελον) ἄν *I could wish* (cf. § 587 note 1): as ἐβουλόμην ἄν αὐτοὺς ἀληθῆ λέγειν *I could wish that they spoke the truth* Lys. 12, 22.

**589. Negative Wishes.** — All negative wishes take the negative μή (§ 431, 1). (This is true even with ὥφελον, where we should expect οὐ; cf. § 431 note): thus ὡς δὴ μὴ ὀφελον νικᾶν *would that I had not been victor* λ 548. Ζεῦ, μηκέτ' εἶην *may I no longer live, O Zeus* E. Hipp. 1191.

NOTE. — With ὥφελον the negative μή probably belonged originally with the infinitive (§ 431, 1), but later came to precede the whole sentence (cf. § 431 note).

## FINAL CLAUSES

### PURPOSE

**590. Purpose Clauses.** — Purpose clauses regularly take the subjunctive after a primary tense and the optative (or subjunctive, § 674) after a secondary tense. They are introduced by ἵνα, ὥς, or ὅπως *that, in order that*, and if

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**590 a.** Homer has also ὄφρα (sometimes also ἕως, § 626 a) in purpose clauses: as κατανέσσομαι ὄφρα πεποίθῃς *I will bow my head so you shall not doubt* A 524.



negative they add the negative μή (§ 431, 1): thus Εἰς καιρὸν ἦκεις, ἔφη, ὅπως τῆς δίκης ἀκούσης “you have come in good time,” he said, “that you may hear the trial” Xn. Cy. 3, 1, 8. διανοεῖται αὐτὴν λῦσαι . . . ὥς μὴ διαβῇτε he has in mind to destroy it [the bridge] so that you may not cross Xn. A. 2, 4, 17.

λαβὼν ὑμᾶς ἐπορευόμεν ἵνα . . . ὠφελοίην αὐτόν I proceeded with you in order to help him Xn. A. 1, 3, 4. τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέᾳ he collected the Greek force as secretly as possible, so as to take the King completely unprepared Xn. A. 1, 1, 6.

ἃ . . . κατέκαυσεν ἵνα μὴ Κῦρος διαβῇ which [vessels] he had burned, so that Cyrus should not cross Xn. A. 1, 4, 18.

#### PECULIARITIES IN PURPOSE CLAUSES

NOTE 1. **Optative by Attraction.** — A purpose clause depending on an optative (potential or of wishing) commonly stands in the optative by attraction (§ 316): thus βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιο ἵνα καὶ τοῖς ἄλλοις Ἑλλήσι φόβος εἴη the king would regard our destruction as all important, so that the rest of the Greeks may be afraid Xn. A. 2, 4, 3.

NOTE 2. — **ἄν** — The adverb ἄν is sometimes used with ὥς or ὅπως and the subjunctive — probably a survival from the time when the purpose clause partook somewhat of the nature of a relative clause of anticipation (§ 623): thus ὥς δ' ἄν μάθῃς . . . ἀντάκουσον but in order that you may learn, listen to the other side of the case Xn. A. 2, 5, 16.

NOTE 3. **Future Indicative.** — The future indicative with ὅπως is sometimes found in purpose clauses (cf. §§ 593 and 555).

NOTE 4. **Unattained Purpose.** — When a purpose clause depends on an expression which shows that the purpose was not attained, it takes a past tense of the indicative: thus εἶδε τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν security ought to have been taken

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590 b (note 2). — In Homer ὅφρα κε (or ἄν) is not infrequently found in purpose clauses.

at the time so that he would not have been able to play false, even if he had wished to do so Xn. A. 7, 6, 23.

**591. Relative Clause of Purpose.** A relative clause with the future indicative may be used so as to express purpose (negative μή): as ἡγεμόνα αἰτεῖν Κῦρον ὅστις . . . ἀπάξει to demand of Cyrus a guide who will lead us back Xn. A. 1, 3, 14. κρύψω τόδ' ἔγχος . . . ἔνθα μή τις ὄψεται I'll hide this sword where none shall see it S. Aj. 658.

**592. Infinitive of Purpose.** — Purpose may be expressed also by the infinitive (§ 640), but usually only with words which can take an indirect object (§ 375): as τὸ δὲ ἡμῖν κατέλιπε φυλάττειν τὸ στρατόπεδον the other half (of the army) he left to guard the camp Xn. A. 5, 2, 1. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν this country he turned over to the Greeks to plunder Xn. A. 1, 2, 19.

For purpose suggested by the infinitive with ὥστε see § 595, note. For the participle see § 653, 5.

**593. Object Clauses.**—An object clause differs from a purpose clause in being in apposition with the object (or subject) of a verb denoting *cāre*, *attention*, or *effort*.

Object clauses take the future indicative with ὅπως (rarely after a secondary tense the future optative, § 677); a negative clause adds the negative μή (§ 431, 1): as ὅπως δε καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει it shall be my care that (lit. how that) you, in turn, shall commend me Xn. A. 1, 4, 16. τοῦτο δεῖ παρασκευάσθαι, ὅπως ὡς κράτιστα μαχούμεθα this we must arrange, namely how we

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**593 a.** Homer does not distinguish so closely as Attic between purpose and object clauses, and he often uses the subjunctive with ὥς or ὅπως (often with κε also) in object clauses: as φράσσεται ὥς κε νήηται he will contrive (how) that he shall return a 205.

*shall best fight* Xn. A. 4, 6, 10. (FUT. OPT.; rare) διεπράττοντο ὅπως ἐν τῇ ἑαυτῶν ἑκάστοι ἡγήσονται *they arranged that they should be severally leaders in their own countries* Xn. Hell. 7, 5, 3.

1. The (present or aorist) subjunctive or optative (§ 677) is sometimes found in object clauses instead of the future indicative (cf. § 555): thus ὅρᾱ . . . ὅπως μὴ παρὰ δόξαν ὁμολογῆς *see to it that you do not make any admission contrary to what you really think* Pl. Crit. 49 c. ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχῃ *he replied that he was taking care that all should go well* Xn. A. 1, 8, 13.

NOTE. — Instead of ὅπως μὴ, sometimes μὴ is found with the subjunctive after words like ὁρῶ and σκοπῶ *see to it*.

**594. Clauses of Fearing.** — A fear that something may happen (in the future), depending on words of fearing and the like, is expressed by the subjunctive with μὴ after a primary tense and the optative (or subjunctive, § 674) with μὴ after a secondary tense. If negative, οὐ is added (§ 432): thus δέδοικα . . . μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I fear we may forget the homeward way* Xn. A. 3, 2, 25. οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ *I am not afraid that I shall not have anything to give* Xn. A. 1, 7, 7.

ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας *the Greeks were in terror lest they should lead against their flank* Xn. A. 1, 10, 9.

ὑπερεφοβεῖτο μὴ οἱ ὁ πάππος ἀποθάνῃ *he was more than afraid that his dear grandfather might die* Xn. Cy. 1, 4, 2.

NOTE. — Rarely the future indicative is found after words of fearing; sometimes also ὅπως μὴ (instead of μὴ) with the future indicative or the subjunctive (cf. §§ 593 and 555).

1. A fear concerning the present or past stands in the indicative, with μὴ or μὴ οὐ: as φοβούμεθα μὴ ἀμφοτέρων

ἄμα ἡμαρτήκαμεν *we fear that we have failed of both at once* Th. 3, 53. δίδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν *I fear that all the goddess said is true* ε 300.

NOTE.—The construction after words of fearing (§ 594) is best explained as derived from the use of μὴ in questions (§ 572, 2) with the indicative or the anticipatory subjunctive (§ 576 a). Thus, originally δέδοικα· μὴ ἔρχεται (or ἦλθεν); meant *I am afraid; may he not possibly be coming (or have come)?*, and δέδοικα· μὴ ἔλθῃ; meant *I am afraid; may he not perhaps come?* Later the second clause came to be regarded as dependent on the first.

As fears mostly concern the future rather than the present or past, the subjunctive is of course much more common than the indicative. The optative after a secondary tense is due to the influence of the principle of indirect discourse (§ 677).

## RESULT

595. Clauses of result are regularly introduced by ὥστε *so that* (sometimes by ὡς or an equivalent relative). If the result is regarded purely as result (without stating its actual attainment), the infinitive mode is used (§ 645); if the attainment of the result is emphasized, the indicative mode (or some other form of independent sentence) is employed: thus (INFINITIVE) τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι; *who is so clever at speaking as to persuade you?* Xn. A. 2, 5, 15. ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι *he advanced against Menon's soldiers so that they were panic-stricken* Xn. A. 1, 5, 13. ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν, ὥς μὴ δύνασθαι διαβαίνειν *they came upon ditches and conduits full of water, so that they were (lit. so as to be) unable to cross* Xn. A. 2, 3, 10.

(INDICATIVE) ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς αὐτὸν ἐπιβουλήν οὐκ ᾔσθ' ἀνετο *his mother coöperated with him in this, so that the King was not aware of the plot against him* Xn. A. 1, 1, 8.

(POTENTIAL OPTATIVE) *πλοῖα δ' ὑμῖν παρέσθιν ὥστε ὅπη ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε* *you have boats, so that you could make a sudden descent on any place you choose* Xn. A. 5, 6, 20. So also the imperative as well as other forms of statement, wish, question, etc., are occasionally found with ὥστε.

NOTE. — A result not yet attained, expressed by ὥστε and the infinitive, may sometimes come very near denoting purpose: as *μηχανὰί πολλαί εἰσιν . . . ὥστε διαφεύγειν θάνατον* *there are many devices so as to escape* (i.e. for escaping) *death* Pl. Ap. 39 a.

596. *ἐφ' ᾧ, ἐφ' ᾧ τε* (and ὥστε). — A clause introduced by *ἐφ' ᾧ, ἐφ' ᾧ τε* (and sometimes ὥστε) *on the ground that* with the infinitive or (less often) the future indicative, regularly implies a proviso: as *αἰρεθέντες δὲ ἐφ' ᾧ τε ξυγγράψαι νόμους* *but having been chosen so that* (“with the proviso that”) *they should compile laws* Xn. Hell. 2, 3, 11. *ποιοῦνται κοινῇ ὁμολογίᾳ . . . ὥστε Ἀθηναίοις μὲν ἐξεῖναι βουλευσαί* *they made a general agreement, so that* (i.e. “with the proviso that”) *the Athenians should be allowed to consider measures* Th. 3, 28.

597. **Relative Clause Implying Result.** — Result may also be implied by a relative clause with the indicative (§ 619, note): as *τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι*; *who is so mad as not to* (lit. *who does not*) *wish to be a friend to you?* Xn. A. 2, 5, 12.

## CAUSAL CLAUSES

598. Causal clauses are introduced by *ὅτι* (διότι) *because*; less often by *ἐπεὶ* (ἐπειδή) or *ὅτε* *when, since* (cf. the Latin

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598 a. Homer has also *ὅ* and *ὅ τε* (§ 441 a) in the sense of the Attic *ὅτι* *because*.

*cum*), ὥς *as, since*, or by a relative pronoun (§ 619, note).

The mode of the verb in a causal clause is regularly the indicative (although a potential form of statement is sometimes possible): *as ἐπεὶ ἤσθετο . . . καὶ ὅτι . . . ἤκουε since he had learned, and because he heard* Xn. A. 1, 2, 21.

Cause may also be implied by a circumstantial participle (see § 653, 4, and § 656, 1).

NOTE. — After a secondary tense causal clauses are subject to the principles of indirect discourse, and may have the optative (§ 677).

1. *εἰ* after words of wondering, etc. — After words expressing *surprise, joy, sorrow, anger*, and the like, a cause is sometimes more delicately put as a mere supposition: *as οὐ θαυμαστὸν δ' εἰ τότε τὰς μοριάς ἐξέκοπτον it's not wonderful that (lit. if) at that time they destroyed the sacred olive trees* Lys. 7, 7.

## CONDITIONS

**599.** 1. In Greek, as in other languages, a simple condition (in which nothing is implied as to the fulfillment) stands in the indicative mode (§ 602).

2. A condition in which something is implied as to the fulfillment (i.e. as not likely to take place, not taking place, or not having taken place) has in Greek, as in other languages, a special conditional form. See Future Less Vivid (§ 605) and Contrary to Fact Conditions (§ 606).

3. In addition to the conditional forms common to other languages, Greek has also a special form of future condition (§ 604), and in present and past time a special form for general conditions (§ 608).

## CONDITIONAL SENTENCES

**600.** A conditional sentence consists regularly of two parts: the Protasis (or Condition), which states the condition, and the Apodosis (or Conclusion), which states what happens (or would happen) under that condition.

1. The protasis is introduced by some word meaning or implying *if* (*εἰ*, *ἐάν*, or a relative, § 620); the regular negative of the protasis is *μή* (§ 431, 1).

(For *εἰ* after words of wondering, etc., see § 598, 1.)

NOTE. — If *οὐ* is used in the protasis, it usually modifies some particular word of the protasis (cf. § 431, 3): thus *εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν* *if you don't allow (i.e. forbid) the burial of the dead* S. Aj. 1131.

**601.** In classifying conditional sentences, it is convenient to refer them to certain normal forms which repeatedly occur, but the Greek did not hesitate to employ that form of protasis or apodosis which should best express his meaning (see § 612).

NOTE. — **Apodotic δέ.** — Originally the two parts of a conditional sentence were coördinate, and could be connected by coördinate conjunctions (like *δέ* and *ἀλλά*). Traces of this earlier usage still appear sometimes in the use of *δέ* (rarely *ἀλλά*) in the apodosis, as if to connect it with the protasis: thus *ἐάν τ' αὖ λέγω ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν ὃν ἀνθρώπῳ τοῦτο . . ., ταῦτα δ' ἔτι ἦρτον πείσεσθε* *if, on the other hand, I say that this happens to be the greatest good for a man, then you will even less believe this* Pl. Ap. 38 a.

**602. Simple Conditions.** — In Greek, as in other languages, a simple condition (in which nothing is implied as to the fulfillment) takes the indicative mode in both protasis and apodosis: thus *εἰ δέ τις οἴεται ἕνα αἰρετὸν εἶναι*

ὀφθαλμὸν βασιλεῖ, οὐκ ὀρθῶς οἶεται *but if anybody thinks that one chosen man is Eye for the King, he doesn't think rightly* Xn. Cy. 8, 2, 11. εἰ μὲν θεοῦ ἦν, οὐκ ἦν . . . αἰσχροκερδής *if he was a god's son, he was not basely greedy of gain* Pl. Rep. 408 c. εἰ τῖμωρήσεις Πατρόκλῳ . . . τὸν φόνον καὶ Ἑκτορα ἀποκτενεῖς, αὐτὸς ἀποθανῇ *if you avenge the murder of Patroclus, and slay Hector, you yourself shall die* Pl. Ap. 28 c.

1. Protasis and apodosis need not be in the same tense: thus εἰ . . . ἔλϋε τὰς σπονδὰς, τὴν δίκην ἔχει *if he broke the truce, he has his deserts* Xn. A. 2, 5, 41.

NOTE 1. — **Equivalents of the Indicative in Simple Conditions.** — Equivalents of the indicative may be substituted for it in the apodosis (and rarely in the protasis). Thus, the optative of wishing (= ἐλπίζω *I hope*, § 587), the imperative (= κελεύω *I command*, § 582), the subjunctive of exhortation (= δεῖ or χρή *it is necessary or proper*), or even the potential optative or indicative (= ἐμοὶ δοκεῖ *it seems to me*) (§§ 563, 565) may stand for the indicative: as σοὶ δ' εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε *but if you have come to any different conclusion, (I beg you) speak and explain* Pl. Crit. 49 e. καὶ εἴτε μηδεμίᾳ αἰσθησίς ἐστιν . . . θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος *and if it is unconsciousness, (it seems to me) death would be a wondrous gain* Pl. Ap. 40 c.

NOTE 2. — **Future Indicative in Present Conditions.** — Rarely the future indicative is used in the protasis with the force of a periphrastic future (see § 533 note) to express a present intention. Such conditions are better classed as present conditions: thus εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς *if war and plague together are to lay the Achaeans low* A 61. So εἰ . . . πιστεύομεν *if we are going to trust* Xn. A. 1, 3, 16.

#### FUTURE CONDITIONS (MORE VIVID AND LESS VIVID)

**603.** In future conditions the Greeks usually preferred not to assume the condition as a fact (§ 602), but to anticipate it as a more or less remote possibility (cf. §§ 555, 558); hence we find two special forms of future conditions, the Future More Vivid and the Future Less Vivid.



**604. Future More Vivid.** — A Future More Vivid Condition, anticipating an immediate future possibility, has:

In the protasis,

the subjunctive with *ἐάν* (*ἤν* or *ἄν*).

In the apodosis,

the future indicative (or its equivalent):

thus *ἤν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν* for *if we capture this, they will not be able to stay* Xn. A. 3, 4, 41. *ἐὰν σωφρονῇτε, οὐ τούτου ἀλλ' ὑμῶν αὐτῶν φείσεσθε* *if you are discreet, you will spare not him, but yourselves* Xn. Hell. 2, 3, 34.

NOTE. — Equivalents of the future indicative, such as the imperative, hortatory subjunctive, subjunctive with *οὐ μή* (§ 569, 2), and the like (cf. § 602, note 1) may take the place of the future indicative in the apodosis: as *καὶ χρῶ αὐτοῖς ἐὰν δέῃ τι* and *use them, if you need them at all* Xn. Cy. 5, 4, 30. *κἂν φαινόμεθα ἄδिका αὐτὰ ἐργαζόμενοι, μὴ οὐ δέῃ, κτλ.* and *if we shall appear to do this unjustly, will it not perhaps be necessary, etc.*, Pl. Crit. 48 d.

**605. Future Less Vivid.** — A Future Less Vivid condition, implying that the supposition is a somewhat remote possibility, has:

**604 a.** In Homer, and sometimes in the Attic poets, a future more vivid condition is expressed by the subjunctive with *εἰ* alone (without *ἄν* or *κε*, cf. §§ 623 a; 609 a): as *οὐ τοι ἔτι δῆρόν γε φίλης ἀπὸ πατρίδος αἰῆς ἔσσεται οὐδ' εἴ πέρ ἐ σιδήρεα δέσματ' ἔχῃσιν* *be sure that not for long will he be absent from his native land, no, not if bonds of iron restrain him* a 204. So *κεῖ τις ᾗ σοφός* even *if one be wise* S. Ant. 710.

**b.** Homer uses in the apodosis also the other forms of future statement (such as the subjunctive with or without *ἄν* or *κε*) described in § 563 a; as *εἰ δέ κε μὴ δώσῃν, ἐγὼ δέ κε ν αὐτὸς ἔλωμαι* and *if he do not give her, then I myself may seize her* A 324.

**605 a.** Homer sometimes uses *εἴ κε* (instead of *εἰ*) with the optative in the protasis of a future less vivid condition: as *εἴ δέ κε ν Ἀργος ἰκοιμεθ'* . . . and *if ever we should come to Argos* I 141.

In the protasis,  
the optative with *εἰ*.

In the apodosis,  
the potential optative (i.e. optative with *ἄν*, § 563):

thus *ὁδοποιήσειέ γ' ἄν αὐτοῖς καὶ εἰ σὺν τεθρίπποις  
βούλοιντο ἀπιέναι* *he would make roads for them even if  
they should want to depart with chariot-and-four* Xn. A.  
3, 2, 24. *ἐφ' ὃν ἔλθοιτε ἄν, εἰ τὸν Ἄλυν διαβαῖτε* *to  
which [i.e. the Parthenius] you would come, if you should  
cross the Halys* Xn. A. 5, 6, 9.

NOTE. — Observe that the less vivid condition of future time corresponds to the contrary to fact condition of present or past time.

#### CONDITIONS CONTRARY TO FACT

**606.** In a condition contrary to fact the supposition stated in the protasis is contrary to the existing facts. Such conditions have:

In the protasis,  
a past tense of the indicative with *εἰ*.

In the apodosis,  
the potential indicative (§ 565) (i.e. a past tense of the indicative with *ἄν*), or its equivalent (§ 566).

**606 a.** In Homer the imperfect in a condition contrary to fact refers always to past time.

**b.** In Homer a condition contrary to fact is sometimes thought of as still possible, and so is expressed as a future less vivid (opt. with *εἰ*, opt. with *ἄν* (§ 565 a); cf. the similar use of the present subjunctive in earlier Latin). Usually only the apodosis is expressed in this form: as *οὐ κε θανόντι περ ὦδ' ἀκαχοίμην, εἰ μετὰ οἷς ἐτάροισι δάμνη Τρώων ἐνὶ δῆμῳ* *I should not have been (lit. could not be) so distressed at his death, if he had perished with his companions amidst the people of the Trojans* a 236 (cf. also § 588 a).

The aorist in these conditions denotes a single act, and hence refers regularly to past time; the imperfect denotes a continued action (or state), and refers either to present or to past time; the pluperfect is used only when the completion and continuance of the result of the act (§ 534) are emphasized, and refers usually to present time. Protasis and apodosis need not stand in the same tense: thus

**Aorist (PAST TIME)** οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done this, if I had not told him to* Xn. A. 6, 6, 15. καὶ ἴσως ἂν διὰ ταύτ' ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη *and perhaps I should have been put to death for this, if the government had not soon been overthrown* Pl. Ap. 32 d. (An aorist (ἂν . . . εἶπες) of a single act in present time (rare) is in Pl. Rep. 337 b.)

**Imperfect (PRESENT TIME)** ταῦτα δὲ οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτῃ μετρίᾳ ἐχρῶντο *they would not have the power to do this, if they did not also lead a temperate life* Xn. Cy. 1, 2, 16.

(PAST TIME) οὐκ ἂν οὖν νήσων . . . ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν *now he would not have been master of islands, if he had not possessed also some naval force* Th. 1, 9.

**Pluperfect (PRESENT TIME)** with aorist (past time) εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀπεπεφεύγη ἂν *if only thirty of the votes had been cast on the other side, I should (now) be free* Pl. Ap. 36 a.

**Aorist (PAST) and Imperfect (PRESENT)** εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλεῖᾳ *if you had not come we should (now) be marching against the King* Xn. A. 2, 1, 4.

**Imperfect (PAST) and Aorist (PAST)** εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι *if I had understood this before, I should not have followed with you* Xn. A. 7, 7, 11.

**607.** In place of the potential indicative in the apodosis of a condition contrary to fact may be substituted a statement of fact expressed by the imperfect indicative (without *ἄν*) of a verb denoting possibility, propriety, necessity, and the like (*ἐξῆν, ἔδει, χρῆν*, etc.). See § 567 and note: thus

WITH AORIST INFINITIVE (past time) *ἐξῆν σοι φυγῆς τῖμῆσασθαι, εἰ ἐβούλου* *it was possible for you to propose the penalty of exile, if you so desired* Pl. Crit. 52 c.

WITH PRESENT INFINITIVE (present time) *χρῆν σ' εἴπερ ᾗσθα μὴ κακὸς, πείσαντά με γαμεῖν γάμον τόνδ'* *you ought, if you were not so base, to win my sanction to contract this marriage* E. Med. 586.

WITH PRESENT INFINITIVE (past time) *ἐχρῆν γὰρ αὐτοὺς, εἴπερ ὑμῶν ἔνεκα ἔπραττον ταῦτα, φαίνεσθαι τῆς αὐτῆς τιμῆς πολλὰς ἡμέρας πωλοῦντας* *for, if they were doing this on your account, they ought to have been observed to sell at the same price for many days* Lys. 22, 12.

#### GENERAL CONDITIONS

**608.** In present and past time the Greeks had a special form for a general condition (to state what *always* happens (or happened) if the condition is (or was) *ever* fulfilled).

**609. Present General.** — In a Present General condition the usage is:

In the protasis,

the subjunctive with *εἰάν* (*ῆν* or *ἄν*).

In the apodosis,

the present indicative (or the equivalent):

**609 a.** In Homer, present general conditions usually have in the protasis the subjunctive with *εἰ* alone (without *κε* or *ἄν*, cf. § 604 a; 625 a): as *οὐ δέ τις ἡμῖν θαλπωρή, εἰ πέρ τις . . . φῆσιν ἐλεύσεσθαι* *and to us it is no joy if (ever) some one say that he will come* a 167. This usage is sometimes found in other poets.

thus ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν *if Death comes near, nobody wants to die* E. Alc. 671. τὰς δὲ ὠτίδας, ἄν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν *it is possible to catch bustards if one starts them up suddenly* Xn. A. 1, 5, 3.

NOTE 1. — In place of the present indicative in the apodosis may be substituted the gnomic aorist (§ 530). See § 530 and the second example there quoted.

NOTE 2. — Observe that the present general condition differs from the future more vivid (§ 604) only in the apodosis, which states what always takes place (instead of what will take place), in case the anticipation expressed in the protasis is realized.

**610. Past General.** — In a Past General condition the usage is :

In the protasis,  
the optative with εἰ.

In the apodosis,  
the imperfect indicative (or the equivalent) :

thus εἴ ποῦ τι ὀρώῃ βρωτόν, διεδίδου *if he saw anywhere anything eatable, he distributed it* Xn. A. 4, 5, 8. εἴ τι ἄλλο πράττειν βούλονται, κύριοι ἦσαν *if (ever) they wished to do anything else, they had authority* Lys. 12, 44.

NOTE 1. — As an equivalent of the imperfect indicative in the apodosis, the imperfect or aorist indicative with ἄν (§ 568), or the aorist modified by “never,” “often,” and the like may be used : as εἰ δέ τις τοῦ κλήρου ὁ ποταμός τι παρέλοιτο, ἐλθὼν ἄν πρὸς αὐτὸν ἐσημαίνει τὸ γεγενημένον *if (ever) the river carried away any portion of a man's lot, he would come before him [the king] and relate what had happened* Hdt. 2, 109. For an example of the aorist with ἄν as the apodosis of a past general condition, see § 568. For the aorist with a negative see Xn. A. 1, 9, 18.

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**610 a.** In Homer there is but one example of the optative in a past general condition, namely Ω 768 εἴ τις . . . ἐνίπτοι, . . . κατέρυκες *if ever any one spoke harshly . . . you restrained (him).*

NOTE 2. — Observe that the past general condition differs from the future less vivid (§ 605) only in the apodosis, which states what regularly took place (instead of what would take place), in case the possibility suggested in the protasis came true.

## SUMMARY OF CONDITIONAL FORMS

**611.** The normal usage in conditions may be summarized as follows :

TIME	FORM	PROTASIS	APODOSIS
Future	Simple (or most vivid)	Fut. Indic. with <i>εἰ</i>	Fut. Indic. (or equivalent)
	More Vivid	Subj. with <i>ἔάν</i>	Fut. Indic. (or equivalent)
	Less Vivid	Opt. with <i>εἰ</i>	Opt. with <i>ἄν</i>
Present	Simple	Pres. (or Perf.) Indic. with <i>εἰ</i>	Pres. (or Perf.) Indic. (or equivalent)
	General	Subj. with <i>ἔάν</i>	Pres. Indic. (or equivalent)
	Contrary to Fact	Imperf. (or Pluperf.) Indic. with <i>εἰ</i>	Imperf. (or Pluperf.) Indic. with <i>ἄν</i> (or equivalent, §§ 566-567)
Past	Simple	Past tense of Indic. with <i>εἰ</i>	Past tense of Indic.
	General	Opt. with <i>εἰ</i>	Imperf. Indic. (or equivalent)
	Contrary to Fact	Aorist or Imperf. Indic. with <i>εἰ</i>	Aorist or Imperf. Indic. with <i>ἄν</i> (or equivalent, §§ 566-567)

## VARIATIONS FROM THE NORMAL FORMS OF CONDITIONAL SENTENCES

**612.** Besides the combinations given above, other combinations are not infrequent. The most common are :

1. *Protasis Simple* (§ 602) or *More Vivid* (§ 604) with *Apodosis Less Vivid* (§ 605). — ἀδικοίην μὲν ἂν εἰ μὴ ἀποδώσω *unjustly should I act if I do not restore her* E. *Hel.* 1010. οὐδὲ γὰρ ἂν πολλαὶ γέφῳραι ὦσιν, ἔχοιμεν

ἀν ὅποι φυγόντες ἡμεῖς σωθῶμεν *for not even if there be many bridges, should we have anywhere to escape and save ourselves* Xn. A. 2, 4, 19.

2. *Protasis Less Vivid* (§ 605) *with Apodosis Simple* (§ 602). — τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, εἴ τις οἷός τ' εἴη παιδεύειν ἀνθρώπους *this certainly seems to me to be a fine thing, if anybody should be able to educate men* Pl. Ap. 19 e. τί τῷ πλήθει περιγενήσεται εἰ ποιήσαιμεν ἃ ἐκεῖνοι προστάττουσιν; *what advantage will result for the people, if we should do what they insist on?* Lys. 34, 6.

NOTE. — **Potential Optative or Indicative in Protasis.** — Rarely a potential optative or indicative is used in a protasis, retaining, of course, its regular force: as εἴ γε μηδὲ δοῦλον ἀκρατῇ δεξαίμεθ' ἂν *if we would not take even a slave who is intemperate* Xn. Mem. 1, 5, 3.

**613.** The protasis sometimes depends remotely on an idea contained in the apodosis, in which case it is best translated “*in case that*” or “*on the chance that*”: as ὅρᾱ δὲ δὴ τῆς σκέψεως τὴν ἀρχήν, ἐάν σοι ἱκανῶς λέγῃται *now consider the beginning of our investigation, in case it be stated to your satisfaction* Pl. Crit. 48 e.

**614. Implied Conditions.** — A condition may be implied in a participle (§ 653, 6), adverb, or adverbial phrase, or a relative clause (§§ 621; 622): as σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος . . . ὑμῶν δὲ ἔρημος ὣν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλέξασθαι *with you (i.e. εἰ σὺν ὑμῖν εἴην if I should be with you) I think I should be honored (i.e. εἴην ἂν), but deprived of you (i.e. εἰ ὑμῶν ἔρημος εἴην) I think I should not be able (i.e. εἴην ἂν) either to help a friend or to defend myself against a foe* Xn. 1, 3, 6.

**615. Verb not Expressed.** — The verb in the protasis or apodosis sometimes is not expressed if it can be readily

felt from the context: as *εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κῦρος ἀξίός ἐστι θαυμάζεσθαι* *if any other man is worthy to be admired, Cyrus, too, is worthy to be admired* Xn. Cy. 5, 1, 6. *εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τούτῳ ἂν* *if I should say that I am wiser than anybody in any respect, it would (I should say) be in this respect* Pl. Ap. 29 b.

616. From the regular suppression of the verb of the apodosis have arisen the following idiomatic expressions:

1. *εἰ μὴ* *if not*, i.e. *except*: as *οὐ γὰρ δὴ . . . ὁρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους* *for we do not see any one except (lit. if not) these few men* Xn. A. 4, 7, 5.

2. *εἰ μὴ διὰ* *if not on account of*, i.e. *except for*: as *ἀπολέσαι παρεσκευάζοντο τὴν πόλιν, εἰ μὴ δι' ἄνδρας ἀγαθοὺς* *they were making ready to destroy the State (and they would have destroyed it) if it had not been for some good men* Lys. 12, 60.

3. *εἰ δὲ μὴ* *but if not*, i.e. *otherwise* (a supposition contrary to what immediately precedes): as *ἀπῆται τὰ . . . χρήματα · εἰ δὲ μὴ, πολεμήσειν ἔφη αὐτοῖς* *he demanded restoration of the property; otherwise (lit. but if they should not restore it) he said he should make war on them* Xn. Hell. 1, 3, 3. So also *εἰ δὲ μὴ* is used even when the preceding clause is negative: as *μὴ ποιήσης ταῦτα · εἰ δὲ μὴ, . . . αἰτίαν ἔξεις* *don't do this; otherwise (i.e. if you persist in doing it) you will be blamed* Xn. A. 7, 1, 8. So also *εἰ δὲ μὴ* is regularly used where *εἰὰν δὲ μὴ* (owing to a preceding *εἰὰν*) would be more logical.

4. *ὥσπερ ἂν εἰ* *just as would be if*, i.e. *like as*: thus *ἡσπάζετό τε αὐτὸν ὥσπερ ἂν εἴ τις πάλοι συντετραμμένος . . . ἀσπάζοιτο* *he greeted him just as one would greet another if he should greet him after being long associated with him* Xn. Cy. 1, 3, 2.



## CONCESSIVE CLAUSES

**617.** Concessive clauses are introduced by *εἰ καὶ* (*ἐὰν καὶ*) *if even* or *καὶ εἰ* (*καὶ ἐάν*, and by crasis § 43 *κᾶν*) *even if*; otherwise they do not differ from conditional clauses: as *ἱκανοὶ εἰσι . . . τοὺς μικροὺς κᾶν ἐν δεινοῖς ᾧσι, σφῶζεν εὐπετῶς* *they (the gods) are able easily to save lowly men, even if (i.e. although) they are in great straits* Xn. A. 3, 2, 10.

Concession may also be implied by the circumstantial participle (§ 653, 7).

## RELATIVE (AND TEMPORAL) CLAUSES

**618.** Relative clauses are introduced by relative pronouns (substantive and adjective) and relative adverbs.

NOTE. — *ἕως* means both “*while*,” “*so long as*,” and “*all the while till*,” i.e. *until*: as *ἕωσπερ ἐμπνέω . . . οὐ μὴ παύσομαι* *so long as I live and breathe, I shall not stop* Pl. Ap. 29 d. *μέχρι γὰρ τούτου νομίζω χρῆναι κατηγορεῖν, ἕως ἂν θανάτου δόξῃ τῷ φεύγοντι ἄξια εἰργάσθαι* *for so far do I think one should continue his impeachment, until it shall appear that acts deserving death have been committed by the defendant* Lys. 12, 37.

1. *Negative Relative Clauses.* — A relative clause that states a fact, if negative, takes the negative *οὐ* (§ 431, 1): other relative clauses (of anticipation, purpose, etc.) take the negative *μή* (§ 431, 1).

## RELATIVE CLAUSES WITH DEFINITE ANTECEDENT

**619.** A relative clause whose relative refers to a definite antecedent may have any of the constructions of an independent sentence (statement, question, wish, command, §§ 562–589).

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**618 a** (note). *ἔφρα* in Homer (like *ἕως* in Attic, § 618 note) means both *while* and *until*. He has also *εἰς ὃ κε* = *until*.

NOTE.—Such clauses containing a statement in the indicative may imply cause (§ 598) or result (§ 597); if negative, they have *οὐ*.

### RELATIVE CLAUSES WITH INDEFINITE ANTECEDENT

**620.** Relative clauses in which the relative refers to an indefinite antecedent take the same modes as the protases of conditional sentences (§§ 602–610). If negative, they have always *μή* (§ 431, 1).

**621.** A relative clause containing the indicative may sometimes imply the protasis of a simple condition (negative *μή*): as *ἃ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι* *what (ever) I don't know I don't even think that I know* Pl. *Ap.* 21 d. *οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθρον* *those who did not happen to be in line ran to their lines* Xn. *A.* 2, 2, 14.

NOTE.—More commonly such clauses are conceived as general in nature, and so take the subjunctive or the optative according to § 625.

**622.** Rarely a relative clause containing a past tense of the indicative is so used as to imply the protasis of a condition contrary to fact (§ 606): as *καὶ ὁπότερα τούτων ἐποίησεν, οὐδενὸς ἂν ἦττον Ἀθηναίων πλούσιοι ἦσαν* *and whichever of these he did (i.e. assuming that he had done one of them, § 553, 1) they [the children] would have been as rich as any one of the Athenians* Lys. 32, 23.

**623.** A relative clause which merely anticipates a future event or a future possibility has the subjunctive with *ἄν* (cf. the future more vivid condition, § 604): thus *ὃ τι ἂν*

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**623 a.** Often in Homer, and not infrequently in other poets, a relative clause of anticipation has the subjunctive alone (without *κε* or *ἄν*); cf. § 555, note, and §§ 604 a; 625 a.

δέη πείσομαι *I will endure whatever may be necessary* Xn. A. 1, 3, 5. τῷ ἀνδρὶ δὲν ἂν ἐλησθε πείσομαι *I will obey whatever man you shall elect* Xn. A. 1, 3, 15. ἐπειδὰν δὲ διαπράξωμαι ἂ δέομαι, ἥξω *as soon as I shall have accomplished my purpose I shall return* Xn. A. 2, 3, 29. περιμένετε ἔστ' ἂν ἐγὼ ἔλθω *wait till I come* Xn. A. 5, 1, 4.

624. A relative clause which anticipates a more remote future possibility has the optative (cf. the future less vivid condition, § 605): thus ὀκνοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἂ ἡμῖν δοίη *I should hesitate to go on board the vessels which he might give us* Xn. A. 1, 3, 17. ἀλλ' ὅν πόλις στήσειε, τοῦδε χρὴ κλύειν *but whomso'er the State might set in station o'er us, him we must obey* S. Ant. 666.

625. Relative clauses which suggest a general or repeated possibility have the subjunctive with ἄν when dependent on a present (or future) tense, and the optative when dependent on a past tense (cf. the general conditions §§ 609–610): thus

*Present General.* — ἕως μὲν ἂν παρῇ τις, χρῶμαι *as long as any one is present, I avail myself of his services* Xn. A. 1, 4, 8. ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον (§ 530) αὐτοῦ *whosoever obeys the gods, him they most do hear* A 218.

*Past General.* — σφοδρὸς [ἦν Χαιρεφῶν] ἐφ' ὅτι ὀρμήσειε Chaerephon *was very enthusiastic in whatever he undertook* Pl. Ap. 21 a. ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους *he hunted on horseback whenever*

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625 a. Usually in Homer, and not infrequently in other poets, general relative clauses (present) have the subjunctive alone (without κε or ἄν). Compare § 623 a and § 609 a: thus τὰ φράζειαι ἃ σσ' ἐθέλῃς θᾶ *you consider whatsoever you desire* A 554,

he wanted to exercise himself and his horses Xn. A. 1, 2, 7. περιεμένομεν οὖν ἑκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον. . . . ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆμεν so we waited each time until the prison should be opened; and when (ever) it was opened we went in Pl. Phaed. 59 d.

NOTE.—ὁ τι μὴ and ὅσον μὴ.—ὁ τι μὴ and ὅσον μὴ are used elliptically, like εἰ μὴ (§ 616, 1), in the meaning *except*: as οὐ παρ-εγένοντο ὁ τι μὴ ὀλίγοι they were not present, with the exception of a few (lit. what was not the few who were present) Th. 4, 94.

**626. Temporal Clauses with Words Meaning “until.”**—Temporal clauses introduced by words meaning “until” are sometimes used so as to imply purpose (cf. § 624 and § 625 last example). The suggestion of purpose makes no difference in the mode of the verb, which is regularly the subjunctive with ἄν in connection with a primary tense, and the optative in connection with a secondary tense (§§ 624, 625).

NOTE.—Rarely, for the sake of vividness (cf. § 674) the subjunctive is used in a temporal clause after a secondary tense: as ἕως δ' ἄν ταῦτα διαπραΰωνται φυλακὴν . . . κατέλιπε he left a garrison until they [the people] should carry out these measures Xn. Hell. 5, 3, 25.

**627. πρίν.**—The temporal conjunction πρίν (in origin a comparative adverb from the root of πρό before) meaning *sooner than, before (until)* is used with the indicative (619),

**626 a.** In Homer ἕως (ἦος), like ὅρρα (§ 590 a) is sometimes used in a purpose clause where it is better translated “in order that”: as δῶκεν . . . ἔλαιον ἦος χυτλώσαιο [her mother] gave her oil that she might bathe and anoint herself § 80.

**627 a.** In Homer πρίν (likewise πάρος before) is used regularly with the infinitive after both negative and affirmative sentences. Rarely πρίν ὅτε (πρίν γ' ὅτ' ἄν), literally *before the time when*, is found with the indicative (or subjunctive). Rarely also πρίν is found with the subjunctive (without κε or ἄν), but only after a negative clause.

subjunctive (§§ 623; 625), and optative (§ 624) in the same way as other relative adverbs of time, but usually only after a *negative* sentence; after an *affirmative* sentence, *πρὶν* is commonly used with the infinitive (§ 645): thus

(INDICATIVE) οὐτε τότε . . . ἰέναι ἤθελε πρὶν ἢ γυνὴ αὐτὸν ἔπεισε *and he was not then willing to go until his wife persuaded him* Xn. A. 1, 2, 26.

(SUBJUNCTIVE) δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι . . . πρὶν ἂν αὐτῷ συμβουλευσῇται *he desires him not to come to terms before (i.e. until) he shall advise with him* Xn. A. 1, 1, 10.

(OPTATIVE) ἐδέοντο μὴ ἀπελθεῖν πρὶν ἀπαγάγοι τὸ στράτευμα *they wanted him not to go away before (i.e. until) he should lead back the army* Xn. A. 7, 7, 57.

(INFINITIVE) διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι *they crossed before the rest replied* Xn. A. 1, 4, 16.

NOTE. — The adverbs *πρόσθεν* or *πρότερον* are sometimes used in the principal clause as forerunners of *πρὶν* (see the second example in § 627). Both *πρὶν ἢ* and *πρότερον ἢ* *sooner than* are sometimes used like *πρὶν*.

## THE INFINITIVE

**628.** The infinitive is a verbal substantive (originally a dative or a locative case). It retains its verbal character, however, in so far that it has voice and tense, is modified by adverbs (not by adjectives), and takes its object in the same case as a finite verb.

### SUBJECT OF THE INFINITIVE

**629. Subject Accusative.** — The subject of the infinitive, if expressed, is always in the accusative case (§ 342 and note). A predicate substantive or adjective belonging to

the subject then agrees with it in case: as τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι *he bade the exiles take the field with him* Xn. A. 1, 2, 2. ὃν ᾤετο πιστόν οἱ εἶναι *whom he thought to be faithful to himself* Xn. A. 1, 9, 29. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμαχούς *for I think you are to me both country, friends, and allies* Xn. A. 1, 3, 6.

NOTE. — So also predicate words referring to an indefinite subject (not expressed) stand in the accusative case: as ἃ ἔξεστιν ἀριθμῆσαντας . . . εἰδέναι *things which it is possible (for people) to know by counting* Xn. Mem. 1, 1, 9.

**630. Subject not Expressed.** — If the subject of the infinitive is expressed or indicated in connection with the word (or words) on which the infinitive depends, it is not expressed again with the infinitive; as ἔφη ἐθέλειν *he said he was willing* (but in Latin *dixit se velle*) Xn. A. 4, 1, 27. νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι *he thinks he has been wronged by me* Xn. A. 1, 3, 10.

NOTE. — Exceptions to the rule of § 630 are comparatively rare, but if the subject is again expressed with the infinitive, it of course stands in the accusative (§ 629).

**631. Agreement of Predicate Words.** — When the subject of the infinitive is expressed or indicated not with the infinitive, but in connection with the word on which the infinitive depends (§ 630), a predicate substantive or adjective commonly stands in the same case with the subject *as expressed*: thus (NOMINATIVE) Πέρσης μὲν ἔφη εἶναι *he said that he was a Persian* Xn. A. 4, 4, 17. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεποῦς εἶναι *he accomplished this by being severe* Xn. A. 2, 6, 9.

(GENITIVE) τῶν φασκόντων δικαστῶν εἶναι *of those who say that they are judges* Pl. Ap. 41 a. Κύρου ἐδέοντο ὥς

προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι *they begged Cyrus to become as zealous as possible toward the war* Xn. Hell. 1, 5, 2.

(DATIVE) ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι συλλεγεῖσιν *it seemed best to the generals to meet together and consider* Xn. A. 4, 8, 9.

(ACCUSATIVE) πάντας οὕτω διατιθεῖς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ *he sent them all back, so disposing them that they were more friendly to himself than to the King* Xn. A. 1, 1, 5.

1. Sometimes, however, the influence of the infinitive causes a predicate noun referring to a genitive or dative (rarely a nominative) to stand in the accusative (cf. § 316): as Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι *they wanted the Athenians to come to their assistance* Hdt. 6, 100. Ξενίᾳ . . . ἤκειν παραγγέλλει λαβόντα τοὺς ἄλλους *he sent instructions to Xenias to take the rest of the men, and come* Xn. A. 1, 2, 1.

## USES OF THE INFINITIVE

**632.** The infinitive has two distinct uses: (1) as a substantive (not in indirect discourse), and (2) in indirect discourse.

NOTE.—The use of the infinitive (with subject accusative) was developed from its substantive use, thus ἀγγέλλω Κῦρον νικᾶν originally meant *I report Cyrus in regard to being victorious*, which amounts to saying *I report that Cyrus is victorious*, and (Κῦρον) νικᾶν is felt to represent (Κῦρος) νικά, the present indicative (cf. § 342, note).

**633. Negative with the Infinitive.**—The infinitive used as a substantive has regularly as its negative μή (§ 431, 1); the infinitive in indirect discourse retains the negative of the direct discourse (usually οὐ, § 431, 2).

**634. Personal and Impersonal Construction.** — In Greek, as in English, both the personal and the impersonal constructions are found with words of saying and the like. Thus, the Greeks said both *Κῦρος λέγεται ἀναβῆναι* *Cyrus is said to have gone up*, and *λέγεται Κῦρον ἀναβῆναι* *it is said that Cyrus went up*, but the tendency was to employ the personal construction more freely than in English. Hence some of the Greek personal constructions (especially with *δῆλος* *evident*, *δίκαιος* *just*, and the like) have to be rendered in English as impersonal: thus *δῆλος ἦν ἀνιώμενος* *it was evident that he was distressed* (lit. *he was evident*) Xn. A. 1, 2, 11.

#### THE INFINITIVE AS A SUBSTANTIVE

**635.** The use of the infinitive soon extended far beyond its original bounds (as a dative or locative case) and it was felt that the infinitive could stand in any case (nominative, genitive, dative, or accusative), but unless it is modified by the article (§ 636) it is often impossible to say definitely in what case the infinitive stands.

**636. Articular Infinitive.** — The infinitive may be modified by the neuter of the definite article, *τό, τοῦ, τῷ* (§ 444); when so modified, its substantive character appears even more clearly.

**637. Infinitive as Subject.** — The infinitive (with or without the article) may stand as the subject of a verb (or as a predicate substantive): as *κόσμος καλῶς τοῦτο δρᾶν* *to perform this as it should be done is a credit* Th. 1, 5. *τὸ γάρ τοι θάνατον δεδιέναι . . . οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν*.

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636 a. Homer <sup>3</sup>never uses the article with the infinitive.



σοφὸν εἶναι μὴ ὄντα *for to fear death is nothing else than to seem to be wise when one is not* Pl. *Ap.* 29 a.

If the infinitive is the subject of a finite verb, it is of course in the nominative case; if it is the subject of an infinitive, it is of course in the accusative case.

**1. Infinitive as (Apparent) Subject.** — With many impersonal verbs and similar expressions, such as δεῖ or χρῆ *it is necessary*, δοκεῖ *it seems best*, ἔστι *it is possible*, ἔξεστι *it is allowed*, πρέπει or προσήκει *it is fitting*, καλὸν ἐστὶ *it is a fine thing*, δίκαιον *it is right*, and the like, the infinitive stands in the relation of subject or quasi-subject (cf. § 305, note): as ὧδε οὖν χρῆ ποιεῖν *thus then we must act* Xn. *A.* 2, 2, 4. τί δεῖ αὐτὸν αἰτεῖν; *why must he make demand?* Xn. *A.* 2, 1, 10. ἔξεστιν ὁρᾶν *it is possible to see* Xn. *A.* 3, 4, 39. ἔδοξεν οὖν αὐτοῖς . . . προῖέναι *so it seemed best to them to proceed* Xn. *A.* 2, 1, 2. δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιιορκούντας *for it is right for perjurers to perish* Xn. *A.* 2, 5, 41. For the personal construction, instead of the impersonal, in examples like the last see § 634.

Here belongs also the infinitive in indirect discourse (§ 646) with passive verbs of saying and thinking, like λέγεται, νομίζεται, etc. (cf. § 634).

**638. Infinitive as Object or Cognate Accusative.** — The infinitive with or without the article is used with great frequency as an object (§ 329) or cognate accusative (§ 331). When used as a cognate accusative it is often called the Complementary Infinitive. Examples are: ἤθελον αὐτοῦ ἀκούειν *they were willing to listen to him* Xn. *A.* 2, 6, 11. οὐκ δυνάμενοι καθεύδειν *not being able to sleep* Xn. *A.* 3, 1, 3. οὐκ εἶχον ἱκανὰς [χιμαίρας] εὔρειν *they had not (the power) to find enough [goats]* Xn. *A.* 3, 2, 12. μαθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι *they learn to govern and to be*

*governed* Xn. A. 1, 9, 4. ἤρχοντο αὐτὸν εὐτυχῆσαι *they prayed for him to have good luck* Xn. A. 1, 4, 17. τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι *he bade the hoplites remain on the spot* Xn. A. 1, 5, 13. οὐκ ἐκόλῳε βασιλεὺς τὸ Κύρου στρατεύμα διαβαίνειν *the King did not hinder Cyrus' army from crossing* Xn. A. 1, 7, 19. διεπράξατο πέντε μὲν στρατηγοὺς ἶέναι *he managed to have five generals go* Xn. A. 2, 5, 30.

Here belongs also the infinitive in indirect discourse after verbs of saying and thinking (§ 669). For the infinitive with verbs of promising and the like see § 549, 2.

(WITH THE ARTICLE) φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν *in fear not only of us, but also of falling off* Xn. A. 3, 2, 19.

(WITH PREPOSITIONS) πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος *trained to having only moderate wants* Xn. Mem. 1, 2, 1.

**639. Infinitive in the Genitive Case.**—The infinitive (usually with the article) may stand in the genitive case: as οἱ δὲ ζῶντες αἵτιοι θανεῖν *the living are the cause of his death* S. Ant. 1173.

(WITH THE ARTICLE) τοῦ πιεῖν ἐπιθυμίᾳ *the desire to drink* Th. 7, 84. ἀμελήσας τοῦ συλλέγειν πλοῖα *having neglected to collect vessels* Xn. A. 5, 1, 15. ἄρξαντες τοῦ διαβαίνειν *taking the lead in crossing* Xn. A. 1, 4, 15.

(WITH A PREPOSITION) ἀντὶ τοῦ τοῖς πλείοσι πείθεσθαι *instead of obeying the majority* Xn. Hell. 2, 3, 34.

NOTE.—For the infinitive with τοῦ expressing purpose (mostly in Thucydides) see § 352, 1, note.

**640. Infinitive in the Dative Case.**—The infinitive (with or without the article) is often found in the dative case: as τὸ δὲ ἀσφαλὲς καὶ μένειν . . . καὶ ἀπελθεῖν αἱ νῆες

παρέξουσιν *security both for staying and for going away, our ships will provide* Th. 6, 18. Here doubtless are to be classed the infinitive expressing purpose (see § 592) and the infinitive with most adjectives and substantives (see § 641).

(WITH THE ARTICLE) Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι *Menon rejoiced in being able to deceive* Xn. A. 2, 6, 26.

(WITH PREPOSITIONS) ἐν γὰρ τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων *in being victorious is included also the right to take the property of the vanquished* Xn. A. 5, 6, 32.

**641. Infinitive with Adjectives and Substantives.** — Adjectives (adverbs) and substantives, denoting *ability, fitness, power, sufficiency*, and the like, and their *opposites*, may be followed by the infinitive: as δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν *a road practicable even for pack animals to travel* Xn. A. 4, 1, 24. ὅποσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν *as many as were sufficient to guard the citadels* Xn. A. 1, 2, 1. δεινὸς λέγειν *clever at speaking* Pl. Ap. 17 b. χαλεπὰ εὑρεῖν *hard to find* Pl. Rep. 412 b. οἱοί τε ἔσεσθε ἡμῖν συμπράξαι *you will be able to coöperate with us* Xn. A. 5, 4, 9.

ὥρᾱ ἀπιέναι *it's time to go away* Pl. Ap. 42 a. ἀνάγκη ἐστὶ μάχεσθαι *it is necessary to fight* Xn. A. 4, 6, 10. ὄκνος ἦν ἀνίστασθαι *there was a disinclination to get up* Xn. A. 4, 4, 11. θαῦμα ἰδέσθαι *a wonder to behold* θ 366.

**NOTE.** — As in English, the active infinitive is commonly used with adjectives and substantives, even though the meaning may be passive: as ἄξιος θαυμάσαι *worth admiring, worthy to be admired* Th. 1, 138. Cf. in English "a house to let."

**642. Adverbial Use of the Infinitive.** — The infinitive (with or without the article) may be used adverbially, like the dative of Respect (§ 390), or the Adverbial Accusative (§ 336): as τὸ δὲ βιά πολιτῶν δρᾶν ἔφυν ἀμήχανος *but as for acting in defiance of the State, I am too weak for that* S. Ant. 79. ὥς . . . σχολή ἦ ἡμῖν τὸ κατὰ τοῦτον εἶναι *that we may have freedom so far as this man is concerned* Xn. A. 1, 6, 9.

1. With the article τὸ the adverbial infinitive is most frequently found after words denoting *hindrance* and the like (§ 643); without the article it is most frequently found in certain set phrases (often preceded by ὥς): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν *as one might say*, (ὥς) συνελόντι εἰπεῖν (§ 382, last example) *to speak concisely*, (ὥς) ἐμοὶ δοκεῖν *as it seems to me*, ἐκὼν εἶναι *willingly* (lit. *in respect to being willing*), ὀλίγου δεῖν or μικροῦ δεῖν *almost* (lit. *in regard to lacking little*).

NOTE. — The infinitive δεῖν is often omitted from ὀλίγου δεῖν and μικροῦ δεῖν, leaving ὀλίγου or μικροῦ alone to mean *almost*: as ὀλίγου ἑμαυτοῦ ἐπελαθόμην *I almost forgot who I was* Pl. Ap. 17 a.

**643. Construction after Words of Hindering.** — Words meaning (or suggesting) *hinder* may be followed by either (1) the simple infinitive (§ 638), or (2) the infinitive with τοῦ (§ 639), or (3) the simple infinitive with μή (§ 434) or (4) the infinitive with τοῦ μή (§ 434), or (5) the infinitive with τὸ μή (§ 642, 1 and § 434). Thus, *he hinders me from speaking* may be expressed in Greek by (1) κωλύει με λέγειν, (2) κωλύει με τοῦ λέγειν, (3) κωλύει με μὴ λέγειν, (4) κωλύει με τοῦ μὴ λέγειν, (5) κωλύει με τὸ μὴ λέγειν.

If the word of hindering is itself modified by a negative (see § 435), we may have also (6) οὐ κωλύει με μὴ οὐ λέγειν, and (7) οὐ κωλύει με τὸ μὴ οὐ λέγειν. For other examples see §§ 434–5.

**644. Infinitive of Suggestion.**—The infinitive may be used independently to *suggest* an action, but without stating it as a fact. An infinitive so used may suggest a wish (see § 587 note 3), or command (see § 583 note), or it may be used as an exclamation (usually with the article): as τῆς μωρίας· τὸ Δία νομίζειν *Stupidity! to think of having a belief in Zeus!* Ar. Nub. 819.

NOTE.—Some of the so-called independent infinitives, it can be seen, were earlier dependent on words like δός *grant (that)* or ἔδοξε *it was voted (that)* and the like.

#### OTHER USES OF THE SUBSTANTIVE INFINITIVE

**645.** The infinitive is used with ὥστε (sometimes with ὡς), ἐφ' ᾧ, ἐφ' ᾧτε, to denote result (see §§ 595; 596), and with πρὶν meaning *before* (see § 627).

NOTE.—The infinitive, with or without ὥστε or ὡς (§ 595) is sometimes used with ἢ after a comparative (§ 426, note 5): as νόσημα μᾶλλον ἢ φέρειν *a disease too great to bear* S. O.T. 1293. ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν *having a force too small to (lit. smaller than so as to) help his friends* Xn. Hell. 4, 8, 23.

#### THE INFINITIVE IN INDIRECT DISCOURSE

**646.** When the infinitive is used in indirect discourse, each tense represents the same tense (of the indicative or optative) of the direct discourse (the present including also the imperfect, and the perfect the pluperfect; see §§ 551 and 671). If ἄν was used in the direct discourse, it is retained in the indirect (§ 439): thus ἔφη ἐθέλειν *he said he was willing* (i.e. ἐθέλω *I am willing*) Xn. A. 4, 1, 27. ἱᾶσθαι αὐτὸς τὸ τραῦμά φησι *he says that he himself treated the wound* (i.e. ἰώμην *I treated*) Xn. A. 1, 8, 26. οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι *we think we could make some use also of our valor* (i.e. χρώμεθα ἄν *we could use*)

Xn. A. 2, 1, 12. λέγεται οἰκοδομησαί *he is said to have built* (i.e. ᾠκοδόμησε *he built*) Xn. A. 1, 2, 9. For additional examples see §§ 551 and 671.

**647. Infinitive with ἄν.** — The infinitive with ἄν usually represents in indirect discourse a potential optative or indicative of the direct discourse (§ 646), but the infinitive used as a substantive may sometimes take ἄν to give it a potential meaning (cf. § 436): as παντάπασιν ἀπεστερηκέαι . . . μὴ ἄν ἔτι σφᾶς ἀποτειχίσαι *to have deprived them completely of any possible power of walling them in* Th. 7, 6.

## THE PARTICIPLE

**648.** The participle is a verbal adjective (§ 159, 1), and follows the same principles of agreement as other adjectives (§§ 420–423).

**649.** The uses of the participle may be classed under three heads: Attributive, Circumstantial, and Supplementary, but these uses shade off into one another, and the same participle may sometimes be referred to two classes. Thus, in μαχόμενοι διετέλεσαν *they continued fighting*, μαχόμενοι is supplementary to διετέλεσαν, but it also denotes the circumstances under which they continued.

### A. THE ATTRIBUTIVE PARTICIPLE

**650.** The participle is used to modify a substantive exactly like any other adjective (§ 419): thus πόλις οἰκουμένη *an inhabited city*, ὁ παρὼν καιρὸς *the present occasion*, ὁ μὴ δαρεὺς ἄνθρωπος (§ 431, 1) *the unflogged man*.

1. The substantive which a participle modifies may be omitted, and the participle alone then has the value of a

substantive (cf. § 424): thus οἱ παρόντες *the persons present*, τὸ μέλλον *the future* (lit. *the thing about to be*), τὸ θαρσοῦν *courage* (lit. *the thing not afraid*) Th. 1. 36. τῶν ἐργασομένων ἐνόντων *since there were in the country those who would cultivate it* Xn. A. 2, 4, 22. ἔπλει . . . ἐπὶ πολλὰς ναῦς κεκτημένους *he sailed against men possessed of many ships* Xn. Hell. 5, 1, 19.

NOTE 1. — A participle, like any other adjective (§ 424), used substantively, may sometimes be modified by a genitive, if its verbal force is no longer felt: as βασιλέως προσήκοντες *some relatives of the king* Th. 1, 128.

NOTE 2. — Greek uses the participle much more freely than English does, and the attributive participle must often be rendered in English by a substantive or a relative clause: as οἱ πεπεισμένοι (lit. *the persuaded persons*) *those who have been persuaded or the converts*, οἱ ἐνοικοῦντες *the inhabitants* Xn. A. 1, 5, 5. ὁ τὴν γνώμην ταύτην εἰπὼν *the man who advanced this opinion* Th. 8, 68. τὰ δέοντα *the duties*, etc.

**651. Participle as a Predicate Adjective.** — The participle, like any other adjective, may stand in the predicate with a copula (§ 307): as οὔτε γὰρ θρασὺς οὔτ' οὖν προδεῖσᾶς εἰμί *for I am neither bold nor timorous* S. O. T. 90. Many other examples are to be seen in the mass of periphrastic forms in the perfect system (§§ 226; 227; 221, 1; 230; 536).

## B. THE CIRCUMSTANTIAL PARTICIPLE

**652.** The participle may serve to define the circumstances under which an action takes place: as πρὸς δὲ βασιλέᾳ πέμπων ἡξίου *sending to the king he demanded* Xn. A. 1, 1, 8. συλλέξας στρατεῦμα ἐπολιόρκει Μίλητον *collecting an army he besieged Miletus* Xn. A. 1, 1, 7. ἀκούσᾶσι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στρατεῦμα

*συναγαγεῖν when the generals heard this, they decided to marshal their forces* Xn. A. 4, 4, 19.

**653.** In Greek circumstantial participles are many times as frequent as in English, and very often they cannot be properly translated by a corresponding English participle; usually they are best rendered by an English clause or phrase expressing time, means, manner, cause, purpose, condition, concession, or merely an attendant circumstance, as best accords with the Greek context: thus

1. *Time*. — ἀκούσας ταῦτα ἔλεξεν *when he had heard this, he said* Xn. A. 1, 7, 6. ἔτι παῖς ὢν *while still a boy* Xn. A. 1, 9, 2 (see also § 655).

2. *Means*. — ληζόμενοι ζῶσι *they live by plundering* Xn. Cy. 3, 2, 25.

3. *Manner*. — παρήλαυνον τεταγμένοι *they marched by in order* Xn. A. 1, 2, 16. (Cf. also § 655, 1.)

4. *Cause*. — ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ φιλοῦσα αὐτὸν μάλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην *Cyrus' mother took his side, because she loved him more than she did the king Artaxerxes* Xn. A. 1, 1, 4. ἡξίου ἀδελφὸς ὢν αὐτοῦ *he demanded on the ground that he was his brother* Xn. A. 1, 1, 8. (Cf. also § 655, 1 and § 656, 1.)

5. *Purpose*. — To express purpose the future participle is regularly used, but the present is sometimes found (cf. § 524): thus πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα *to send men to occupy the heights in advance* Xn. A. 1, 3, 14. ἀνίσταντο οἱ μὲν . . . λέγοντες ἃ ἐγίγνωσκον, οἱ δὲ . . . ἐπιδεικνύντες ὅα εἶη ἡ ἀπορίᾳ *some arose to tell what they thought, and others (with the purpose of) pointing out what the difficulty was* Xn. A. 1, 3, 13. (Cf. also § 656, 3.)

6. *Condition*. — οὐδὲ χρήματα μὲν λαμβάνων διαλέγομαι, μὴ λαμβάνων δ' οὐ *moreover, I do not converse on condition*



*of receiving money, and refrain from conversation if I receive none* Pl. Ap. 33 a.

Observe that if a participle implying a condition is negated, μή is always used (§ 431, 1).

7. *Concession* ("although"). — μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν *although he commanded the center of his own forces, he was beyond Cyrus' left wing* Xn. A. 1, 8, 13. οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος . . . κακῶς ἐποίεις τὴν ἐμὴν χώραν *although you were in nowise wronged by me, you did damage to my land* Xn. A. 1, 6, 7. (Cf. also § 655, 1 and § 656, 2.)

8. *Any Attendant Circumstance*. — συλλέξας στρατεύμα ἐπολιόρκει Μίλητον *having collected an army he laid siege to Miletus* Xn. A. 1, 1, 7. Such participles are often best rendered in English by a coördinate verb: as καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδῃ *he leapt down from his chariot, and put on his breastplate* Xn. A. 1, 8, 3.

NOTE 1.—It is important to remember that these relations (of time, manner, etc., § 653, 1-8) are not expressed by the participle, but only implied by the context. Often the same participle may be rendered in English in several different ways. Thus ἐπολέμει ἐκ Χερρονήσου ὀρμώμενος (*he waged war, using the Chersonese as a base of operations* Xn. A. 1, 1, 9), taken by itself, might be rendered *he waged war while using the Chersonese*, etc. (time, § 653, 1) or *he waged war by using the Chersonese*, etc. (means, § 653, 2) or *he waged war, thus using*, etc. (manner, § 653, 3) or *he was enabled to wage war because he used*, etc. (cause, § 653, 4), or *he waged war with the idea of using*, etc. (purpose, § 653, 5), or *he did wage war, if he used*, etc. (condition, § 653, 6), or *he waged war although he used*, etc. (concession, § 653, 7), or *he waged war with the Chersonese as a base of operations* (attendant circumstance, § 653, 8); but in every case that form of English translation should be chosen which best suits the Greek context.

NOTE 2. — Some idiomatic uses of the circumstantial participle are often best rendered by a different idiom in English. Thus, ἀρχόμενος (lit. *beginning*) is often best rendered *at first, in the beginning, τελευταίων*

(lit. *ending*) *finally*, ἔχων (lit. *holding on*) *persistently*, ἀνύσας (lit. *having completed*) *quickly*, θαρρῶν *boldly*, λαθῶν (lit. *escaping notice*) *secretly*, χαίρων (lit. *rejoicing*) *with impunity*, κλαίων (lit. *weeping*) *to one's sorrow*, φθάσας (lit. *anticipating*) *before*. (Many of these are to be explained as adjectives used with adverbial force, § 425): thus ὅπερ ἀρχόμενος ἐγὼ ἔλεγον as *I said in the beginning* Pl. Ap. 24 a. ἀνοιγ' ἀνύσας *make haste and open* Ar. Nub. 181.

NOTE 3. — Participles like ἔχων *having*, ἄγων *leading*, φέρων *carrying*, χρώμενος *using* may often be rendered "*with*": as ἔχων ὀπλίτας χιλίους *with a thousand hoplites* Xn. A. 1, 2, 9. ποίᾳ δυνάμει συμμάχῳ χρησάμενοι *with what force as allies* Xn. A. 2, 5, 13.

NOTE 4. — The phrases τί (ὃ τι) παθὼν (lit. *having experienced what?*), and τί (ὃ τι) μαθὼν (lit. *having learned what?*), are best translated "*what possessed you to . . .*" (πάσχω) or "*what put it in your head to . . .*" (μανθάνω), or loosely "*why in the world*": as τί παθόντες λελάσμεθα *what has possessed us to forget?* A 313.

#### ADVERBS WITH THE CIRCUMSTANTIAL PARTICIPLE

654. The relations of time, manner, cause, etc., often implied in the circumstantial participle (§ 653), may be made clearer (1) by means of adverbs modifying the principal verb, or (2) they may be definitely stated by means of adverbs modifying the participle itself.

655. **Adverbs Modifying the Principal Verb.** — The adverbs εὐθύς *straightway*, αὐτίκα *immediately*, ἅμα *at the same time*, τότε (ἐνταῦθα) *then*, ἤδη *already*, εἴτα *then*, ἔπειτα *thereupon*, and a few others, modifying the principal verb, often serve to make clearer a temporal relation implied in the participle. Cf. § 653, 1. (The first four are often more closely connected in sense with the participle than with the principal verb): thus τῷ δεξιῷ κέρᾳ τῶν Ἀθηναίων εὐθύς ἀποβιβηκότε . . . ἐπέκειντο *they attacked the right wing of the Athenians as soon as it was disembarked* (lit. *when the right wing was disembarked, they straightway attacked it*) Th. 4, 43. ἐμάχοντο ἅμα πορευό-

μενοι *they fought and marched at the same time* Xn. A. 6, 3, 5. πολλαχού δή με ἐπέσχε λέγοντα μετὰ ξύ it often checked me in the very act of speaking Pl. Ap. 40 b. ἐκελευσεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι he advised him to cross with the rest, and then withdraw Xn. A. 7, 1, 4.

1. In like manner ὁμως nevertheless, οὕτως thus, εἴτα, or ἔπειτα, with the principal verb, may help a participle implying concession (§ 653, 7), οὕτως may help a participle implying manner (§ 653, 3), and οὕτως or διὰ ταῦτα (τοῦτο) may help a participle implying cause (§ 653, 4): as ἄπειροι ὄντες αὐτῶν . . . ὁμως ἐτολμήσατε . . . ἰέναι εἰς αὐτούς although you knew nothing about them, yet you dared to go against them Xn. A. 3, 2, 16. νομίζων ἀμείνους καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον because I thought you better and braver than many barbarians (for this reason) I enlisted you Xn. A. 1, 7, 3.

**656. Adverbs Modifying the Participle.** — The following adverbs modify the participle itself:

1. The adverb ἅτε (also οἶον, οἶα) *inasmuch as* (§ 441 a) gives the participle a *causal* meaning: thus ὁ δὲ Κῦρος ἅτε παῖς ὦν . . . ἤδετο τῇ στολῇ and Cyrus, *inasmuch as* he was a child, was pleased with the equipment Xn. Cy. 1, 3, 3. ἅτε θεωμένων τῶν ἑταίρων *inasmuch as* their companions were looking on Xn. A. 4, 8, 28.

2. Καίπερ although (sometimes also καί or καὶ ταῦτα, § 312 note) gives the participle a *concessive* meaning: thus

**656, 1 a.** In Herodotus ὥστε is used with participles meaning *inasmuch as* (like Attic ἅτε): as ὥστε δὲ ταῦτα νομίζων but *inasmuch as* he believed this Hdt. 1, 8.

**656, 2 a.** In Homer (and sometimes in tragedy) καί and περ (cf. § 71 note) are often separated by the participle or other emphatic word: as οἱ δὲ καὶ ἀχνύμενοι περ ἐπ' αὐτῷ ἡδὺ γέλασαν but they, though troubled, laughed joyously at him B 270; sometimes περ alone means *although*: as ἀχνύμενοι περ although distressed κ 174.

καὶ τότε προσεκύνησαν καὶ ἵπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο  
*even then they did homage to him, although they knew that  
 he was being led to death* Xn. A. 1, 6, 10.

3. Ὡς shows that the participle states the reasons of somebody else without implicating the speaker or writer. (The context sometimes shows that the reason is only pretended): thus Πρόξενον . . . ἐκέλευσε . . . παραγενέσθαι, ὥς εἰς Πισιδας βουλόμενος στρατεύεσθαι, ὥς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ *he bade Proxenus join him, on the (pretended) ground that he wished to undertake an expedition against the Pisidians, since the Pisidians (as he said) were causing trouble for his territory* Xn. A. 1, 1, 11. ταύτην τὴν χώρᾳ ἐπέτρεψε διαρπάζειν τοῖς Ἑλλήσιν ὥς πολεμίων οὖσαν *this country he turned over to the Greeks to plunder since (in his opinion) it was hostile* Xn. A. 1, 2, 19. συλλαμβάνει Κύρου ὥς ἀποκτενῶν *he arrested Cyrus with the (avowed) intention of putting him to death* Xn. A. 1, 1, 3.

NOTE. — Ὡσπερ *as, just as*, with the participle (as elsewhere) merely denotes comparison: as κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν *we lie inactive as though it were possible to take our ease* Xn. A. 3, 1, 14. Ὡσπερ πάλιν τὸν στόλον Κύρου ποιουμένου *as if Cyrus were moving backwards on his expedition* Xn. A. 1, 3, 16. Cf. Ὡσπερ ὀργῇ ἐκέλευσε *he ordered, just as if in anger* Xn. A. 1, 5, 8.

## GENITIVE AND ACCUSATIVE ABSOLUTE

**657. Genitive Absolute.** — A substantive (noun or pronoun) and modifying participle having no grammatical

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**656, 3 a.** In Homer ὥς τε, ὥς εἰ, and ὥς εἰ τε are used with the participle with much the same meaning as ὥσπερ (or ὥς) in Attic: thus Κίρκῃ ἐπήϊξα ὥς τε κτάμεναι μενεαίνων *I sprang upon Circe as if I meant to slay her* κ 322. ὀλοφῦρόμενοι ὥς εἰ θανατόνδε κλοντα *bewailing him as though he were going to death* Ω 327.

connection with the rest of the sentence stand in the Genitive Absolute (§ 369): as ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he went up on the mountains, no one hindering* Xn. A. 1, 2, 22. σπείσαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν *when Cyrus made a treaty [an enemy] was confident that he should experience nothing contrary to its terms* Xn. A. 1, 9, 8.

1. The genitive absolute can seldom be rendered in English by a corresponding nominative absolute; usually it must be translated like other circumstantial participles (§ 653, 1–8) by some phrase or clause which best accords with the Greek context: as ἀνέβη . . . οὐδενὸς κωλύοντος *he went up, since no one hindered, or without opposition* Xn. A. 1, 2, 22. κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι . . . βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται *for if our mutual relations are unpleasant, all these barbarians will be more hostile to us* Xn. A. 1, 5, 16. οὐδὲ μὴν βοηθήσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας *moreover, though there be many on the opposite bank, not a single soul will be able to come to their aid if the bridge is destroyed* Xn. A. 2, 4, 20.

NOTE 1.—**Substantive not Expressed.**—The substantive in the genitive absolute sometimes is not expressed when it can be easily supplied from the context (cf. § 305): as ἐντεῦθεν προΐόντων ἐφάνετο ἵχνη ἵππων *as they (i.e. the Greeks) were proceeding from that place, there appeared the tracks of horses* Xn. A. 1, 6, 1. οὕτω δ' ἐχόντων *since (the above-mentioned) things are so* Xn. A. 3, 2, 10. ὕοντος *while it was raining* (cf. § 305) Xn. *Hell.* 1, 1, 16.

NOTE 2.—The genitive absolute is sometimes employed when its use is not strictly logical: as ἐκ δὲ τούτου θάπτον προΐόντων . . . δρόμος ἐγένετο τοῖς στρατιώταις *thereupon, as the soldiers advanced faster and faster, they fell to running* Xn. A. 1, 2, 17. διαβεβηκότος ἤδη Περικλέους . . . ἡγγέλθη αὐτῷ . . . *when Pericles had already crossed over, the news was brought to him* Th. 1, 114 (cf. also § 661, note 4).

**658. Accusative Absolute.** — The participle of an impersonal verb having no grammatical connection with the main construction of the sentence stands in the Accusative Absolute (§ 343): as ἀλλὰ τί δὴ, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν *but why, when it was in our power to destroy you, did we not proceed to do so?* Xn. A. 2, 5, 22. οἵτινές σε οὐχὶ ἐσώσαμεν οὐδὲ σὺ σαυτὸν, οἶόν τε ὃν καὶ δυνατὸν *for we did not save you, nor did you save yourself, although it was possible and practicable* Pl. Crit. 46 a. δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι *for of course you know, since it is a matter of interest to you* Pl. Ap. 24 d.

NOTE. — After ὥς or ὥσπερ (§ 656, 3, and note) the accusative absolute is sometimes found where we should expect the genitive: thus τοὺς υἱεῖς οἱ πατέρες . . . ἀπὸ τῶν πονηρῶν ἀνθρώπων εἰργόνουσιν, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν οὔσαν τῆς ἀρετῆς *fathers keep their sons away from base men with the idea that association with the good is a training in virtue* Xn. Mem. 1, 2, 20. Rarely without a preceding ὥς or ὥσπερ: as δόξαντα δὲ ταῦτα *but when this had been decided on* Xn. Hell. 3, 2, 19.

### C. THE SUPPLEMENTARY PARTICIPLE

**659.** The circumstantial participle sometimes forms an essential part of the predicate, which, without it, would hardly be complete. A participle so used is called Supplementary. Verbs whose meaning is of a general nature may take a supplementary participle to define a particular thing to which their action relates.

The supplementary participle may belong either to the subject or the object, — as shown by its agreement (§ 648).

#### I. THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DISCOURSE

**660.** The supplementary participle may be used with words meaning *begin, continue, endure, cease, happen, escape*

*notice, anticipate, and the like* ἄρχεται ἀπολείπουσα *it* [the soul] *begins to leave* Xn. Cy. 8, 7, 26. μαχόμενοι διετέλεσαν *they continued fighting* (i.e. "fought continuously") Xn. A. 4, 3, 2. οὐποτε ἐπανόμην ἡμᾶς μὲν οἰκτίρων *I never ceased pitying ourselves* Xn. A. 3, 1, 19.

NOTE. — With some verbs, especially τυγχάνω (poetic κυρῶ) *happen*, λανθάνω *escape notice*, φθάνω *anticipate*, the supplementary participle is often best rendered in English by a finite verb, while the finite Greek verb is translated as an adverbial modifier: thus παρὼν ἐτύγχανε *he was by chance present, or he happened to be present* Xn. A. 1, 1, 2. τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα *the army was secretly supported for him* (lit. *escaped notice being supported*) Xn. A. 1, 1, 9. φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους *they reached the height before the enemy* (lit. *they anticipated the enemy in reaching the height*) Xn. A. 3, 4, 49. So likewise δῆλος ἦν ἀνιῶμενος *he was evidently disturbed* Xn. A. 1, 2, 11 (§ 634).

1. Verbs expressing emotion (*vexation, anger, trouble, shame, joy, displeasure, or disgust, and the like*) may be supplemented by a participle implying the *cause* (§ 653, 4): thus ἡδομαι . . . ἀκούων σου φρονίμους λόγους *I am pleased at hearing sensible remarks from you* Xn. A. 2, 5, 16. ἐλεγχόμενοι ἤχθοντο *they were vexed at being exposed* Xn. Mem. 1, 2, 47. οὐτε νῦν μοι μεταμέλει οὕτως ἀπολογησάμενῳ *and I do not now repent of having made* (i.e. "because I made") *such a defense* Pl. Ap. 38 e. καὶ τοῦτο μὲν οὐκ αἰσχύνομαι λέγων *and I am not ashamed to say this* Xn. Cy. 5, 1, 21.

NOTE. — With some of the verbs which take the supplementary participle the infinitive may also be used, but commonly with a difference of meaning (cf. § 661 note 3), — the participle implying that the action takes place, while the infinitive implies that it has not yet taken place (and perhaps never will occur): thus αἰσχύνομαι (or αἰδοῦμαι) λέγων *I am ashamed to say* (what I am saying), αἰσχύνομαι λέγειν *I am ashamed to say* (and so shall not say).

## II. THE PARTICIPLE IN INDIRECT DISCOURSE

661. When the participle is used in indirect discourse (after words meaning *know, perceive, hear, remember, forget, appear, announce*, etc., § 669, 3) each tense represents the same tense of the indicative or optative of the direct discourse (§ 551), the present representing also the imperfect indicative, and the perfect the pluperfect indicative. If *ἄν* was used in the direct discourse, it is retained also in the indirect (§ 439).

(The participle may belong either to the subject or object, — as shown by its agreement, § 648): thus οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* (i.e. τέθνηκεν) Xn. A. 1, 10, 16. ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia* (i.e. ἐστί) Xn. A. 1, 4, 5. ἴσθι μέντοι ἀνόητος ὢν *know, however, that you are a fool* (i.e. ἀνόητος εἶ) Xn. A. 2, 1, 13. αὐτῷ Κῦρον ἐπιστρατεύοντα πρῶτος ἡγγεῖλα *I was the first to announce to him that Cyrus was marching against him* (i.e. ἐπιστρατεύει) Xn. A. 2, 3, 19. ἐπιβουλεύων ἡμῖν φανερός ἐστιν *he is plainly plotting against us* (i.e. ἐπιβουλεύει, cf. § 634) Xn. A. 3, 2, 20. εὕρισκω δὲ ὧδε ἄν γινόμενα ταῦτα εἰ λάβοις τὴν ἐμὴν σκευήν *I find that this would thus come to pass if you should take my garments* (i.e. γίνοιτο ἄν) Hdt. 7, 15. (Other examples in § 551 and § 671.)

NOTE 1. — The participle in indirect discourse is plainly, in origin, a circumstantial participle. Thus such a sentence as *ἔγνων γὰρ μιν . . . οἰωνὸν ἐόντα* *for I knew him being, as he was, a bird of omen* ο 532 (in which *μιν* is the object of *ἔγνων*, and *ἐόντα* a circumstantial participle agreeing with *μιν*), soon came to be felt to mean “I knew the fact of his being (i.e. that he was) a bird of omen.” With this meaning established it is but a slight step to such expressions as *ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες* *we see that we are unable* (“being unable, we see that fact”), where the participle may truly be said to represent *ἔσμεν*.



Hence it cannot always be determined with certainty whether a participle is, or is not, in indirect discourse, but the context will usually decide. With some verbs (*ἀκούω* *hear*, *πυνθάνομαι*, *perceive*) the participle in indirect discourse is regularly in the accusative, while the ordinary participle with these verbs stands in the genitive: as *ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης* *when they heard of the capture of Pylus* Th. 4, 6. *ὅτι πύθοιτο . . . τὸ Πλημμύριον . . . ἐαλωκός* *that he had heard that Plemmyrium had been captured* Th. 7, 31.

NOTE 2. — **Construction with σύνοιδα.** — When *σύνοιδα* or *συγγινώσκω* *be conscious* is used with a reflexive pronoun the participle may be either nominative, agreeing with the subject, or dative, agreeing with the reflexive pronoun: as *ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν ξύνοιδα ἐμαντῷ σοφὸς ὦν* *for I am not conscious to myself of being wise in either great or small degree* Pl. *Ap.* 21 b. *ἐμαντῷ γὰρ ξυνῆδη οὐδὲν ἐπισταμένῳ* *for I was conscious to myself of possessing no knowledge* Pl. *Ap.* 22 d.

NOTE 3. — **Infinitive instead of Participle.** — Some of the verbs which regularly have the participle in indirect discourse (§ 661) are used also with the infinitive with little, if any, difference of meaning (cf. § 660, 1 note): as *ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι* *I hear that there are also many other such nations* Xn. *A.* 2, 5, 13. *φαίνομαι* *appear* with the participle usually means to *appear to be* (what one is), and with the infinitive to *appear to be* (what one perhaps is not): as *εὖνοος ἐφαίνετο ἐὼν* *he was plainly well-disposed* Hdt. 7, 173. *κλαίειν ἐφαίνετο* *he appeared to be weeping* (but really was not) Xn. *Sym.* 1, 15.

(But when with these verbs an object infinitive (§ 638) is used, the meaning is of course different (cf. § 660, 1, note) as *μάθον ἔμμεναι ἐσθλός* *I have learned to be brave* Z 444. *μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι* *let him remember to be a brave man* Xn. *A.* 3, 2, 39.)

NOTE 4. — **ὡς with the Participle in Indirect Discourse.** — With the participle in indirect discourse *ὡς* *as* may be used with the same meaning as with any circumstantial participle (§ 656, 3), but it is often hard to render in English: thus *δῆλος ἦν Κῦρος ὡς σπεύδων* *Cyrus made it evident that he was in haste* Xn. *A.* 1, 5, 9 (but *δῆλος ἦν σπεύδων* *was evidently in haste*). So the genitive absolute with *ὡς* is sometimes used as a practical equivalent of the participle in indirect discourse (sometimes even with verbs which could not take such a participle, cf. § 657, note 2): as *ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ;* *shall I report from you (on the assumption) that there is war?* Xn. *A.* 2, 1, 21.

ὥς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε (*on the assumption*) that *I am going wherever you go you can make up your minds* (i.e. "be sure that I am going wherever you go") Xn. A. 1, 3, 6.

**662. "An with the Participle.** — The adverb ἄν may be used with the participle, not in indirect discourse, to give it a potential meaning (cf. § 436): thus εἰς δὲ τὸ πόλισμα ἄν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι *but the soldiers were unwilling to encamp on ground which might be made a city* (i.e. ὃ ἂν γένοιτο § 563) Xn. A. 6, 4, 7. ῥᾷδίως ἂν ἀφεθείς . . . προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν *although he might easily have been acquitted, he preferred to abide by the laws and be put to death* (i.e. ἀφέθη ἄν, § 565) Xn. Mem. 4, 4, 4. αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους . . . ὥς οὕτω περιγεγόμενος ἂν τῶν ἀντιστασιωτῶν *he asked him for two thousand mercenaries on the ground that he could thus get the better of his opponents* Xn. A. 1, 1, 10.

## THE VERBAL ADJECTIVES

### THE VERBAL IN -τέος

**663.** The verbal adjective in -τέος, -τέᾱ, -τέον (§ 235), is passive in meaning, and expresses *necessity* (like the Latin gerundive). It is used with a copula, εἰμί (§ 307), in either a personal or an impersonal construction.

NOTE. — The copula (ἐστί, εἰσί) is often omitted (§ 308).

**664. Personal Construction.** — In the personal construction the verbal agrees with the subject in gender, number, and case: as ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστί διαβατέος οὐκ οἶδα *whether we must cross any other river I*

*do not know* Xn. A. 2, 4, 6. ὠφελητέᾱ σοι ἡ πόλις ἐστίν  
*the State must be aided by you* Xn. Mem. 3, 6, 3.

**665. Impersonal Construction.** — In the impersonal construction (which is the more common) the verbal stands in the nominative neuter (usually singular, but sometimes plural), and takes an object (or cognate accusative) in the same case which would follow any other form of the same verb: thus τὴν πόλιν ὠφελητέον *the State must be aided* Xn. Mem. 2, 1, 28. τῶν βοσκημάτων ἐπιμελητέον *the flocks and herds must be taken care of* Xn. Mem. 2, 1, 28. πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους *we must make the first days' marches as long as we can* Xn. A. 2, 2, 12. οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν *who must not be surrendered to the Athenians* Th. 1, 86.

NOTE. — Observe that verbals of intransitive verbs can be used in the impersonal construction only.

**666. Agent with Verbals in -τέος.** — The agent (i.e. the person on whom the necessity rests) with verbals in -τέος stands regularly in the dative case (§ 380).

NOTE. — The *accusative* of the agent is sometimes found with the impersonal construction (§ 665). It seems to denote rather the person to whom the necessity extends rather than on whom it rests: as οὐδενὶ τρόπῳ φάμεν ἐκόντας ἀδικητέον εἶναι; *do we say that it in no way devolves on us to do wrong willingly?* Pl. Crit. 49 a.

#### THE VERBAL IN -τός

**667.** The verbal adjective in -τός, -τή, -τόν (§ 235, 2), denotes both what *has been done* and (more often) what *may be done*: as ἀπ' οὗν βιωτὸν ἡμῖν ἐστι; *is life endurable for us?* Pl. Crit. 47 e.

Many verbals in -τός have acquired an independent existence as adjectives, as θαυμαστός (*admired, admirable*) *wonderful*.

## INDIRECT DISCOURSE

(Oratio Obliqua)

**668.** A direct quotation repeats the exact words of the speaker: as Καὶ ταῦτ', ἔφη, ποιήσω "*This, too, I will do,*" said he; τί ποιήσωμεν, λέγετε "*What shall we do?*" you say.

An indirect quotation adapts the words of the speaker to the construction of the sentence in which they stand: as ἔφη καὶ ταῦτα ποιήσειν *he said that he would do this also*, ἠρωτήσατε ὃ τι ποιήσαιτε *you asked what you should do*.

**669.** Indirect discourse is introduced by some word or expression meaning *say, know, think, perceive*, and the like (*verba sentiendi et declarandi*).

1. Of the three common verbs meaning *say*, when used to introduce indirect discourse

φημί is followed by the infinitive,

εἶπον is followed by ὅτι or ὥς with a finite verb,

λέγω admits either construction, but in the active voice it is more often followed by ὅτι or ὥς and a finite verb.

NOTE. — When εἶπον is used with the infinitive it regularly means *command, order, advise*: thus εἶπε . . . στρατηγούς μὲν ἐλέσθαι ἄλλους *he advised them to choose other generals* Xn. A. 1, 3, 14.

2. Most verbs meaning *think* or *believe* (νομίζω, οἶμαι, ἡγοῦμαι, δοκῶ *seem*, and the like) are followed by the infinitive.

3. Most verbs meaning *know, perceive, hear* (οἶδα, αἰσθάνομαι, ἀκούω, also ἀγγέλλω *announce*, δῆλός ἐστι *be evident*,

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**669, 1 a.** Homer sometimes uses simple ὅ (Attic ὅτι) meaning *that*.

**b.** In poetry οὐνεκα and ὁθύνεκα (lit. *wherefore*) are sometimes used to mean *that*.

and the like) are more frequently followed by the participle (§ 661), but any of them may take *ᾔτι* or *ὥς* with a finite mode, and some of them may take the infinitive (§ 646) with little, if any, difference of meaning (cf. roughly in English “I know of its being good,” “I know that it is good,” “I know it to be good”).

For the future infinitive after verbs of *promising, hoping*, and the like, see § 549, 2.

## GENERAL PRINCIPLES OF INDIRECT DISCOURSE

**670.** In changing from direct to indirect discourse, the **MODE** may be changed, but *not* the **TENSE**.

1. Verbs may be changed to the optative only after a *secondary* tense (§ 517). Only a *principal* verb of the direct discourse may be changed to the infinitive or participle (§ 671).

2. If the adverb *ἄν* (§§ 436–439) was used in the direct discourse, it is retained also in the indirect, except when a dependent subjunctive with *ἄν* is changed to the optative after a secondary tense (§ 439).

3. The same negative (*οὐ* or *μή*) which stood in the direct discourse is retained in the indirect (§ 431, 2).

## PRINCIPLES OF INDIRECT DISCOURSE (IN DETAIL)

### THE INFINITIVE AND PARTICIPLE

**671.** After a word which takes the infinitive or participle (§ 669, 2–3) the principal verb in indirect discourse is changed to the infinitive or participle of the *same tense*, the present including also the imperfect, and the perfect the

pluperfect (see § 551). If *ἄν* was used in the direct discourse, it is retained also in the indirect: thus ἀπιέναι φησὶν *he says he is going away* (i.e. ἄπειμι *I am going away*) Xn. A. 2, 2, 1. ἔφη βούλεσθαι ἐλθεῖν *he said that he wanted to go* (i.e. βούλομαι ἐλθεῖν *I want to go* Xn. A. 1, 3, 20. οὐ μεμνήσεσθαι σέ φασιν *they say you will not remember* (i.e. οὐ μεμνήσῃ *you will not remember*) Xn. A. 1, 7, 5. οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* (i.e. τέθνηκεν *he is dead*) Xn. A. 1, 10, 16. σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος *in your company I think I should be honored* (i.e. εἶην ἂν *I should be*) Xn. A. 1, 3, 6. ὁρῶ δὲ καὶ σοὶ τούτων δεήσον *and I see that you, too, will have need of these* (i.e. δεήσει *there will be need*) Xn. Mem. 2, 6, 29.

NOTE. — Sometimes a relative or temporal clause is felt to be of equal importance with the principal clause, and so has the infinitive where we might expect a finite mode: as . . . ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος *that Ariaeus said there were many Persians better than himself, who would not endure his being king* Xn. A. 2, 2, 1.

672. After a primary tense (§ 517) all verbs of indirect discourse, unless changed to the infinitive or participle (according to § 671), are retained (with change of person, if necessary) in the mode and tense of the direct discourse: thus λέγει δ' ὥς ὑβριστὴς εἰμι *he says that I am an insolent person* (i.e. ὑβριστὴς εἶ *you are an insolent person*) Lys. 24, 15. οὐκ οἶδα ὃ τι ἂν τις χρήσαιτο αὐτοῖς *I don't know what use anybody could make of them* (i.e. τί ἂν τις χρήσαιτο *what use could anybody make?*) Xn. A. 3, 1, 40. βουλευομαί γε ὅπως σε ἀποδρῶ *I am planning how I can run away from you* (i.e. πῶς σε ἀποδρῶ; *how shall I run away*, deliberative subjunctive, § 577) Xn. Cy. 1, 4, 13.

## OPTATIVE

**673.** After a secondary tense (§ 517) any indicative not changed to the infinitive or participle (§ 671), or any subjunctive of the direct discourse, may be changed to optative of the *same tense*, unless the change would cause ambiguity: thus (OPTATIVE FOR THE INDICATIVE) ἀπήγγελλεν ὅτι σπένδοιτο *he announced that he made a truce* (i.e. σπένδομαι *I make a truce*) Xn. A. 2, 3, 9. τοῖς δὲ ὑποψιᾷ μὲν ἦν ὅτι ἄγχοι πρὸς βασιλεῆ *the others had a suspicion that he was leading them against the King* (i.e. ἄγει *is leading*) Xn. A. 1, 3, 21. ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλεῆ μέγαν *he said that the advance would be against the great King* (i.e. ἔσται *will be*) Xn. A. 1, 4, 11. εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη εἰ ταῦτα πεποιηκὼς εἴη *he said that he did not approve Dexippus if he had done this* (i.e. οὐκ ἐπαινῶ, εἰ πεποίηκε *I do not approve if he has done this*) Xn. A. 6, 6, 25.

OPTATIVE FOR A DEPENDENT SUBJUNCTIVE (ἂν disappearing, § 670, 2) ἡγέιτο γὰρ ἅπαν' ποιήσῃν αὐτὸν, εἴ τις ἀργύριον διδοίη *for he thought that [Theognis] would do anything, if anybody offered him money* (i.e. εἰ ἂν τις διδῶ *if anybody offers*) Lys. 12, 14. ὥμοσεν Ἀγесиλάῳ εἰ σπείσαιτο ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλεῆ ἀγγέλους, διαπράξεσθαι, κ.τ.λ. *he swore to Agesilaus that if he would make a truce until the messengers that he should send to the King should arrive, he would bring it about, etc.* (i.e. εἰ ἂν σπείσῃ ἕως ἂν ἔλθωσιν οὓς ἂν πέμψω *if you will make a truce until the messengers that I send arrive*) Xn. Ages. 1, 10.

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**673 a.** In Homer the use of the optative in indirect discourse is practically unknown, except sometimes in indirect questions. See § 676 a.

**Indirect Questions. — OPTATIVE FOR THE INDICATIVE.**

— ἤρετο . . . εἰ τις ἐμοῦ εἴη σοφώτερος *he asked whether there was anybody wiser than I* (i.e. ἔστι τις *is there anybody?*) Pl. *Ap.* 21 a. ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν *he asked if they had already given their answer* (i.e. ἀποκρίσθε *have you given your answer?*) Xn. *A.* 2, 1, 15.

**OPTATIVE FOR THE (DELIBERATIVE) SUBJUNCTIVE. —**

ἐβουλεύετο . . . εἰ πέμποιέν τινας ἢ πάντες ἴοιεν *he deliberated whether they should send some, or whether all should go* (i.e. πότερον πέμπωμεν . . . ἢ ἴωμεν *had we better send or go?*) Xn. *A.* 1, 10, 5.

**674.** The change to the optative mode after a secondary tense (§ 673) is never obligatory, and, for the sake of vividness, an indirect quotation of this sort can always be expressed in the mode employed by the original speaker. Not infrequently both forms of quotation are found in the same sentence : as οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη *these said that Cyrus was dead, and that Ariaeus had fled, and was at the halting place* Xn. *A.* 2, 1, 3.

**675.** In order to avoid ambiguity (§ 673), the following forms of expression are not changed to the optative after a secondary tense :

1. The imperfect and pluperfect indicative are seldom changed to the optative in indirect discourse, since if they were changed to the present and perfect optative respectively, it could not be told that they did not represent the present or perfect indicative or subjunctive of the direct discourse: thus εἶχε γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδεπώποτε στρατεύσαιντο ἐπὶ βασιλεῶν *for he was able to say that they alone of the Greeks had fought on the*



*side of the King at Plataeae, and that never since then had they made a hostile move against him* (observe that the imperfect, *συνεμάχοντο* for *συνεμαχόμεθα* of the direct discourse, remains unchanged, while the aorist, *στρατεύσαιτο* for *ἐστρατευσάμεθα*, is changed to the optative) Xn. *Hell.* 7, 1, 34.

NOTE. — Rarely, when no possible ambiguity could arise, an imperfect indicative is changed to the present optative (§ 673): as *ἔλεγον ὅτι κατείδοιεν στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοντο* *they said that they had caught sight of an army, and that at night many watchfires had been visible* (i.e. *κατείδομεν* *we caught sight of*, aorist, and *ἐφαίνετο* *were visible*, imperfect) Xn. *A.* 4, 4, 9. Still more rare is the use of the perfect optative to represent the pluperfect indicative.

2. The potential indicative with *ἄν* (§ 565) cannot be changed to the optative in indirect discourse, since then it could not be distinguished from the potential optative (§ 563): as *ἀπελογοῦντο ὡς οὐκ ἄν ποτε οὕτω μῶροι ᾔσαν . . . εἰ ᾔδεσαν* *they said in their defense that they should never have been so foolish if they had known* (i.e. *οὐκ ἄν ᾔμεν, εἰ ᾔσμεν* *we should not have been, if we had known*, § 606; whereas *οὐκ ἄν εἶεν, εἰ εἰδείεν* would represent *οὐκ ἄν εἶμεν, εἰ εἰδείμεν* *we should not be, if we should know*, § 605) Xn. *Hell.* 5, 4, 22.

3. The aorist indicative in a subordinate clause is not, changed in indirect discourse, since if it were changed to the aorist optative, the optative might be thought to represent an aorist subjunctive of the direct discourse: thus *ἔλεγον ὡς ὁ Ξενοφῶν οἶχοιτο ὡς Σεύθην . . . ἃ ὑπέσχετο αὐτῷ ληψόμενος* *they said that Xenophon had gone to Seuthes to receive what he had promised him* (the optative *ὑπόσχοιτο* would mean *what he might promise him*, representing *ἃ ἄν ὑπόσχηται* (§ 673) of the direct discourse) Xn. *A.* 7, 7, 55.

**676. Inserted Statements of Fact.** — Statements or explanations of fact in the indicative mode may be inserted by the writer, even though the rest of the sentence stands in indirect discourse: as ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν, κτλ. *he bade them join his expedition, promising them that if he should successfully accomplish the object for which (as I say) he was making the expedition, not to stop until, etc.* Xn. A. 1, 2, 2. ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν *the Greeks were naturally in great perplexity, reflecting on the fact that they were (as I say) at the King's gates* Xn. A. 3, 1, 2.

**677. Implied Indirect Discourse.** — In Greek (as in Latin) a clause expressing the thought of another person may take the construction of indirect discourse (i.e. the optative after a secondary tense) although not formally introduced by any words of *saying, thinking, or the like*: οἱ δ' ὥκτιρον εἰ ἀλώσονται *others pitied them if they should be captured* (i.e. εἰ ἀλώσονται *if they are going to be captured*) Xn. A. 1, 4, 7. ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὥς . . . ἀποκτενοῦντες, εἰ δυναίμεθα *but we have proceeded against him with the avowed intention of killing him if we could* (i.e. εἰ δυνάμεθα *if we can*) Xn. A. 3, 1, 17. σπονδὰς ἐποίησαντο, ἕως ἀπαγγελθείη τὰ λεχθέντα *they made a*

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**676 a.** In Homer, where the use of the optative in indirect discourse after a secondary tense is practically unknown (except sometimes in indirect questions), facts are regularly stated from the point of view of the speaker, and it is left to be inferred that they may have been at the same time the thought of another: as γίγνωσκον δὲ κακὰ μῆδετο δαίμων *I knew some power was planning ill* (Attic ἐγίγνωσκον ὅτι κακὰ μῆδοιτο, or μῆδεται) γ 166. ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείετο *for he knew in his heart full well how his brother was toiling* B 409.

*truce* (which they agreed should last) *until what had been said should be reported* (i.e. ἕως ἂν ἀπαγγελεθῇ *until it is reported*) Xn. *Hell.* 3, 2, 20.

It is on this principle that the optative is used in final clauses dependent on a secondary tense (§§ 590–594).

## SUMMARY OF THE USAGE OF INDIRECT DISCOURSE

**678.** For the sake of completeness for reference a summary of the regular usages of indirect discourse is here given:

### OPTATIVE (after secondary tenses)<sup>1</sup>

IN INDIRECT DISCOURSE	OF DIRECT DISCOURSE
Pres. opt. may represent	{ Pres. indic. (independent or dependent) { Pres. subj. w. <i>ἄν</i> (dependent) { Pres. (interrog.) subj. (independent)
Aorist opt. may represent	{ Aorist indic. (independent) { Aorist subj. w. <i>ἄν</i> (dependent) { Aorist (interrog.) subj. (independent)
Perf. opt. may represent	{ Perf. indic. (independent or dependent) { Perf. subj. w. <i>ἄν</i> (dependent) { Perf. (interrog.) subj. (independent)
Fut. opt. represents	Fut. indic. (independent or dependent)

### INFINITIVE AND PARTICIPLE

IN INDIRECT DISCOURSE	OF DIRECT DISCOURSE
Pres. infin. or partic.	= { Pres. indic. (independent) or { Imperf. indic. (independent)
Pres. infin. or partic. w. <i>ἄν</i>	= { Pres. opt. w. <i>ἄν</i> (independent) or { Imperf. indic. w. <i>ἄν</i> (independent)

<sup>1</sup> Any optative with *ἄν* is unchanged from the direct discourse (in which it was originally independent, § 563).

IN INDIRECT DISCOURSE		OF DIRECT DISCOURSE
Aorist infin. or partic.	=	Aorist indic. (independent)
Aorist infin. or partic. w. $\alpha\nu$	=	{ Aorist indic. w. $\alpha\nu$ (independent) or Aorist opt. w. $\alpha\nu$ (independent)
Perf. infin. or partic.	=	{ Perf. indic. (independent) or Pluperf. indic. (independent)
Perf. infin. or partic. w. $\alpha\nu$	=	{ Perf. opt. w. $\alpha\nu$ (independent) or Pluperf. indic. w. $\alpha\nu$ (independent) <sup>1</sup>
Fut. infin. or partic.	=	Fut. indic. (independent)

NOTE.—The imperative is regularly represented in indirect discourse by the substantive infinitive (§ 638) dependent on a word meaning *command, order, or the like*: as *ἦκειν παραγγέλλει* *he bids him come* (i.e. *ἦκε come*) Xn. A. 1, 2, 1. Rarely can it be said that the imperative is changed to the infinitive in indirect discourse: as *ἔλεγε θάπρειν* *he told him not to be alarmed* (i.e. *θάπρει don't be alarmed*) Xn. A. 1, 3, 8.

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<sup>1</sup> Rarely.

## APPENDIX A



### VERSIFICATION

**679.** Greek verse was dependent on the *quantities* (§§ 52–54) of the syllables, and not, like English, on word-accent or on rhyme.

**680. Kinds of Poetry.** — Greek poetry in general may be grouped under two heads: (1) that which was recited (Recitative), and (2) that which was sung (Lyric), but it should always be remembered that recited poetry was developed from poetry composed to be sung.


















**NOTE.** — **The Doric of the Drama.** — The Lyric portions of the Attic drama, out of regard for its Doric origin, were regularly composed in a conventional Doric dialect, formed by writing  $\bar{a}$  for  $\eta$  in all words in which the Attic  $\eta$  represents an original  $\bar{a}$  (§ 15): as

$\xi\kappa\lambda\upsilon\omicron\nu\ \phi\omega\nu\acute{\alpha}\nu$ ,  $\xi\kappa\lambda\upsilon\omicron\nu\ \delta\grave{\epsilon}\ \beta\omicron\acute{\alpha}\nu$   
 $\tau\acute{\alpha}\varsigma\ \delta\upsilon\sigma\tau\acute{\alpha}\nu\omicron\nu$ . — E. Med. 131.

**681.** Metre ( $\mu\acute{\epsilon}\tau\rho\nu$  *measure*) is the measurement of verse by feet, lines, strophes, etc.

**682.** In treating of metre it is customary and convenient to employ certain arbitrary signs as follows:

1.  $\cup$  indicates a short syllable (also called a *mora*, assumed to be equal to  $\text{♪}$ ).

2. — indicates a long syllable (= two *morae*, or .
3.  (*triseme*) indicates a long syllable prolonged to equal three *morae* (i.e. —  or .
4.  (*tetraseme*) indicates a long syllable prolonged to equal four *morae* (i.e. — — or .
5. > (*irrational syllable*) indicates a long syllable used in the place where a short normally occurs.
6.  indicates two short syllables used in the place where one short normally occurs: thus —  (cyclic dactyl) indicates a dactyl used as an equivalent of a trochee —  (§ 705); so also  — (cyclic anapaest) indicates an anapaest used in iambic rhythm. (These are also written  and .)
7. || short perpendicular lines are used to indicate the divisions between the feet (§ 683).
8. || indicates the divisions between *cola* (§ 686).
9.  indicates a pause at the end of a verse equal to one *mora* (.
10.  indicates a pause at the end of a verse equal to two *morae* (—). (So also  indicates a pause of three *morae*, and  of four *morae*.)
11. || standing below the line is used to indicate a caesura (§ 690).  
A comma ( , ) is sometimes used for the same purpose.
12. # is used to indicate a diaeresis (§ 690).
13. : is used to indicate anacrusis (§ 706).

## FEET

**683.** A group of syllables having a fixed metrical form is called a foot. The most common kinds of feet are the following:

### FEET OF THREE MORAE ( $\frac{3}{8}$ time)

Trochee	— 	 	λείπε
Iambus	 —	 	λέγω
Tribrach	  	  	λέγετε

FEET OF FOUR MORAE ( $\frac{2}{4}$  time)

Dactyl	— ∪ ∪		λείπομεν
Anapaest	∪ ∪ —		λεγέτω
Spondee	— —		λείπων

FEET OF FIVE MORAE ( $\frac{5}{8}$  time)

Cretic	— ∪ —		λειπέτω
Bacchius	∪ — —		λειπομην

FEET OF SIX MORAE ( $\frac{3}{4}$  time)

Ionic <i>a minore</i>	∪ ∪ — —		ἐλελοίπη
Ionic <i>a maiore</i>	— — ∪ ∪		λειπώμεθα
Choriambus	— ∪ ∪ —		λειπομένων

1. Many other kinds of feet<sup>1</sup> are mentioned by the ancient grammarians, but they may all be explained as variations of the forms already described (cf. § 685).

**684. Thesis and Arsis.** — That part of the foot on which the *ictus* or rhythmical accent falls is called the Thesis; the rest of the foot is called the Arsis.

**685. Substitution.** — In many kinds of verse two short syllables (∪ ∪) may be substituted for a long (—), or a long syllable may take the place of two short syllables.

NOTE. — When a long syllable in the thesis is resolved into two short (§ 685), the ictus properly belongs to the two, but is usually placed on the first.

<sup>1</sup> For example: Proceleusmatic ∪ ∪ ∪ ∪, First Paeon — ∪ ∪ ∪, Fourth Paeon ∪ ∪ ∪ —, Molossus — — —, etc.

## COLA

**686. Colon.** — A group of feet (never more than six) is called a Colon, or a Rhythmical Series.

1. A colon of two feet is called a Dipody, of three feet a Tripody, of four feet a Tetrapody, of five feet a Pentapody, of six feet a Hexapody.

2. But trochaic, iambic, and anapaestic rhythms are measured not by single feet but by the dipody; hence four feet of such a rhythm form a Dimeter, six feet a Trimeter, and eight feet a Tetrameter.

## THE VERSE

**687. The Verse.** — A verse is composed of one, two, or even three *cola* (§ 686), and is usually written and printed as a single line.

**688. Syllaba Anceps.** — The last syllable of any verse may be counted as long or short, as the rhythm may demand, without any regard to its actual quantity.

NOTE. — In the metrical schemes given below the existence of the *syllaba anceps* is taken for granted.

1. Hiatus (§ 42) is allowed only at the end of a verse (but cf. § 2 a).

**689. Catalexis.** — A verse in which the last foot is incomplete is said to be Catalectic (*καταληκτικός* *stopping short*). A verse in which the last foot is complete is called Acatalectic.

1. A part or the whole of the last arsis is omitted in catalexis. If the omitted arsis formed the last part of the



foot its place is filled by the pause ( $\wedge$ , § 682, 9-10); if it formed the first part of the foot its place is filled by prolonging (§ 682, 3-4) the thesis of the preceding foot: as  $| \cup \angle \angle |$  for  $| \cup - \cup - |$ .

**690. Caesura and Diaeresis.** — A Caesura (lit. cutting) occurs whenever a word ends inside a foot. A Diaeresis occurs when the end of a word coincides with the end of a foot.

1. The principal caesura or The Caesura is one which marks also a break in the sense, and which occurs repeatedly at a fixed point in the verse.

NOTE. — In antiquated language a caesura in the second foot is sometimes called *trithemimeral*, because it comes after three half-feet (*τριθ-ημι-μερής* of three half-portions), a caesura in the third foot *penthemimeral*, etc.

For the Masculine and Feminine Caesuras see § 701, note.

## STROPHE AND SYSTEM

**691. Strophe.** — A group of lyric verses recurring in fixed form is called a Strophe. An Antistrophe is a corresponding strophe immediately following. Strophe and Antistrophe are sometimes followed by an Epode (not metrically corresponding).

**692. System.** — Verses are sometimes arranged in a system, in which the *syllaba anceps* and hiatus are allowed only at the end. Such a system may be regarded as one long verse. For examples see §§ 696; 703, 2.



**696.** Trochaic rhythms are also found sometimes in systems (§ 692) ending in a catalectic dimeter; as

$$\begin{array}{c} \angle \cup \quad \text{—} \quad \cup \quad | \quad \angle \quad \cup \quad \text{—} \quad \cup \quad | \\ \text{ταῦτα} \quad \mu\acute{\epsilon}\nu \quad \pi\rho\acute{o}\varsigma \quad | \quad \acute{\alpha}\nu\delta\rho\acute{o}\varsigma \quad \acute{\epsilon}\sigma\tau\iota \quad | \\ \\ \angle \quad \cup \quad \text{—} \quad \cup \quad | \quad \angle \quad \cup \quad \text{—} \quad > \quad | \\ \nu\acute{o}\upsilon\upsilon\eta \quad \acute{\epsilon}\chi\omicron\nu\tau\omicron\varsigma \quad | \quad \kappa\alpha\iota \quad \phi\rho\acute{\epsilon}\nu\alpha\varsigma \quad \kappa\alpha\iota \quad | \\ \\ \angle \quad \cup \quad \cup \quad \cup \quad | \quad \angle \quad \cup \quad \text{—} \quad \wedge \\ \pi\omicron\lambda\lambda\acute{\alpha} \quad \pi\epsilon\rho\iota\pi\epsilon \quad | \quad \pi\lambda\epsilon\nu\kappa\acute{o}\tau\omicron\varsigma.^1 \end{array}$$

For lyric trochaic rhythms see § 707, 2.

## IAMBIC RHYTHMS

(Cf. § 706, note)

**697.** Iambic rhythms are usually measured by dipodies (§ 686, 2) consisting of two iambs  $| \cup \angle \cup \text{—} |$ , and they admit the irrational syllable ( $>$ , § 682, 5) in the first foot of any dipody. Moreover, two shorts may be substituted (§ 685) for the long syllable of the iambus in any foot except the final foot of the verse.

**698. Iambic Trimeter.** — The most common iambic rhythm (used by the line) is the iambic trimeter. The iambic trimeter of tragedy is metrically much more strict than that of comedy, and, although the irrational syllable is frequent, the resolution of the long syllable (§ 697) is comparatively infrequent. In comedy, however, not only are resolutions numerous, but an anapaest (cyclic, § 682, 6) may stand in place of the iambus in any foot except the last, and the apparent dactyl ( $> \cup \cup$ ) may stand in the fifth foot as well as in the first and third.

The principal caesura usually comes in the third foot.

<sup>1</sup> Ar. *Ran.* 534–6.

The scheme of iambic trimeter (showing all possible variations) is as follows:

Tragic	$\left\{ \begin{array}{l} \cup \quad \angle \quad \cup \quad - \quad \cup \quad - \\ \cup \quad \angle \quad \cup \quad \cup \quad \cup \quad \cup \\ > \quad \angle \\ > \quad \angle \quad \cup \\ \cup \quad \angle \end{array} \right. \left  \begin{array}{l} \cup \quad \angle \quad \cup \quad - \quad \cup \quad \cup \\ \cup \quad \angle \quad \cup \quad \cup \quad \cup \quad \cup \\ > \quad \angle \\ > \quad \angle \quad \cup \end{array} \right. \left  \begin{array}{l} \cup \quad \angle \quad \cup \quad - \\ \cup \quad \angle \quad \cup \\ > \quad \angle \end{array} \right.$
Comedy allows also	$\left\{ \begin{array}{l} \cup \quad \angle \quad \cup \quad - \quad \cup \quad - \\ \cup \quad \angle \quad \cup \quad - \quad \cup \quad - \\ > \quad \angle \quad \cup \\ \cup \quad \angle \end{array} \right. \left  \begin{array}{l} \cup \quad \angle \quad \cup \quad - \quad \cup \quad - \\ \cup \quad \angle \quad \cup \quad - \quad \cup \quad - \\ > \quad \angle \quad \cup \\ \cup \quad \angle \end{array} \right.$

NOTE. — In proper names the tragedians sometimes allow the cyclic anapaest (§ 682, 6) in other feet than the first.

Examples of iambic trimeter are:

Tragic	$\left\{ \begin{array}{l} > \quad \angle \quad \cup \quad - \quad   \quad > \quad \parallel \quad \angle \quad \cup \quad - \quad   \quad > \quad \angle \quad \cup \quad - \\ \epsilon\acute{\iota}\theta' \quad \acute{\omega}\phi\epsilon\lambda' \quad \text{'Αρ} \quad   \quad \gamma\omicron\upsilon\varsigma \quad \mu\eta \quad \text{δια} \quad   \quad \pi\tau\acute{\alpha}\sigma\theta\alpha\iota \quad \sigma\kappa\acute{\alpha}\phi\omicron\varsigma \\ > \quad \angle \quad \cup \quad - \quad   \quad > \quad \parallel \quad \cup \quad \cup \quad - \quad   \quad > \quad \angle \quad \cup \quad - \\ \text{Κόλ} \chi\omega\upsilon\omicron\varsigma \quad \epsilon\varsigma \quad \alpha\acute{\iota} \quad   \quad \alpha\nu \quad \kappa\upsilon\alpha\nu\acute{\epsilon}\alpha\varsigma \quad   \quad \Sigma\upsilon\mu\pi\lambda\eta\gamma\acute{\alpha}\delta\alpha\varsigma.^1 \end{array} \right.$
Comic	$\left\{ \begin{array}{l} > \quad \angle \quad \cup \quad - \quad   \quad \cup \quad \angle \quad \cup \quad - \quad   \quad > \quad \angle \quad \cup \quad - \\ \text{?}\Omega \quad \text{Ζε}\acute{\upsilon} \quad \beta\alpha\sigma\iota\lambda\epsilon\upsilon. \quad   \quad \tau\acute{o} \quad \chi\rho\eta\mu\alpha \quad \tau\acute{\omega}\nu \quad   \quad \nu\kappa\tau\acute{\omega}\nu \quad \omicron\sigma\omicron\nu \\ \cup \quad \angle \quad \cup \quad - \quad   \quad \cup \quad \angle \quad \cup \quad - \quad   \quad \cup \quad \angle \quad \cup \quad - \\ \text{'Απ}\acute{\epsilon}\rho\alpha\nu\tau\omicron\nu \quad \cup \quad   \quad \delta\acute{\epsilon}\pi\omicron\theta' \quad \eta\mu\acute{\epsilon}\rho\alpha \quad   \quad \gamma\epsilon\nu\acute{\eta}\sigma\epsilon\tau\alpha\iota ; \\ \cup \quad \angle \quad \cup \quad - \quad   \quad > \quad \cup \quad \cup \quad - \quad   \quad > \quad \angle \quad \cup \quad - \\ \text{'Απ}\acute{o}\lambda\omicron\iota\omicron \quad \delta\eta\tau', \quad   \quad \acute{\omega} \quad \pi\acute{o}\lambda\epsilon\mu\epsilon, \quad \pi\omicron\lambda \quad   \quad \lambda\acute{\omega}\nu \quad \omicron\upsilon\gamma\epsilon\kappa\alpha.^2 \end{array} \right.$

“Which, like a wounded snake, drags its slow length along.”

NOTE. — The Choliambus, or “limping trimeter” (σχαζων) has a spondee instead of an iambus in the last foot.

**699. Iambic Tetrameter Catalectic.** — The iambic tetrameter catalectic, consisting of two *cola* (§ 686), is often used in comedy. Its scheme

$$\cup \angle \cup - \quad | \quad \cup \angle \cup - \quad \parallel \quad \cup \angle \cup - \quad | \quad \cup \angle -$$

#

<sup>1</sup> E. *Med.* 1-2.

<sup>2</sup> Ar. *Nub.* 2, 3, 6.

admits the same variations as the iambic trimeter (§ 698):  
thus

$\cup \text{ } \text{ } \text{ } \cup \text{ } \text{ } \text{ }   > \text{ } \text{ } \text{ } \cup \text{ } \text{ } \text{ } \text{ }   $ $\acute{\epsilon}\gamma\omega \quad \gamma\acute{\alpha}\rho \quad \eta\tau\text{ }   \tau\omega\nu \mu\acute{\epsilon}\nu \lambda\acute{o}\gamma\omicron\varsigma$	$\cup \text{ } \text{ } \text{ } \cup \text{ } \text{ } \text{ }   \cup \text{ } \text{ } \text{ } \text{ } \wedge$ $\delta\iota' \quad \alpha\upsilon\tau\omicron \quad \tau\omicron\upsilon\tau' \quad   \quad \acute{\epsilon}\kappa\lambda\acute{\eta}\theta\eta\nu$
$> \text{ } \text{ } \text{ } \cup \text{ } \text{ } \text{ }   > \text{ } \text{ } \text{ } \cup \text{ } \text{ } \text{ } \cup \text{ } \text{ }   $ $\acute{\epsilon}\nu \tau\omicron\iota\varsigma\iota \quad \phi\rho\omicron\nu \quad   \quad \tau\iota\varsigma\tau\alpha\iota\varsigma\iota \quad \omicron\tau\iota$	$> \text{ } \text{ } \text{ } \cup \text{ } \text{ } \text{ } \cup \text{ } \text{ }   \cup \text{ } \text{ } \text{ } \text{ } \wedge$ $\pi\rho\acute{\omega}\tau\iota\varsigma\tau\omicron\varsigma \quad \acute{\epsilon}\pi\epsilon \quad   \quad \nu\acute{o}\eta\sigma\alpha$ <sup>1</sup>

“A captain bold | of Halifax, # who lived in coun|try quarters.”

1. Iambic rhythms are sometimes found in system (§ 692). For lyric iambic rhythms see § 707, 2.

## DACTYLIC RHYTHMS

**700.** The fundamental foot of dactylic rhythms is the dactyl (— ∪ ∪), but the spondee (— —) may be substituted.

**701. Dactylic Hexameter.** — The hexameter is the most common dactylic rhythm. It contains six feet, of which the last is always a dactyl lacking the last syllable, — ∪ ∧ (§ 689). The fifth foot is usually a dactyl, but may be a spondee, in which case the verse is called *Spondaic*. The other feet may be either dactyls or spondees, but dactyls predominate.

1. The principal caesura is usually in the third foot, less often after the thesis in the fourth foot (in which case there is often a corresponding caesura in the second foot). A diaeresis at the end of the fourth foot (*Bucolic Diaeresis*) is also very common.

**NOTE. — Masculine and Feminine Caesuras.** — A caesura immediately following the long syllable of the *thesis* is called *masculine*, a caesura between the two short syllables of the *arsis* is called *feminine*.

<sup>1</sup> Ar. *Nub.* 1038–9.

2. The scheme of the dactylic hexameter is as follows :

$$\angle \infty \mid \angle \infty \mid \angle \infty \mid \angle \infty \mid \angle \infty \mid \angle \cup \wedge$$

Examples are :

$$\begin{array}{c} \angle \cup \cup \mid \angle \cup \cup \mid \angle \parallel \mid \angle \cup \cup \mid \angle \cup \cup \mid \angle \cup \wedge \\ \mu\eta\nu\nu \quad \alpha\epsilon\iota\delta\epsilon, \quad \theta\epsilon\alpha, \quad \Pi\eta\lambda\eta\iota\alpha\delta\epsilon\omega \quad \text{'A}\chi\iota\lambda\eta\sigma\text{'}^1 \end{array}$$

$$\begin{array}{c} \angle \cup \cup \mid \angle \cup \cup \mid \angle \cup \parallel \cup \mid \angle \cup \cup \mid \angle \cup \cup \mid \angle \cup \wedge \\ \alpha\upsilon\delta\rho\alpha \quad \mu\omicron\iota \quad \epsilon\grave{\nu}\nu\epsilon\pi\epsilon, \quad \text{Μοῦ}\sigma\alpha, \quad \text{πο}\lambda\acute{\upsilon}\tau\rho\omicron\pi\omicron\nu, \quad \delta\varsigma \quad \mu\acute{\alpha}\lambda\alpha \mid \text{πο}\lambda\lambda\acute{\alpha}\text{' }^2 \end{array}$$

$$\begin{array}{c} \angle \quad \quad \mid \angle \cup \cup \mid \angle \cup \parallel \cup \mid \angle \cup \cup \mid \angle \cup \cup \mid \angle \cup \wedge \\ \tau\acute{\iota}\pi\tau' \quad \alpha\upsilon\tau, \quad \alpha\iota\gamma\acute{\iota}\omicron\chi\omicron\iota\omicron \quad \Delta\iota\delta\varsigma \quad \tau\acute{\epsilon}\kappa\omicron\varsigma \mid \epsilon\iota\lambda\acute{\eta}\lambda\omicron\upsilon\theta\alpha\varsigma;^3 \end{array}$$

$$\begin{array}{c} \angle \cup \cup \mid \angle \cup \cup \mid \angle \cup \parallel \cup \mid \angle \cup \cup \mid \angle \cup \cup \mid \angle \cup \wedge \\ \eta \quad \delta' \quad \acute{\alpha}\epsilon\kappa\omicron\upsilon\sigma, \quad \alpha\grave{\mu}\alpha \mid \tau\omicron\iota\omicron\varsigma\iota \quad \gamma\upsilon \mid \nu\eta \quad \kappa\acute{\iota}\epsilon\nu. \mid \alpha\upsilon\tau\grave{\alpha}\rho \quad \text{'A}\chi\iota\lambda\lambda\epsilon\upsilon\varsigma^4 \\ \# \end{array}$$

For the synizesis of  $\epsilon\omega$  in the first example see § 19, note 2; for the shortening of  $\mu\omicron\iota$  in the second see § 52 a. Observe that the third example is a spondaic line, and the fourth shows the bucolic diaeresis. For explanations of some other peculiarities of the Homeric verse see §§ 2 a; 13 a; 22 a; 36 a; 44 a; 44, 2 a; 53, a, b; 54 a.

**702. The Elegiac Distich.** — The Elegiac distich consists of a dactylic hexameter followed by two catalectic dactylic tripodies (which form the so-called pentameter).

The scheme entire is as follows :

$$\begin{array}{c} \angle \infty \mid \angle \infty \mid \angle \infty \mid \angle \infty \mid \angle \infty \mid \angle \cup \wedge \\ \angle \infty \mid \angle \infty \mid \angle \cup \parallel \cup \mid \angle \cup \cup \mid \angle \cup \cup \mid \angle \cup \wedge \\ \# \end{array}$$

NOTE. — In the pentameter the end of the first tripody always coincides with the end of a word, and neither hiatus (§ 668, 1) nor *syllaba anceps* (§ 688) is allowed at this point. Observe also that the second tripody does not admit spondees.

1. The Elegiac distich is a favorite metrical form for gnomic and didactic poetry. It is but once used in the

<sup>1</sup> A 1.

<sup>2</sup> a 1.

<sup>3</sup> A 202.

<sup>4</sup> A 348.

extant tragedy, the first two lines of the passage being as follows :

$$\begin{array}{ccccccc} \text{Ἰλίῳ} & | & \text{αἶπει} & | & \text{νῆ} & | & \text{Πάρις} & | & \text{οὐ} & | & \text{γάμον} & | & \text{ἀλλά} & | & \text{τιν'} & | & \text{ἄτᾱν} \\ \text{ἀγάγετ'} & | & \text{εὐναί} & | & \text{ᾱν} & | & \text{εἰς} & | & \text{θαλά} & | & \text{μους} & | & \text{Ἑλέ} & | & \text{νᾱν}.^1 \end{array}$$

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## ANAPAESTIC RHYTHMS

(Cf. § 706, note)

**703.** The basis of anapaestic rhythms is the anapest ( $\cup \cup \text{—}$ ), but for this the spondee ( $\text{—} \text{—}$ ) or even the dactyl ( $\text{—} \cup \cup$ ) may be substituted. A dactyl (or the last of two or more dactyls) is regularly followed by a spondee ( $\text{—} \cup \cup \text{—}$ ), since a dactyl followed by an anapaest ( $\text{—} \cup \cup \cup \text{—}$ ) would bring four short syllables together.

1. Anapaestic rhythms are usually measured by dipodies (§ 686, 2), and the most common forms are the monometer (of two feet), the dimeter (of four feet), and the dimeter catalectic or Paroemiac. The schemes are as follows :

$$\begin{array}{l} \text{(Monometer)} \quad \left\{ \begin{array}{cc} \cup \cup \text{—} & \cup \cup \text{—} \\ \text{—} \text{—} & \text{—} \text{—} \\ \text{—} \cup \cup & \text{—} \text{—} \end{array} \right. \\ \text{(Dimeter)} \quad \left\{ \begin{array}{cc} \cup \cup \text{—} & \cup \cup \text{—} \\ \text{—} \text{—} & \text{—} \text{—} \\ \text{—} \cup \cup & \text{—} \cup \cup \end{array} \right\} \left\{ \begin{array}{cc} \cup \cup \text{—} & \cup \cup \text{—} \\ \text{—} \text{—} & \text{—} \text{—} \\ \text{—} \cup \cup & \text{—} \text{—} \end{array} \right. \end{array}$$

Cf. "And the olive of peace || sends its branches abroad."

$$\text{(Paroemiac)} \quad \left\{ \begin{array}{cc} \cup \cup \text{—} & \cup \cup \text{—} \\ \text{—} \text{—} & \text{—} \text{—} \\ \text{—} \cup \cup & \text{—} \cup \cup \end{array} \right\} \text{—}$$

Cf. "The Lórd is adván||cing. Prépare ye!"

**2. Anapaestic Systems.** — Anapaestic rhythms were much used by the dramatists in systems (§ 692), a system

<sup>1</sup> E. *And.* 103-104.





For lyric anapaestic rhythms (which usually admit more freedom of substitution) see § 709, 2.

## LYRIC RHYTHMS

**705.** Lyric rhythms in general differ from recitative rhythms only in allowing much greater freedom of substitution. Their most notable characteristic is the Procrustean habit of frequently employing feet which are either longer or shorter than the fundamental foot of the verse, but which, by an arbitrary shortening or lengthening, are made to fit the rhythm (cf. § 682, 3-6). Thus, a long syllable of two *morae* (—) by being lengthened (⏟), or a dactyl (— ∪ ∪) of four *morae* by being shortened (— ∪) is often employed in a rhythm whose fundamental foot is the trochee (— ∪) of three *morae*. Likewise a trochee (— ∪) of three *morae* may be used in a dactylic (— ∪ ∪) rhythm of four *morae* (as — ∪). But the character of the rhythm may always be determined by the preponderance of the fundamental foot.

**706. Anacrusis.**—In the lyric rhythms each line does not always begin with a complete foot. The extra syllable (or syllables) at the beginning of such a line has received the name of *anacrūsis* (ἀνάκρουσις *upward beat*).

1. *The anacrusis must not be greater than the arsis.* Hence we may have ∪ or > or ∪ as the anacrusis of a logaoedic verse (§ 707, 1) and ∪ ∪, or —, or ∪, as the anacrusis of a dactylo-epitritic verse (§ 709).

Anacrusis is indicated by ∴.

**NOTE.**—Some writers on meter recognize only those feet in which the ictus falls on the first part of the foot (i.e. trochees, dactyls, etc.). By this theory an iambic verse (∪ — | ∪ —) is regarded as a catalectic trochaic with anacrusis (∪ : — ∪ | — ^), an anapaestic verse as a

catalectic dactylic with anacrusis, etc. But the ancients recognized rhythms in which the ictus falls on the second part of the foot, as well as the other kind, and such rhythms are often constructed on a different principle from the others. Hence it seems best to limit anacrusis to the strictly lyric rhythms, where the great variety and complexity of the verses demand the adoption of some simple working hypothesis, although it is not certain that such rhythms were so treated by the ancients.

### LYRIC RHYTHMS IN $\frac{3}{8}$ TIME

**707.** The fundamental foot of lyric rhythm in  $\frac{3}{8}$  time is the trochee ( $\text{—} \cup$ ), but in place of the trochee may be substituted the tribrach ( $\cup \cup \cup$ ), the irrational trochee ( $\text{—} >$ , § 682, 5), the cyclic dactyl ( $\text{—} \cup \cup$ , § 682, 6), or the triseme ( $\text{—} \text{—} \text{—}$ , § 682, 3). The cyclic dactyls are found before or between trochees, but trochees are not found between dactyls in the same verse. Anacrusis (§ 706) is frequent.

1. **Logaoedic Rhythms.** — Rhythms in  $\frac{3}{8}$  time containing both trochees and (cyclic) dactyls have received the name of Logaoedic (*λόγος speech, prose, αἰοδή song*).

2. Occasionally lyric verses in  $\frac{3}{8}$  time are found without cyclic dactyls or trisemes, and such verses by themselves might be explained as lyric trochaic, or (if they have anacrusis, cf. § 706, note) as lyric iambic rhythms; but since such verses are seldom found except in connection with other, logaoedic, verses, it is better to treat them all under one general head.

NOTE 1. — “Basis.” — The first foot of a logaoedic verse allows great freedom. It may be a trochee ( $\text{—} \cup$ ), a tribrach ( $\cup \cup \cup$ ), an irrational trochee ( $\text{—} >$ ), or even an apparent iambus ( $\cup \text{—}$ ) or anapaest ( $\cup \cup >$ ). For an example see § 708, 6.

NOTE 2. — Logaoedic Rhythms are measured by the single foot. Some of them have acquired special names, which, however, are not particularly important, for a verse can always be described as a dipody, tripody, etc., according to the number of feet it contains.

**708.** It follows from § 707 that the lyric rhythms in  $\frac{3}{8}$  time may have great variety of form. Some examples of single verses are given below, but it must be remembered that these verses are thus severed from their connection in strophes of which they are an integral part.

1. DIPODY (LOGAOEDIC)

$\frac{\text{—}}{\omega} \text{ τὸν } ^\text{A} \left| \frac{\text{—}}{\delta} \omega \nu \nu \right.$  (Adonic)

2. TRIPODIES

Trochaic tripody (with resolved foot):

$\frac{\text{—}}{\phi} \text{ ρενομῶ } \left| \frac{\text{—}}{\rho} \omega \varsigma \right| \frac{\text{—}}{\alpha} \text{ κούσῃ } ^1$

Trochaic tripody with anacrusis (§ 706):

$\text{υ} : \frac{\text{—}}{\tau} \epsilon \lambda \omicron \varsigma \left| \frac{\text{—}}{\theta} \acute{\alpha} \nu \omicron \iota \mu \iota \right| \frac{\text{—}}{\kappa} \alpha \upsilon \tau \acute{\omicron} \varsigma ^2$

Trochaic tripody catalectic, with anacrusis ("Iambic," see § 707, 2):

$\text{υ} : \frac{\text{—}}{\tau} \acute{\iota} \text{ τῶνδ' } \left| \frac{\text{—}}{\alpha} \nu \epsilon \upsilon \right| \frac{\text{—}}{\kappa} \alpha \kappa \acute{\omega} \nu ; ^3$

Trochaic tripody catalectic, with anacrusis, containing a triseme (§ 682, 3):

$\text{υ} : \frac{\text{—}}{\phi} \acute{\iota} \lambda \alpha \nu \left| \frac{\text{—}}{\delta} \rho \omicron \nu \right. \cdot \left. \frac{\text{—}}{\mu} \epsilon \left| \frac{\text{—}}{\nu} \epsilon \acute{\iota} \right. \right. ^4$

Logaoedic tripodies:

$\frac{\text{—}}{\beta} \text{ υρσότο } \left| \frac{\text{—}}{\nu} \omicron \nu \right| \frac{\text{—}}{\kappa} \acute{\upsilon} \left| \frac{\text{—}}{\kappa} \lambda \omega \mu \alpha ^5 \right.$  (First Pherecratean)

$\frac{\text{—}}{\eta} \text{ πάλις } \left| \frac{\text{—}}{\eta} \text{ φί } \right| \frac{\text{—}}{\lambda} \omega \nu ^6$  (First Pherecratean catalectic)

$\frac{\text{—}}{\pi} \alpha \iota \delta \omicron \varsigma \left| \frac{\text{—}}{\delta} \acute{\upsilon} \varsigma \phi \omicron \rho \omicron \nu \right| \frac{\text{—}}{\alpha} \tau \bar{\alpha} \nu ^7$  (Second Pherecratean)

Logaoedic tripody (containing two dactyls) catalectic, with anacrusis:

$> : \frac{\text{—}}{\pi} \acute{\omega} \varsigma \text{ οὖν } \left| \frac{\text{—}}{\iota} \epsilon \left| \frac{\text{—}}{\rho} \acute{\omega} \nu \right. \right| \frac{\text{—}}{\pi} \omicron \tau \alpha \left| \frac{\text{—}}{\mu} \acute{\omega} \nu . ^8 \right.$

<sup>1</sup> S. *Aj.* 626. <sup>3</sup> Aesch. *Ag.* 211.

<sup>5</sup> E. *Bacchae*, 123. <sup>7</sup> S. *Aj.* 643.

<sup>2</sup> S. *Aj.* 390. <sup>4</sup> Aesch. *Septem*, 901.

<sup>6</sup> E. *Med.* 847.

<sup>8</sup> E. *Med.* 846.

Logaoedic tripodies containing a triseme (§ 682, 3):

$$\begin{array}{c} \cup : \angle \mid \angle \quad \cup \mid \angle \wedge \\ \text{κακᾶν} \mid \epsilon\lambda\pi\acute{\iota}\delta^{\circ} \mid \epsilon\chi\omega\nu^1 \\ \\ \angle \quad \cup \mid \angle \mid \angle \wedge \\ \tau\lambda\acute{\alpha}\mu\omicron\nu\iota \mid \theta\bar{\upsilon}\mu\omega^2 \end{array}$$

The last example might be scanned as a dipody (Adonic  $\_ \cup \mid \_ \cup$ ), but the scansion of such lines is determined by the character of the strophe in which they stand.

## 3.

## TETRAPODIES

The following will serve as examples of tetrapodies, although many more varieties are found:

$$\begin{array}{c} \angle \quad \cup \mid \angle \quad \cup \mid \angle \quad \cup \mid \angle \wedge \\ \beta\acute{\alpha}\xi\iota\varsigma \mid \epsilon\acute{\iota} \delta^{\circ} \epsilon\tau\acute{\eta}\tau\nu\mu\omicron\varsigma^3 \\ \\ \angle \quad \cup \mid \angle \quad \cup \mid \angle \quad \cup \mid \angle \quad \cup \\ \nu\bar{\upsilon}\nu \gamma\acute{\alpha}\rho \epsilon\mu\omicron\iota \mu\acute{\epsilon}\lambda\epsilon\iota \chi\omicron\rho\epsilon\upsilon\sigma\alpha\iota^4 \quad (\text{First Glyconic}) \\ \\ \angle \quad \cup \mid \angle \quad \cup \mid \angle \quad \cup \mid \angle \wedge \\ \delta\bar{\upsilon}\rho\omicron\mu\acute{\epsilon}\nu\bar{\iota} \sigma\omicron\nu \mid \epsilon\upsilon\nu\acute{\epsilon}\tau\bar{\alpha}\nu^5 \quad (\text{First Glyconic catalectic}) \\ \\ \angle \quad \cup \mid \angle \quad \cup \mid \angle \quad \cup \mid \angle \wedge \\ \eta\bar{\upsilon}\rho\omicron\nu \mid \omicron\upsilon\delta\acute{\epsilon} \tau\iota \mid \phi\acute{\alpha}\rho\mu\alpha\kappa\omicron\nu^6 \quad (\text{Second Glyconic catalectic}) \\ \\ \cup : \angle \quad \cup \mid \angle \quad \cup \mid \angle \quad \cup \mid \angle \wedge \\ \epsilon\tau\lambda\bar{\alpha} \delta\acute{\epsilon} \mid \sigma\omicron\iota\sigma\iota \mid \mu\eta\lambda\omicron\nu\acute{o}\mu\bar{\alpha}\varsigma^7 \quad (\text{Third Glyconic catalectic, with anacrusis}) \\ \\ \cup : \angle \quad \cup \mid \angle \quad \cup \mid \angle \quad \cup \mid \angle \wedge \\ \mu\acute{\epsilon}\nu\epsilon\iota \delta^{\circ} \acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\acute{\iota} \tau\acute{\iota} \mu\omicron\nu^8 \\ \\ \cup : \angle \mid \angle \mid \angle \mid \angle \wedge \\ \mu\omicron\nu\acute{o}\pi\alpha\iota\varsigma \mid \acute{\alpha}\lambda\lambda^{\circ} \mid \epsilon\mu\pi\bar{\alpha}\varsigma.^9 \end{array}$$

## 4.

## PENTAPODIES

$$\begin{array}{c} \angle \quad > \mid \angle \quad \cup \mid \angle \quad \cup \mid \angle \quad \cup \mid \angle \quad \cup \\ \epsilon\nu \mu\acute{\upsilon}\rho\tau\omicron\nu \kappa\lambda\alpha\delta\iota \mid \tau\acute{o} \xi\acute{\iota}\phi\omicron\varsigma \phi\omicron\rho\eta\sigma\omega^{10} \\ \\ \angle \quad \cup \mid \angle \mid \angle \quad \cup \mid \angle \mid \angle \wedge \\ \tau\bar{\alpha}\nu \delta \mu\acute{\epsilon}\gamma\alpha\varsigma \mid \mu\bar{\upsilon}\theta\omicron\varsigma \acute{\alpha} \epsilon\acute{\iota}\xi\epsilon\iota.^{11} \end{array}$$

<sup>1</sup> S. *Aj.* 606.<sup>4</sup> S. *Aj.* 701.<sup>7</sup> E. *Alc.* 573.<sup>10</sup> *Scolium.*<sup>2</sup> E. *Med.* 865.<sup>5</sup> E. *Med.* 159.<sup>8</sup> Aesch. *Ag.* 459.<sup>11</sup> S. *Aj.* 226.<sup>3</sup> Aesch. *Ag.* 477,<sup>6</sup> E. *Alc.* 966.<sup>9</sup> E. *Alc.* 906.

5.

HEXAPODIES<sup>1</sup>

$\begin{array}{l} > : \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile \wedge \\ \epsilon\upsilon\delta\alpha\acute{\iota}\mu\omicron\nu\epsilon\varsigma | \omicron\acute{\iota}\sigma\iota \kappa\alpha\kappa\omega\tilde{\nu} \acute{\alpha}\gamma\epsilon\upsilon\sigma\tau\omicron\varsigma | \alpha\acute{\iota}\omega\tilde{\nu} \\ \\ \underline{\quad} \smile | \underline{\quad} > | \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile \wedge \\ \omicron\acute{\iota}\varsigma \gamma\grave{\alpha}\rho | \acute{\alpha}\nu \sigma\epsilon\iota\sigma\theta\eta\grave{\eta} \theta\epsilon\acute{o}\theta\epsilon\nu \delta\acute{o}\mu\omicron\varsigma | \acute{\alpha}\tau\acute{\alpha}\varsigma \\ \\ \underline{\quad} \smile | \underline{\quad} > | \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile \smile | \underline{\quad} \smile \smile \\ \omicron\upsilon\delta\acute{\epsilon}\nu | \acute{\epsilon}\lambda\lambda\epsilon\acute{\iota} \pi\epsilon\iota \gamma\epsilon\nu\epsilon\acute{\alpha}\varsigma \acute{\epsilon}\pi\acute{\iota} | \pi\lambda\eta\theta\omicron\varsigma | \acute{\epsilon}\rho\pi\omicron\nu.^1 \end{array}$

6. Some verses contain more than one *colon*. Examples are:

(EUPOLIDEAN)

$\begin{array}{l} \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile || \smile \_ | \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile \wedge \\ \acute{\omega} \theta\epsilon\acute{\omega}\mu\epsilon\nu\omicron\iota \kappa\alpha\tau\epsilon\rho\acute{\omega} || \pi\rho\acute{o}\varsigma \acute{\upsilon}\mu\acute{\alpha}\varsigma \acute{\epsilon}\lambda\epsilon\upsilon\theta\acute{\epsilon}\rho\omega\varsigma \\ \\ \underline{\quad} > | \underline{\quad} > | \underline{\quad} \smile | \underline{\quad} \smile || \underline{\quad} \smile | \underline{\quad} > | \underline{\quad} \smile | \underline{\quad} \smile \wedge \\ \omicron\upsilon\tau\omega | \nu\acute{\iota}\kappa\eta\sigma\alpha\iota\mu\acute{\iota} \tau' \acute{\epsilon}\gamma\omega || \kappa\alpha\acute{\iota} \nu\omicron\mu\acute{\iota}\zeta\omicron\acute{\iota}\mu\eta\nu \sigma\omicron\phi\acute{o}\varsigma.^2 \end{array}$

Observe the *basis* (§ 707, note 1) at the beginning of the second *colon* of the first line.

(GREATER ASCLEPIADEAN)

$\begin{array}{l} \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile || \underline{\quad} \smile | \underline{\quad} \smile || \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile \wedge \\ \mu\eta\delta\acute{\epsilon}\nu | \acute{\alpha}\lambda\lambda\omicron \phi\upsilon\tau\epsilon\upsilon\sigma\eta\varsigma \pi\rho\acute{o}\tau\epsilon\rho\omicron\nu || \delta\acute{\epsilon}\nu\delta\rho\iota\omicron\nu | \acute{\alpha}\mu\pi\acute{\epsilon}\lambda\omega.^3 \end{array}$

7. The following examples show lyric verses in  $\frac{3}{8}$  time combined to form a strophe (§ 691):

$\begin{array}{l} \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} > | \underline{\quad} \smile \wedge \\ \kappa\alpha\acute{\iota} \sigma\acute{\epsilon} | \mu\acute{\epsilon}\nu, \pi\acute{o}\tau\nu\acute{\iota}, | \acute{\alpha}\rho\gamma\acute{\epsilon}\acute{\iota}\alpha \\ \\ \underline{\quad} > | \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile \\ \pi\epsilon\nu\tau\eta\kappa\acute{o}\nu\tau\omicron\rho\omicron\varsigma | \omicron\acute{\iota}\kappa\omicron\nu | \acute{\alpha}\xi\epsilon\iota. \\ \\ > : \underline{\quad} | \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile \wedge \\ \sigma\upsilon\rho\acute{\iota}\zeta\omega\nu \delta' \acute{o} | \kappa\eta\rho\omicron\delta\acute{\epsilon}\tau\acute{\alpha}\varsigma \\ \\ \smile \smile \smile | \underline{\quad} > | \underline{\quad} > | \underline{\quad} \smile \wedge \\ \kappa\acute{\alpha}\lambda\alpha\mu\omicron\varsigma | \sigma\upsilon\rho\acute{\epsilon}\acute{\iota}\sigma\upsilon \Pi\acute{\alpha}\nu\omicron\varsigma \\ \\ > : \underline{\quad} \smile | \underline{\quad} \smile | \underline{\quad} \smile \wedge \\ \kappa\acute{\omega}\pi\alpha\iota\varsigma \acute{\epsilon}\pi\iota\theta\omega | \acute{\upsilon}\xi\epsilon\iota.^4 \end{array}$

$\begin{array}{c} \frown \\ 4 . 4 . 4 . 4 + 4 \end{array}$


<sup>1</sup> S. *Ant.* 582-5.

<sup>2</sup> Ar. *Nub.* 518, 520.

<sup>3</sup> Alcaeus.

<sup>4</sup> E. *I.T.* 1123-7.

$\cup : \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad || \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \wedge$   
 σὺ δ', ὦ τάλαν, | ὦ κακό|νυμφε || κηδε|μῶν τυ|ράν|νων,  
 $\frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \wedge$   
 παισιν | οὐ κατ|ειδῶς  
 $\cup : \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad || \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \wedge$   
 ὀλεθρον βιο|τᾶ προσά|γεις ἀλό|χῳ τε || σᾶ στυγε|ρὸν θάνα|τον.  
 $> : \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \wedge$   
 δύστα|νε, μοί|ρᾶς ὄ|σον παρ|οί|χῃ.<sup>1</sup>

  
 3 4 . 4 . 4 3 + 6

### DACTYLO-EPITRITIC RHYTHMS ( $\frac{2}{4}$ TIME)

**709.** The fundamental foot of the dactylo-epitritic rhythm is the dactyl (— ∪ ∪) or its equivalent spondee (— —), occurring commonly in groups of two dactyls and a spondee (— ∪ ∪ — ∪ ∪ — —). The lengthened trochee (— ∪, § 682, 3) is also found, followed always by a spondee, the two together forming the so-called Epitrite (— ∪ — —). Either of these two combinations may be catalectic (§ 689), and anacrusis (§ 706) is frequent. Occasionally the tetraseme (— — — —, § 682, 4), occupying the time of a whole foot, is found.

An example of this rhythm is :

$\cup : \frac{\text{—}}{\text{—}} \quad \cup \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \text{—} \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \text{—}$   
 \* Ἀνω ποτα|μῶν ιε|ρῶν χῳ|ροῦσι | πα|γαί,  
 $\frac{\text{—}}{\text{—}} \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \text{—} \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \cup \quad \cup \quad | \quad \frac{\text{—}}{\text{—}} \quad \overline{\text{—}}$   
 καὶ δι|κᾶ καὶ | πάντα πά|λιν στρέφε|ται.<sup>2</sup>

1. Other lyric dactylic rhythms are occasionally found, but they require no further explanation than has already been given.

2. Lyric anapaests also sometimes occur, but they may be explained as dactylic verses with anacrusis (see § 706, note).

<sup>1</sup> E. *Med.* 990-5.

<sup>2</sup> E. *Med.* 410-11.

OTHER RHYTHMS IN  $\frac{3}{4}$  AND  $\frac{5}{8}$  TIME

**710. Choriambic Rhythms.** — The fundamental foot of choriambic rhythms is the choriambus ( $\angle \cup \cup \_$ ). Such rhythms are rare. An example is:

$\angle \cup \cup \_ \mid \angle \cup \cup \_ \mid \angle \cup \cup \_ \mid \angle \cup \cup \_$   
 δεινὰ μὲν οὖν, δεινὰ ταρασσεί σοφὸς οἰωνοθέρας.<sup>1</sup>

**711. Ionic Rhythms.** — Ionic rhythms have the ionic ( $\_ \_ \cup \cup$ ) as their fundamental foot, for which occasionally  $\_ \cup \cup$  (§ 682, 4) is found. Such rhythms are regularly catalectic (§ 689) with anacrusis (§ 706), and by some they are explained as ionic *a minore* (see § 706 note).

An example is:

$\cup \cup : \angle \_ \cup \cup \mid \angle \_ \cup \cup \mid \angle \_ \bar{\_}$   
 πεπέρακεν μὲν ὁ περσέπολις ἤδη  
 $\cup \cup : \angle \_ \cup \cup \mid \angle \_ \cup \cup \mid \angle \_ \cup \cup \mid \angle \_ \bar{\_}$   
 βασιλείως στρατὸς εἰς ἀντίπορον γέιτονα χώραν.<sup>2</sup>  
 $\cup \cup : \_ \cup \cup \mid \angle \_ \bar{\_}$   
 πολύγομφον ὄδισμα.<sup>3</sup>

NOTE. — **Anacclasis.** — The last long syllable and the first short syllable of any foot may be transposed. This is called *anacclasis* (ἀνάκλασις *breaking up*): thus

$\cup \cup : \angle \cup \_ \cup \mid \angle \_ \bar{\_}$   
 ἰδίους νόμοις κρατύνων.<sup>4</sup>

(instead of  $\cup \cup : \angle \_ \cup \cup \mid \angle \_ \bar{\_}$ ).

**712. Dochmiac Rhythms.** — In some of the lyric portions of tragedy, where great excitement is expressed, a peculiar but unmistakable rhythm, called dochmiac, is often found. The exact nature of this is very uncertain, but it is based on a dipody  $\cup \angle \_ \cup \angle$ , which is thought to have a broken rhythm, with alternating  $\frac{5}{8}$  and  $\frac{3}{8}$  time.

<sup>1</sup> S. O.T. 484.

<sup>2</sup> Aesch. *Persians*, 65-6.

<sup>3</sup> Aesch. *Persians*, 71.

<sup>4</sup> Aesch. *Pr.* 403.

It allows the irrational long (§ 682, 5) in place of either of the two short syllables, and also freely resolves any one of the three long syllables into two shorts. Hence many variations are possible, but only nineteen are actually found, and some of these very seldom. The following are the most common forms:

$\cup \angle \_ \quad \cup \angle \_$   
 δαῖχθεις χερῶν<sup>1</sup>  
 $\cup \cup \cup \_ \cup \angle$   
 κατολοφύρομαι<sup>2</sup>  
 $> \cup \cup \_ \quad \cup \angle$   
 Ἀργόθεν ὦ φίλος<sup>3</sup>  
 $> \cup \cup \_ \quad > \angle$   
 ὦ σχέτλιοι πομπαί<sup>4</sup>  
 $\cup \cup \cup \cup \cup \cup \angle$   
 χθονὸς ἀπὸ πατρίδος<sup>5</sup>  
 $\cup \cup \cup \quad \cup \cup \cup \cup$   
 τὸν ἔτι βρέφος ἔλιπον.<sup>6</sup>

Dochmiacs are often found in systems (§ 692). A good example is *E. Med.* 1258-60.

**713. Bacchiac Rhythms.** — Bacchiac Rhythms (based on the bacchiūs,  $\cup \angle \_$ ) are seldom found except in connection with other rhythms (usually dochmiac). An example is in *Aesch. Pr.* 115.

**714. Cretic Rhythms.** — Cretic rhythms occasionally occur with the cretic ( $\angle \cup \_$ ) as the fundamental foot, which may be resolved (§ 685) into  $\angle \cup \cup \cup$  (first paeon) or  $\cup \cup \cup \_$  (second paeon). An example is

$\angle \cup \_ \mid \angle \cup \_ \mid \angle \cup \cup \cup$   
 ὄστις ἡμῶν μόνος σπείσάμενος.<sup>7</sup>

<sup>1</sup> *E. I.T.* 872.

<sup>3</sup> *E. I.T.* 830.

<sup>6</sup> *E. I.T.* 829.

<sup>7</sup> *Ar. Ach.* 835.

<sup>2</sup> *E. I.T.* 643.

<sup>4</sup> *E. I.T.* 650.

<sup>6</sup> *E. I.T.* 291.



## APPENDIX B

### TABLE OF VOWEL CONTRACTIONS

715.

$u + a = \bar{a}$ (§ 18, 2)	$\epsilon + u = \epsilon u$ (§ 18, 1)
$a + au = au$ (§§ 19; 88)	$\epsilon + \omega = \omega$ (§ 18, 4)
$a + \bar{a} = \bar{a}$ (§ 19)	$\epsilon + \varphi = \varphi$ (§ 19)
$a + \epsilon = \bar{a}$ (§ 18, 6)	$\eta + au = \eta$ (§ 19)
$a + \begin{cases} \epsilon l \text{ (real)} & = \bar{a} \text{ (§ 19)} \\ \epsilon l \text{ (apparent)} & = \bar{a} \text{ (§ 19)} \end{cases}$	$\eta + \epsilon = \eta$ (§ 18, 2)
$a + \eta = \bar{a}$ (§ 18, 6, rarely $\eta$ , § 170, 2)	$\eta + \begin{cases} \epsilon l \text{ (real)} & = \eta \text{ (§ 19)} \\ \epsilon l \text{ (apparent)} & = \eta \text{ (§ 19)} \end{cases}$
$a + \eta = a$ (§ 19, rarely $\eta$ , § 170, 2)	$\eta + \iota = \eta$ (§ 18, 1)
$u + \iota = au$ (§ 18, 1)	$\iota + \iota = \bar{\iota}$ (§ 18, 2)
$\bar{a} + \iota = \bar{a}$ (§ 18, 1)	$o + a = \omega$ (§ 18, 4, rarely $\bar{a}$ , § 118, 1)
$u + o = \omega$ (§ 18, 4)	$o + \epsilon = ov$ (§ 18, 5)
$a + ol = \varphi$ (§ 19)	$o + \begin{cases} \epsilon l \text{ (real)} & = ol \text{ (§ 19, 2)} \\ \epsilon l \text{ (apparent)} & = ov \text{ (§ 19, 2)} \end{cases}$
$a + ov \text{ (apparent)} = \omega$ (§ 19)	$o + \eta = \omega$ (§ 18, 4)
$a + \omega = \omega$ (§ 18, 4)	$o + \eta = ol$ (§ 19, 2; rarely $\varphi$ , § 170, 2)
$\epsilon + a = \eta$ (§ 18, 6, sometimes $\bar{a}$ , §§ 91, 1; 106, 2; 118, 1; 120, 3)	$o + \iota = ol$ (§ 18, 1)
$\epsilon + au = \eta$ (§ 19, rarely $au$ , § 118, 1; or $\epsilon l$ , § 170, note 3)	$o + o = ov$ (§ 18, 3)
$\epsilon + \epsilon = \epsilon l$ (§ 18, 3)	$o + ol = ol$ (§ 19, 1)
$\epsilon + \epsilon l = \epsilon l$ (§ 19)	$o + ov = ov$ (§ 19)
$\epsilon + \eta = \eta$ (§ 18, 2)	$o + \omega = \omega$ (§ 18, 2)
$\epsilon + \eta = \eta$ (§ 19)	$o + \varphi = \varphi$ (§ 19)
$\epsilon + \iota = \epsilon l$ (§ 18, 1; cf. § 6, 3)	$v + \iota = \bar{v}$ (§ 211, 2 a)
$\epsilon + o = ov$ (§ 18, 5)	$\omega + a = \omega$ (§ 18, 4)
$\epsilon + ol = ol$ (§ 19, 1)	$\omega + \epsilon = \omega$ (§ 18, 4)
$\epsilon + ov = ov$ (§ 19)	$\omega + \iota = \varphi$ (§ 18, 1)
	$\omega + o = \omega$ (§ 18, 2)

## APPENDIX C

### THE PRONUNCIATION OF GREEK PROPER NAMES IN ENGLISH

**716.** Nearly all Greek proper names came into the English language through the medium of Latin. Hence the following rule for pronouncing such names:

*Write the Greek name in the equivalent Latin letters (see § 1) and pronounce as an English word<sup>1</sup> with Latin accent.*

NOTE.—In addition to the equivalents given in § 1, the following should be mentioned:

Gk.	Lat.	Gk.	Lat.	Gk.	Lat.
αι = ae (ai)		ευ = eu		Final -ος, -ον, }	} = -us, -um
ει = i (or ē)		ου = ū		of 2d decl., }	
οι = oe (oi)		γ nasal (§ 11, 1) = n		ρ with rough }	} = rh
αυ = au		Final -οι = -i		breathing (ῥ) }	

Examples are:

Αἴγινα = Ae-gi'-na  
 Ἀθήνη = A-thē'-nē  
 Βοιωτία = Boe-ō'-ti-a  
 Βυζάντιον = By-zan'-ti-um  
 Δᾶρειος = Da-rī'-us  
 Δελφοί = Del'-phi  
 Διόσκουροι = Di-os-cū'-ri  
 Εὐρώτᾱς = Eu-rō'-tas

Θουκυδίδης = Thū-cyd'-i-des  
 Μίλητος = Mi-lē'-tus  
 Ὀδυσσεύς = O-dys'-seus  
 Ξενοφῶν = Xen'-o-phon  
 Σφίγξ = Sphinx  
 Τιμόθεος = Ti-mo'-the-us  
 Χάρων = Cha'-ron

<sup>1</sup> See Bennett and Bristol, *The Teaching of Latin and Greek*, pp. 237-9.

## APPENDIX D

### SOME ADDITIONAL GRAMMATICAL TERMS

**717.** The following grammatical terms are still occasionally employed by editors. Most of them explain themselves, but for completeness they are here catalogued.

1. **Anacoluthon** occurs when the construction of a sentence is changed from that with which it began: as καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός and *conversing with him, — this man seemed to me* (instead of “I thought him”) *to be wise* Pl. *Ap.* 21 c.

2. **Aphaeresis**. — If the second of two words between which synizesis (§ 43, note 2) takes place begins with ε, some editors regard the ε as elided, and so indicate it: as μὴ ᾿γώ for μὴ ἐγώ.

3. **Asyndeton** is the omission of conjunctions between connected words or phrases. It is comparatively rare in Greek, — a language in which conjunctions were very numerous.

4. **Brachylogy** (*brief expression*) makes one word do double duty: as κόμαι Χαρίτεσσιν ὁμοῖαι *hair like* (the hair of) *the Graces* P 51. ὅπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις *they were armed with the same weapons as* (those of) *Cyrus* Xn. *Cy.* 7, 1, 2.

5. **Chiasmus** (from the letter χ) inverts the order of the second pair of two pairs of words: as βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής a  

 βασιλεύς τ' ἀγαθὸς  
 κρατερός τ' αἰχμητής
   
*goodly king and warrior bold* Γ 179.

6. **Ellipsis** (*lack*) is the omission of words which would be requisite for a full logical expression of the thought. A good example is ὥσπερ ἂν εἰ *just as* (one would do) *if*, etc. Other examples of elliptical expressions are mentioned in §§ 439, note 2; 615; 616; 625, note.

7. **Hendiadys** (*one through two*) is the use of two coördinate words to express what might have been expressed by one word and an attributive: as *κράτη καὶ θρόνοι* *power and throne* (i.e. throne of power) S. *Ant.* 173.

8. **Hypallage** (*interchange*) gives to the less important of two words the construction appropriate to the more important: as *ὀδύνησι πελάζειν* *to bring him upon troubles* (instead of 'bring troubles upon him') E 776.

9. **Hyperbaton** (*overstepping*) is a transposition (for the sake of emphasis) of the natural order of words: as *παρ' οὐκ ἐθέλων ἐθελούσῃ* *unwilling by her willing side* Σ 155.

10. **Hypotaxis** (opposed to parataxis) is the subordination of one construction to another (cf. § 594, 1 note).

11. **Hysteron proteron** is 'putting the cart before the horse': as *εἴματα τ' ἀμφιέσαα θυώδεα καὶ λοέσαα* *having clothed him in fragrant garments and given him a bath* ε 264.

12. **Litōtes** (*plainness*) and **Meiōsis** (*lessening*) are forms of understatement: as *οὐ πολλοί* *not many* (i.e. = *ὀλίγοι* *a few*).

13. **Metonymy** (*change of name*) is the use of one word in place of another which it suggests: as *ἀσπὶς μῦριά* *ten thousand shield* (i.e. soldiers, or men with shields) Xn. *A.* 1, 7, 10.

14. **Oxymōron** (*keen foolishness*) is a combination of apparently contradictory terms such as 'painful pleasure' or 'living death': thus *ψευσάμενον πιστὸν γενέσθαι* *to be believed for his falsehood!* Th. 3, 43.

15. **Parataxis** (opposed to hypotaxis) is the use of coördinate constructions (cf. § 594, 1 note).

16. **Paronomasia** is a play on words of similar sound: as *ἐπανεστήσαν μάλλον ἢ ἀπέστησαν* *they have revolted rather than rebelled* Th. 3, 39.

17. **Pleonasm** is unnecessary fullness of expression: as *πειράσομαι τῷ πάππῳ, . . . κράτιστος ὢν ἵππεύς, συμμαχεῖν αὐτῷ* *to my grandfather I shall try, by being a very good horseman, to be an ally to him* Xn. *Cy.* 1, 3, 15. Other examples are mentioned in §§ 434; 601 note; 657, note 2.

18. **Prolepsis** (*anticipation*) is properly the use of an adjective which by its meaning anticipates the action of the verb: as *δικαίων ἀδίκους φρένας παρασπᾶς* *you lead astray the unjust minds of righteous men*, i.e. "so that they become unjust" S. *Ant.* 791.

More commonly prolepsis is used of the *position* of a substantive or

a pronoun, which is transferred (usually with a change of case) from a (later) subordinate clause to an (earlier) principal clause: as ἤδευ γὰρ κατὰ θυμὸν ἀδελεφεὶν ὥς ἐπονείτω *for he knew in his heart full well how his brother was toiling* (lit. "knew his brother how he was toiling") B 409. ἤδευ αὐτὸν ὅτι μέσον ἔχει *he knew that he commanded the center* Xn. A. 1, 8, 21.

19. **Zeugma** (*yoking*) is the forcing of one verb to do the duty of two (dissimilar) verbs: as οὔτε φωνήν οὔτε του μορφὴν βροτῶν ὄψῃ *you shall not (hear) the voice or see the form of any mortal man* Aesch. Pr. 21.

## APPENDIX E



### WEIGHTS, MEASURES, AND TIME

718.

#### LINEAR MEASURE

EQUIVALENT

	1 δάκτυλος ( <i>finger breadth</i> )	= almost $\frac{3}{4}$ inch
4 δάκτυλοι	= 1 παλαιστή (palm)	= 2.9 + inches
3 παλαισταί	= 1 σπιθαμή ( <i>span</i> )	= 8.73 inches
$1\frac{1}{3}$ σπιθαμαί	= 1 πούς ( <i>foot</i> )	= 11.65 inches
$1\frac{1}{2}$ πόδες.	= 1 πῆχυς ( <i>cubit</i> )	= 17.46 inches
4 πῆχεις (or 6 πόδες)	= 1 ὀργυιά ( <i>fathom</i> )	= 5 feet, 10 — inches
$16\frac{2}{3}$ ὀργυιαί (or 100 πόδες)	= 1 πλῆθρον ( <i>plethrum</i> )	= 97 + feet
6 πλέθρα	= 1 στάδιον ( <i>stade</i> )	= 582 + feet
9 στάδιοι		= 1 mile (+ 7 feet)
30 στάδιοι	= 1 παρασάγγελος ( <i>parasung</i> )	= $3\frac{1}{3}$ miles

719.

#### SQUARE MEASURE

The Greeks measured small areas by the square foot, and larger areas (like land) by the square plethrum (= 10,000 square πόδες, i.e.  $97+ \times 97+ = 9412$  sq. feet, or a little over one-fifth of an acre).

720.

#### LIQUID MEASURE

U. S. LIQUID MEASURE

	1 ὀξύβαφον	= 0.144 + pint
4 ὀξύβαφα	= 1 κοτύλη	= 0.578 pint
12 κοτύλαι	= 1 χοῦς	= 3.468 quarts
12 χόες	= 1 ἀμφορεύς μετρητής	= 10.4 + gallons

## 721.

## DRY MEASURE

## U. S. DRY MEASURE

	1 κύαθος	= .08 + pint	
6 κύαθοι	= 1 κοτύλη	= $\frac{1}{2}$ (0.49 +) pint	
4 κοτύλαι	= 1 χοϊνίξ	= 1 (0.99 +) quart	
4 χοϊνίκες	= 1 ῥμίεκτον	= $\frac{1}{2}$ (0.49 +) peck	
2 ῥμίεκτα	= 1 ἑκτεύς	= 1 (0.99 +) peck	
6 ἑκτεῖς	= 1 μέδιμνος	= $1\frac{1}{2}$ (1.49 +) bushels	

NOTE.—Both the liquid and the dry κοτύλη had the same value, but the difference between liquid and dry measure in the United States causes the apparent difference in the tables.

## WEIGHTS AND MONEY

722. The tables of Greek weights and of money are identical, coins being named and valued by the weight of silver (or gold) that they contained. The standards, however, were considerably different in different parts of Greece.

In Attica two standards were in use, corresponding to our Troy and Avoirdupois weights. The former constitutes the basis of the Attic coinage, and it was used also in weighing precious metals, drugs, etc. The second was used in ordinary commercial transactions. The approximate values of these were as follows :

## 723.

## TABLE OF WEIGHTS

	ATTIC	COMMERCIAL OR ÆGINETAN
	1 δβολός = $\frac{1}{40}$ oz.	
6 δβολοί	= 1 δραχμή = $\frac{6}{40}$ oz.	$\frac{9}{40}$ oz.
100 δραχμαί	= 1 μνᾶ = 15.4 + oz.	1 lb. 6 $\frac{1}{8}$ oz.
60 μναί	= 1 τάλαντον = 58 lbs.	83 lbs.

## 724.

## TABLE OF ATTIC MONEY

		VALUE IN U.S. MONEY
8 χαλκοῖ (copper)	= 1 ὀβολός ( <i>obol</i> )	\$ .03
6 ὀβολοί	= 1 δραχμή ( <i>drachma</i> )	.18
100 δραχμαί	= 1 μνᾶ ( <i>mina</i> )	18.00
60 μναί	= 1 τάλαντον ( <i>talent</i> )	1080.00

NOTE.—These values are only approximate, and are determined by the value (in gold) of the weight of the silver in the coins. The present great depreciation in the value of silver is not considered, but it is reckoned as being to gold as 16 : 1. The purchasing power of money was much greater in antiquity than at present. Cf. Xn. A. 1, 3, 21, where the pay of the soldiers (already very high) is raised from 4 obols (\$0.12) to a drachma (\$0.18) a day.

1. The Attic coins (with the exception of the χαλκοῦς, which was of copper) were made of unalloyed silver, and ran from the  $\frac{1}{4}$  obol to the four-drachma piece (τετράδραχμον). The daric (δᾶρεικός), a Persian gold coin containing about 125.5 grains of gold, circulated at the value of 20 drachmae. The Cyzicene stater (of electrum, a mixture of gold and silver) was regarded as equivalent to 28 drachmae.

## GREEK CHRONOLOGY

725. The Era. — Any particular year was known at Athens by the name of the Archon Eponymus (and in other places by the name of some other important civil or religious official).

Later came the general practice of numbering the years by Olympiads (periods of four years each), the first year of the first Olympiad (Ol. 1, 1) beginning in the middle of the summer of 776 B.C.



NOTE. — Observe that the first half of Ol. 1, 1 falls in B.C. 776, and the second half in B.C. 775: thus

Ol.	1, 1	1, 2	1, 3	1, 4	2, 1	2, 2	2, 3	etc.
B.C.	776	775	774	773	772	771	770	

1. Hence the following rule for changing Olympiads into years B.C.: multiply the number of the Olympiad by 4, and subtract the product from 780. The remainder will be the year B.C. in which the first year of that Olympiad began.

**726. The Year.** — Besides the ordinary divisions of the year into spring (ἤρ), summer (θέρος), autumn (ὀπώρα), and winter (χειμών), the year was divided into twelve months, containing alternately 30 (μῆνες πλήρεις) and 29 (μῆνες κοῖλοι) days each. But such a year ( $(6 \times 30) + (6 \times 29) = 354$ ) had only 354 days, and hence was roughly  $11\frac{1}{4}$  days too short. In eight years ( $8 \times 11\frac{1}{4} = 90$ ) the difference would amount to 90 days, or three months of 30 days each. So in every cycle of eight years (ἐννεαετηρίς) an extra month of 30 days (Ποσ(ε)ιδεών δεύτερος) was inserted in the 3d, 5th, and 8th year, thus making those years to contain 384 days. The slight error remaining was variously equated.

1. The year in Attica began theoretically with the summer solstice (June 21), although actually it varied from the middle of June to the first week in August. The months followed one another in the following order:

- |   |                             |
|---|-----------------------------|
| 1. Ἑκατομβαιών (about July)                                 | 7. Γαμηλιών (about January) |
| 2. Μεταγειτνιών (August)                                    | 8. Ἀνθεστηριών (February)   |
| 3. Βοηδρομιών (September)                                   | 9. Ἐλαφηβολιών (March)      |
| 4. Πυανοσιών (October)                                      | 10. Μουνιχιών (April)       |
| 5. Μαιμακτηριών (November)                                  | 11. Θαργηλιών (May)         |
| 6. Ποσ(ε)ιδεών (December)                                   | 12. Σκιροφοριών (June)      |
| (6 <sup>b</sup> . Ποσ(ε)ιδεών δεύτερος, in leap years only) |                             |

NOTE.—The names of the Attic months in their order may be readily recalled by the following nonsense: *Hector Met a Boy with a Pie*. “*My Poor Gamin!*” Answered with *A laugh* “*Money, There, Skip!*”

**727. The Month.** — The days of the month were usually reckoned as follows :

1. νουμηνία.
- 2–10. δευτέρᾱ (τρίτη, etc.<sup>1</sup> § 152) ἵσταμένον, — δεκάτῃ ἵσταμένον.
11. ἑνδεκάτῃ.
12. δωδεκάτῃ.
- 13–19. τρίτῃ (etc. § 152) ἐπὶ δέκα — ἐνάτῃ ἐπὶ δέκα.
20. εἰκάς, or δεκάτῃ προτέρᾱ.
21. δεκάτῃ φθίνοντος or δεκάτῃ ὑστέρᾱ.
- 22–29. ἐνάτῃ (ὀγδόῃ, etc.<sup>1</sup> § 152) φθίνοντος — δευτέρᾱ φθίνοντος.
30. ἔνῃ καὶ νέᾱ.

In the months of 29 days the δευτέρᾱ φθίνοντος was omitted.

NOTE.—Later the days 22–29 were also designated as δευτέρα (τρίτη, etc.) μετ’ εἰκάδας.

**728. The Day.** — The Greeks had no accurate divisions of the day (which was reckoned from sunrise to sunset), but employed the usual rough divisions of *morning* (πρωί), *mid-day* (μεσημβρίᾱ), and *afternoon* (δείλῃ). Other designations such as ὄρθρος *dawn*, περὶ πλήθουσιν ἀγοράν *about the time the market place is crowded* (10 or 11 o’clock), περὶ ἄριστον *about lunch time*, etc., were also used.

The early part of the night was called ἑσπέρα *evening*, and *midnight* was μέση νύξ.

For measuring a definite lapse of time (as in the law courts) the water clock (κλεψύδρα) was employed.

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<sup>1</sup> In Attica τετράς was commonly employed instead of τετάρτῃ *fourth*.

## APPENDIX F

729.

### LIST OF VERBS

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

In the following list, as a rule, only those tenses are given which actually occur in the works of the classical writers which have been preserved, but there is good reason to believe that, in most verbs, the other tenses, not listed here, were also in use; but, by chance, no instance of such use happens to survive. Nor is it at all certain that some of the verbs classed as poetic or Ionic may not have been used also in prose. Such a classification is necessarily arbitrary, and it is made only for convenience.

ἀγάλλω (ἀγαλ-, § 195, 3) *adorn*, fut. ἀγαλῶ, 1st aor. ἤγηλα.

ἄγα-μαι *admire*, aor. ἠγάσθην (§ 158, 3), vbl. ἀγαστός (§ 189).

ἀγγέλλω (ἀγγελ-, § 195, 3) *announce*, fut. ἀγγελῶ, 1st aor. ἤγγειλα, 1st perf. ἤγγεικα, perf. mid. ἤγγελμαι, 1st aor. pass. ἠγγέλθην.

ἀγείρω (ἀγερ-, § 195, 4, cf. ἀγορά) *collect*, 1st aor. ἤγειρα.

ἄγ-νῦ-μι (§ 196, 5, theme ἀγ-, for φαγ-, § 2 a) *break* (in composition also ἀγνύω), fut. (κατ)άξω, 1st aor. (κατ)έαξα (§ 172, 2), 2d pf. (κατ)έαγα (§§ 180; 494, 3), 2d aor. pass. (κατ)εάγην (§ 172, 2).

ἄγ-ω (§ 193) *lead*, fut. ἄξω (cf. § 515, 1), 2d aor. ἤγαγον (§ 208, 1), 2d perf. ἤχα (§ 219, 1), perf. mid. ἤγμαι, 1st aor. pass. ἤχθην, vbl. ἀκτέος.

[ἀάω] *harm, infatuate* (ἀα-), epic and poetic only, 1st aor. ἄασα and ἄσα, 1st aor. pass. ἀάσθην.

ἀγαμαι, epic fut. ἀγάσ(σ)ομαι, epic 1st aor. ἠγασ(σ)άμην.

ἀγάομαι (epic) = ἀγαμαι. Homer has also ἀγαίομαι *envy*.

ἀγείρω, Homer has 2d aor. 3d sing. ἤγρετο (Mss. ἔγρετο), 3d pl. ἤγροντο (Mss. ἀγέροντο), infin. ἀγρέσθαι (Mss. ἀγρεσθαι), partic. ἀγρόμενος (§ 208), plpf. mid. 3d pl. ἀγηγέρατο (§ 226 a), 1st aor. pass. ἠγέρθην.

For ἀγερέθονται (Mss. ἤγ-) and ἠγερέθοντο, see § 191 a.

ἄγω, Homer has 1st aor. impv. ἄξετε, infin. ἀξέμεναι. See § 201 b.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**ἀγωνίζομαι** (§ 292, 6) *contend* (middle deponent, § 158, 3), fut. **ἀγωνιούμαι** (§ 215), 1st aor. **ἡγωνισάμην**, perf. **ἡγώνισμαι**, vbl. **ἀγωνιστέος**.

**ᾄδ-ω** (ᾄδ-, § 193) *sing*, fut. **ᾄσομαι** (§ 507), 1st aor. **ᾄσα**, 1st aor. pass. **ᾄσθην**, vbl. **ᾄστέος**.

**αἰδοῦμαι** (-έομαι) (**αἰδεσ-**, § 188) *fear, respect*, fut. **αἰδέσομαι** and **αἰδοσθήσομαι** (see § 519, note 2), aor. **ᾔδέσθην** (less often **ᾔδεσάμην**, § 158, 3), perf. **ᾔδεσμαι**.

**αἰκίζομαι** (§ 292, 6; middle deponent, § 158, 3) *outrage*, fut. **αἰκιούμαι** (§ 215), aor. **ἡκισάμην**, perf. **ἡκισμαι**, 1st aor. pass. **ἡκίσθην** (§ 510).

**αἰνῶ** (-έω, § 188) *praise* (usually in composition), fut. **αἰνέσω**, and also fut. mid. **-αἰνέσομαι** (§ 507), 1st aor. **-ᾔνεσα**, perf. **-ᾔνεκα**, perf. pass. **ᾔνημαι** (§ 188, 1), 1st aor. pass. **ᾔνέθην**, vbl. **αἰνετέος**.

**αἶρω** (-έω) (**αἶρε-**, § 193) *take* (mid. *choose*), fut. **αἰρήσω** (§ 187), aor. supplied (§ 164) by 2d aor. **ἔλινον** (§ 172, 2, from stem **έλ-**, subj. **ἔλω**, opt. **ἔλοιμι**, etc.), 1st perf. **ᾔρηκα**, perf. mid. **ᾔρημαι**, 1st aor. pass. **ᾔρέθην** (§ 188, 1), vbl. **αἶρετέος** (§ 188, 1).

**αἴρω** (for **\*ἄρ-ω** (**ἄρ-**) § 195, 4) *raise*, fut. **ἄρῶ** (§ 213), 1st aor. **ἦρα** (subj. **ἄρω**, opt. **ἄραιμι**, etc.), perf. **ἦρκα**, perf. mid. **ἦρμαι**, 1st aor. pass. **ἦρθην** (fut. pass. **ἄρθήσομαι**), vbl. **ἄρτέος**.

**αἰσθάνομαι** (§ 196, 2, theme **αἰσθ-**) *perceive* (middle deponent, § 158, 3), fut. **αἰσθήσομαι**, 2d aor. **ᾔσθόμην**, perf. **ᾔσθημαι**.

**αἰσχύνω** (§§ 292, 9; 195, 4, theme **αἰσχυν-**) *disgrace* (mid. *feel ashamed*), fut. **αἰσχυνῶ**, 1st aor. **ᾔσχύνα** (perf. mid. partic. epic **ᾔσχυμμένος**), 1st aor. pass. **ᾔσχύνθην**, vbl. **αἰσχυντέος**.

**αἰτιῶμαι** (-άομαι, § 193) *blame*, fut. **αἰτιάσομαι**, etc. (§ 187), middle deponent (§ 158, 3) regular.

[root **ᾄδε-**] *be sated*, epic aor. opt. **ᾄδήσειε**, pf. partic. **ᾄδηκότες**.

**ᾄδω**, Ionic and poetic **ᾄειδω**.

[root **ᾄε-**], 1st aor. (epic) **ᾄεσα** and **ᾄσα** *slept*.

**ᾄέξω**, see **αὔξω**.

**ἄη-μι** (§ 193; theme **ᾄε-**, **ᾄη-**) *blow* (poetic, mostly epic), pres. 3d dual **ᾄητον** (§ 200 a), 3d pl. **ᾄεῖσι** (§ 200 b), impf. 3d sing. **ᾄη**, infin. **ᾄήμεναι** and **ᾄῆναι** (§ 200 a), partic. **ᾄεῖς** (-έντος), impf. mid. 3d sing. **ᾄητο** (§ 200 a), partic. **ᾄήμενος** (§ 200 a).

**αἶρω**, Ionic and poetic **ᾄελρω**, 1st aor. **ἦειρα**, 1st aor. pass. **ἦέρθην**, plpf. mid. 3d sing. **ᾄωπρο** (or **ᾄοπρο**).

**αἶρω**, Herodotus has 1st pf. **ᾄρ-αίρηκα**, and pf. mid. **ᾄρ-αίρημαι** (§ 179).

**ᾄω** *hear* (Ionic and poetic), impf. **ᾄῖον**, 1st aor. **ἔπ-ᾄισα**.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ἀκοῦμαι (-έομαι, § 188, theme ἀκεσ-) *heal* (middle deponent, § 158, 3), aor. ἤκεσάμην, vbl. ἀκεστός (§ 189).

ἀκούω (§ 193) *hear*, fut. mid. ἀκούσομαι (§ 507), 1st aor. ἤκουσα, 2d perf. ἀκήκοα (§ 179; for \*ἀκήκοφα, § 21), 1st aor. pass. ἠκούσθην (§ 189), vbls. ἀκουστός, -τέος.

ἀκροῶμαι (-άομαι, § 193) *listen*, fut. ἀκροάσομαι (§ 187), etc., middle deponent (§ 158, 3) regular.

ἀλαλάζω (§ 195, 2, ἀλαλαγ-) *raise the war-cry*, fut. ἀλαλάξομαι (§ 507), 1st aor. ἠάλαξα.

ἀλείφω (§ 193, 2; theme ἀλειφ-, ἀλιφ-, § 14, 2) *anoint*, fut. ἀλείψω, 1st aor. ἤλειψα, 2d perf. ἀλήλιφα (§ 179, § 219, note 2), perf. mid. ἀλήλιμμαι (§ 247), 1st aor. pass. ἠλείφθην, vbl. ἀλειπτός.

ἀλέξω (§ 193; theme ἀλέξ-, ἀλεκ-, ἀλκ-, § 14, 1) fut. ἀλέξομαι, 1st aor. ἠλέξαμην.

(ἀλίνδω) *roll*, 1st aor. ἤλιστα, 1st perf. ἤλिका, perf. pass. part. ἠλινδημένος (§ 190).

ἀλ-ίσκομαι (§ 197, theme ἀλ-, ἀλο-) *be taken* (used as pass. of αἶρω), fut. ἀλώσομαι, 2d aor. ἐάλων or ἤλων (§ 172, 2, subj. ἀλῶ, etc., opt. ἀλοίην, etc., inf. ἀλῶναι, partic. ἀλούς, § 256), 1st perf. ἐάλωκα or ἤλωκα, vbl. ἀλωτός.

ἀκ-αχ-ίζω (§ 292, 6; reduplicated (§ 179 a) theme from root ἀχ-) *pain, distress*. Other presents of similar meaning from the same root are ἀχ-εύω, ἀχ-έω, ἀχ-ομαι, ἀχ-νυ-μαι *be distressed*. All other tenses are formed from the theme ἀκαχ- or ἀκαχε- (§ 190); thus fut. ἀκαχήσω (§ 519 a), 1st aor. (rare) ἀκάχησα, 2d aor. ἤκαχον, pf. mid. ἀκάχημαι *be distressed* (§ 535, doubtful is ἀκηχέδ-αται 3d pl.), partic. as adj. ἀκαχήμενος *distressed*. (Doubtful is ἀκηχήμενος.)

ἀκ-αχ-μένος (epic pf. partic. from root ἀκ-) *sharpened*.

ἀλδαινω and ἀλδάνω *nourish* (poetic only), impf. (or 2d aor.?) ἤλδανον.

ἀλέξω, Ionic and poetic are fut. ἀλεξήσω and ἀλεξήσομαι, 1st aor. ἠλέξησα, epic 2d aor. δλαλκον (§ 208).

ἀλεύω *avert* (poetic), mostly in mid. ἀλεύομαι and ἀλέομαι (§ 21) *avoid*, 1st aor. ἀλευάμην (§ 207, note 1) and ἀλεάμην (§ 21).

ἀλῆναι, see εἶλω.

ἀλθομαι *be healed* (Ionic and poetic), fut. ἀλθήσομαι (§ 190).

ἀλίσκομαι, Epic 2d aor. subj. ἀλώω, ἀλώης, etc.

ἀλιτ-αίνομαι (§§ 196, 2; 195, 4) *sin* (poetic, mostly epic), 2d aor. ἤλιτον, pf. partic. ἀλιτήμενος (§ 190).

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

**ἀλλάττω** (§ 195, note 2; ἀλλαγ-) *change*, fut. ἀλλάξω, 1st aor. ἤλλαξα, 2d perf. -ήλλαχα (§ 219, 1), perf. mid. ἤλλαγμαι, aorists pass. ἤλλάχθην (1st) and ἤλλάγην (2d), vbl. ἀλλακτέος.

**ἄλλομαι** (§ 195, 3, theme ἀλ-) *leap*, fut. ἀλοῦμαι, 1st aor. ἤλάμην (§ 204).

**ἀλοῶ** (-άω, § 193) *thrash*, 1st aor. ἤλόησα, perf. mid. ἤλόημαι.

**ἄλω** (-έω, § 188) *grind*, fut. ἄλω (§ 212, 1), 1st aor. ἤλεσα (§ 188), pf. mid. ἀλήλε(σ)μαι (§ 179).

**ἁμαρτάνω** (§ 196, 2; theme ἁμαρτ- and ἁμαρτε-, § 190) *err*, fut. ἁμαρτήσομαι (§ 507), 2d aor. ἤμαρτον, 1st perf. ἤμάρτηκα, perf. mid. ἤμάρτημαι, 1st aor. pass. ἤμαρτήθην, vbis. -αμάρτητος, -τέος.

**ἁμβλ-ίσκω** (§ 197, ἁμβλ- and ἁμβλο-) *miscarry*, 1st aor. -ἤμβλωσα, 1st perf. -ἤμβλωκα, perf. mid. ἤμβλωμαι [1st aor. pass. ἤμβλώθην, late].

**ἁμπ-έχω** and **ἁμπ-ίσχω** (ἀμφί+έχω, § 40) *have about, put about, clothe*, like έχω and ἔσχω, q.v., but for the augment (ἡμπειχόμεν) see § 175, note.

**ἁμύνω** (§ 195, 4; ἁμυν-) *ward off* (mid. *defend*, § 506), fut. ἁμυνῶ, 1st aor. ἤμυνα, vbl. ἁμυντέος. For ἡμύναθον see § 191 a.

**ἁμύττω** (§ 195, 1; ἁμυχ-) *scratch*, fut. ἀμύξω, 1st aor. ἤμυξα.

**ἁμφιγινῶ** (-έω, § 193) *doubt*, regular, but impf. ἡμφεγνόνουν (§ 175, note), 1st aor. ἡμφεγνόησα (§ 175, note).

**ἁμφιέννυμι** *clothe*, see έννυμι.

**ἁμφισβητῶ** (-έω, § 193) *dispute*, regular, but impf. ἡμφεσβήτουν (§ 175, note), 1st aor. ἡμφεσβήτησα (§ 175, note).

**ἀναίνομαι** (§ 195, 4) *refuse*, mostly poetic; see below.

**ἄλλομαι**, epic 2d aor. without vowel  $\frac{\sigma}{\epsilon}$  (§ 207 a) ἄλσο, ἄλτο, partic. ἄλμενος. ἄλοῶ, poetic ἀλοιάω.

**ἀλυκτῶ** (-έω) and **ἀλυκτάζω** *be troubled*, pf. mid. ἀλαλύκτεμαι (§ 179 a).

**ἀλύ-σκω** (§ 197) *avoid* (poetic), other tenses from ἀλυκ-, fut. ἀλύξω, 1st aor. ἤλυξα.

**ἀλφ-άνω** (§ 196, 2) *acquire* (poetic), epic 2d aor. ἤλφον.

**ἄλωμαι** (-άομαι) *wander*, epic impv. 2d sing. ἀλάου (Mss. ἀλόω, § 199 b), pf. ἀλάλημαι (§ 179 b and § 535). Otherwise regular, but mostly poetic.

**ἁμαρτάνω**, epic 2d aor. ἡμβροτον (for ἡμ(β)ροτον, §§ 14; 38, with sympathetic β, as in βλίττω and βλώσκω).

**ἀμείρω** (for \*ἀμερ-ιω, § 195, 4) and **ἀμέρδω** (cf. ξρδω) *deprive* (poetic), 1st aor. ἤμερσα (§ 204 a), 1st aor. pass. ἤμέρθην.

**ἀμπλακ-ίσκω** (§ 197) *err* (poetic), 2d aor. ἡμπλακον, partic. ἀμπλακών (also written ἄπλακών *metri gratia*), pf. mid. ἡμπλάκημαι (§ 190).

**ἀναίνομαι**, 1st aor. ἡνηνάμην (poetic).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ἀνᾶλ-ισκω (for ἀνα-φαλ-ισκω, § 2 a; theme ἀνᾶλ-, § 197), also ἀνᾶλῶ (-όω, theme ἀνᾶλο-) *expend*, fut. ἀνᾶλώσω, 1st aor. ἀνήλωσα, 1st perf.

ἀνήλωκα, perf. mid. ἀνήλωμαι, 1st aor. pass. ἀνηλώθην, vbl. ἀνάλωτός.

ἀνδάνω (§ 196, 2; theme ἀδ- for \*σφαδ-, § 36 a), mostly epic and Ionic (see below), but partic. ἄσμενος *pleasing* is much used as an adjective.

ἀνέχω *hold up*, ἀνέχομαι *endure*, like ἔχω, but for the augment (ἡνείχου-μην) see § 175, note.

ἀν-οίγω *open*, see οἶγω.

ἀντιβोलῶ (-έω) *meet, beseech*, often has two augments (§ 175, note), as 1st aor. ἡντεβόλησα.

ἀντιδικῶ (-έω) *be a defendant*, sometimes has two augments (§ 175, note), as 1st aor. ἡντεδίκησα.

ἀνύ-ω (§ 193) and ἀνύτω (§ 194) *accomplish*, fut. ἀνύσω, 1st aor. ἥνυσα, 1st perf. ἥνυκα, perf. mid. ἥνυσμαι, vbl. ἀνυστός.

ἄπτω (§ 194; theme ἀφ-, § 25) *fasten, kindle*, fut. ἄψω, 1st aor. ἤψα, perf. mid. ἤμμαι, 1st aor. pass. ἤφθην.

ἀράττω (§ 195, note 2; theme ἀραγ-) *strike*, fut. ἀράξω, 1st aor. ἤραξα, 1st aor. pass. ἤράχθην.

ἀνδάνω, impf. ἐάνδανον (§ 172, 2), ἄνδανον (§ 171 a), and ἡνδανον (Hdt.).

Homeric Mss. give (probably wrongly) ἐήνδανον for ἐάνδανον, and ἡνδανον for ἄνδανον, fut. ἀδήσω (§ 190), 2d aor. ἔαδον (Hdt.), epic ἄδον (§ 171 a) and εὔαδον (for \*έσφαδον, \*έσφαδον), 2d pf. ἔαδα (§ 180).

ἀνήνοθε *grows or grew* (epic 2d pf.).

ἀνύω, epic future ἀνύω (§ 216).

ἄνω (poetic) = ἀνύω.

ἄνωγα, epic 2d pf. *command* (§ 535), 1st pl. ἄνωγμεν, impv. ἄνωχθι and (with middle endings), 3d sing. ἀνώχθω, 2d pl. ἀνωχθε, plupf. ἡνώγεα.

Also pres. ἀνώγω to which all forms with the variable vowel  $\frac{\alpha}{\epsilon}$ , including the subj. ἀνώγω, and the opt. ἀνώγοιμι, are to be referred; fut. ἀνώξω, 1st aor. ἤνωξα.

ἀπ-αφ-ισκω (§ 197) *deceive* (poetic), 2d aor. ἤπαφον (partic. ἀπαφών).

ἀπηύρων (contr. from -αον), epic impf. *took away*, partic. ἀπούρας are probably traditional Mss. readings embodying ἀπ-έφρων and ἀπο-φράς (§ 2 a).

ἄρ-αρ-ισκω (§§ 197, 1; 179; theme ἀρ-) *fit* (poetic), 1st aor. (trans. § 494, 1) ἤρσα (§ 204 a), 2d aor. (trans. and intrans.) ἤραρον, partic. mid. ἄρμενος *fitting* (§ 210 a), 2d pf. ἄρᾶρα (§ 179) (Ionic ἄρηρα, § 15 a).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ἀρέ-σκω (§ 197; theme ἀρε-, § 188) *please*, fut. ἀρέσω, 1st aor. ἤρεσα, vbl. ἀρεστός.

ἀρκῶ (-έω, § 188) *assist, suffice*, fut. ἀρκέσω (§ 188), 1st aor. ἤρκεσα (§ 188).

ἀρμόττω (§ 195, note 2, ἀρμογ-), also ἀρμόζω (§ 195, 2, ἀρμοδ-) *fit*, fut. ἀρμόσω, 1st aor. ἤρμοσα, perf. mid. ἤρμοσμαι (§ 189), 1st aor. pass. ἤρμόσθην (§ 189), vbl. ἀρμοστέος.

ἀρνούμαι (-έομαι, § 187) *deny*; passive deponent (§ 158, 3) regular.

ἀρπάζω (§ 195, 2; theme ἀρπαγ-, but see § 195, 2 a) *seize, snatch*, fut. ἀρπάσομαι (§ 507), seldom ἀρπάσω, 1st aor. ἤρπασα, 1st perf. ἤρπακα, perf. mid. or pass. ἤρπασμαι, 1st aor. pass. ἤρπάσθην.

(ἀρτύνω) ἀρτύ-ω (§ 193) *prepare*, fut. ἀρτύσω, 1st aor. ἤρτυσα, 1st perf. ἤρτυκα, perf. mid. ἤρτυμαι, 1st aor. pass. ἤρτύθην.

ἀρύ-ω (§ 193) and ἀρύ-τω (§ 194) *draw (water)*, 1st aor. ἤρυσα, 1st aor. pass. ἤρύθην, vbl. -αρυστέος (§ 189).

ἄρχ-ω (§ 193) *begin, command*, fut. ἄρξω, 1st aor. ἤρξα, 2d perf. ἤρχα, perf. mid. ἤρχμαι, 1st aor. pass. ἤρχθην, vbl. ἀρκτέος.

ἀρῶ (-όω, § 188) *plow*, 1st aor. ἤροσα (§ 188), 1st aor. pass. ἤρόθην (§ 188).

ἀρώμαι (-άομαι, § 187) *pray* (middle deponent, § 158, 3), fut. -αρᾶσομαι, 1st aor. ἤρᾶσάμην, perf. -ἤρᾶμαι.

αὔαινω (for \*αὔαν-ιω, § 195, 4) *dry*, fut. αὔανῶ, 1st aor. ηὔηνα, 1st aor. pass. ηὔανθην.

αὐλίξομαι *encamp* (middle and passive deponent, § 158, 3), aor. ηὔλισθην and ηὔλισάμην.

αὐξάνω (§ 196, 2, αὐξ-) and αὐξ-ω (§ 193) *make to increase, grow*, fut. αὐξήσω (§ 190), 1st aor. ηὔξησα (§ 190), 1st perf. ηὔξηκα (§ 190), perf. mid. ηὔξημαι, 1st aor. pass. ηὔξήθην.

ἀρνημένος (epic pf. mid. partic.) *oppressed* (derivation unknown).

ἀρνούμαι, also as middle deponent (§ 158, 3), poetic and Ionic.

ἀρ-νυ-μαι (§ 196, 5; theme ἀρ-) *win*, fut. ἀροῦμαι, 2d aor. ἤρόμην (infin. ἄρεσθαι).

ἀρπάζω, epic fut. ἀρπάξω (§ 195, 2 a) and 1st aor. usually ἤρπαξα (§ 195, 2 a). ἄσα, see [άάω]; ἄσαμεν, see [άε-].

αὔξω, epic and Ionic present also ἀέξω.

ἀφάσσω *feel*, 1st aor. ἤφασα (Ionic).

ἀφύσσω *dip up* (poetic), fut. ἀφύξω, 1st aor. ἤφυνσα (from ἀφύω).

[root ᾰ-] *satiate, satiate one's self* (epic), pres. infin. ἄμεναι, fut. infin. ᾄσειν, 1st aor. subj. ᾄσῃ, 1st pl. ἔωμεν? *sic*), opt. ᾄσαιμι, infin. ᾄσαι.



[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**ἄχθ-ομαι** (§ 193, theme **ἄχθ-** and **ἄχθεσ-**) *be oppressed in spirit, displeased* (passive deponent, § 158, 3), fut. **ἄχθέσομαι** (§ 188) and **ἄχθεσθήσομαι** (§ 519, note 2), 1st aor. **ἤχθέσθην** (§ 188).

**βαδίζω** (cf. § 292, 6) *go*, fut. **βαδιοῦμαι** (§ 215 and § 507), vbl. **βαδιστέον**. **βαίνω** (for \***βαν-ιω**, § 195, 4; theme **βα-**, in the present **βα-ν-**, § 196) *go*, fut. **βήσομαι** (§ 507), **βήσω** *shall cause to go* (cf. § 494, 1, note), 1st aor. **ἔβησα** *caused to go* (§ 494, 1), 2d aor. **ἔβην** *went* (§ 494), 1st pf. **βέβηκα**, pf. mid. **βέβαιμαι**, 1st aor. pass. **-ἐβάθην**, vbls. **βατός**, **-βατέος**.

**βάλλω** (for \***βαλ-ιω**, § 195, 3, theme **βαλ-**) *throw*, fut. **βαλῶ** (rarely **βαλλήσω** (§ 190) of continued action; cf. § 519), 2d aor. **ἔβαλον**, 1st pf. **βέβληκα** (§ 218, 3), pf. mid. **βέβλημαι** (§ 224, 1), 1st aor. pass. **ἐβλήθην** (§ 231, 2), vbl. **βλητέος**.

**βάπ-τω** (§ 194; theme **βαφ-**) *dip*, fut. **βάψω**, 1st aor. **ἔβαψα**, pf. mid. **βέβαμμαι**, 2d aor. pass. **ἐβάφην**, vbl. **βαπτός**.

**βιάζομαι** *force*, middle deponent (§ 158, 3), regular, has also aor. pass. **ἐβιάσθην** *was forced* (§ 510).

**βιάζω** *make go*, fut. **βιάσω** and **βιβῶ** (§ 212, 1), 1st aor. **ἐβίβασα**, vbl. **βιβαστέος**.

**βι-βρώ-σκω** (§ 197, 1; theme **βρω-**) *eat*, 1st pf. **βέβρωκα** (2d pf. partic. **βιβρώτεες**, § 220), pf. mid. **βέβρωμαι**, other forms supplied from **ἔσθίω**, q.v.

**βιώ** (-όω, § 292, 1) *live*, fut. **βιώσομαι** (§ 507), 2d aor. **ἐβίων** (rarely 1st aor. **ἐβίωσα**), 1st pf. **βεβίωκα**, pf. mid. **βεβίωμαι**, vbls. **βιωτός**, **βιωτέος**. (**βιώ-σκομαι**) **ἀνα-βιώσκομαι** (§ 197) *revive*, 1st aor. **ἀνεβιωσάμην** (§ 207, note 3), and 2d aor. **ἀνεβίων** (§ 207, note 3).

**βλάπτω** (§ 194; theme **βλαβ-**) *hurt*, fut. **βλάψω**, 1st aor. **ἔβλαψα**, 2d pf. **βέβλαφα** (§ 219, 1), pf. mid. **βέβλαμμαι**, aorists pass. **ἐβλάφθην** (1st) and **ἐβλάβην** (2d).

**βλαστάνω** (§ 196, 2; theme **βλαστ-**) *sprout*, 2d aor. **ἔβλαστον**, 1st pf. **βεβλάστηκα** (§ 190) and sometimes **ἐβλάστηκα** (cf. § 178, 1).

**βάζω** *speak* (poetic), fut. **βάξω**.

**βαίνω**, Homer has 1st aor. with variable vowel **ἐβήσετο** (§ 201 b); also a pres. **βά-σκω** (§ 197) = **βαίνω**.

**βάλλω**, epic 2d aor. forms **βλή-την**, **βλή-το** (§ 207 a).

**βι-βά-ω**, **βι-βη-μι** (§ 193, 3; **βα-**, epic = **βαίνω go**), pres. partic. **βιβάς**.

**βιβρώσκω**, epic poetry has also 2d aor. **ἔβρων**, 1st aor. pass. **ἐβρώθην**.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**βλέπ-ω** (§ 193) *see*, fut. **βλέψομαι** (§ 507), 1st aor. **ἔβλεψα**.

**βλίστω** (for \***μ(β)λιτ-ω**, § 195, 1, from theme **μλιτ-** (**μέλι**, **μέλιτ-ος** *honey*) with sympathetic **β**, before which **μ** disappears) *take honey*, 1st aor. **ἔβλισα**.

**βόσκω** *feed*, fut. **βοσκήσω** (§ 190), vbl. **βοσκητέος** (§ 190).

**βούλ-ομαι** (§ 193; theme **βουλ-** and **βουλε-**, § 190), passive deponent (§ 158, 3) *will, wish*, fut. **βουλήσομαι** (§ 190), 1st aor. **ἐβουλήθην** and **ἠβουλήθην**, perf. **βεβούλημαι**, vbl. **βουλητός**.

**βοῶ** (**-άω**, § 292, 3) *cry out*, fut. **βοήσομαι** (§ 507), 1st aor. **ἐβόησα**.

**βῦνῶ** (**-νέω**, § 196, 4; theme **βυ-**) *stop up*, fut. **βύσω**, 1st aor. **ἔβῡσα**, pf. pass. **βέβυσμαι** (§ 189), vbl. **βυστός**.

**γαμῶ** (**-έω**, §§ 190; 193) *marry* (see § 506), fut. **γαμῶ** (§ 213), 1st aor. **ἔγημα**, pf. **γεγάμηκα** (§ 190), pf. mid. and pass. **γεγάμημαι** (§ 190), vbls. **γαμετός** (§ 188, 1) and **γαμητέος**.

**γελῶ** (**-άω**, § 193) *laugh*, fut. **γελάσομαι** (§§ 188; 507), 1st aor. **ἐγέλασα** (§ 188), 1st aor. pass. **ἐγελάσθην** (§ 189).

**βλῶ-σκω** (§ 197; for **μ(β)λω-σκω**, from theme **μλω-** (§ 38, 1) with sympathetic **β**, before which **μ** is lost; theme **μολ-** or **μ(β)λω-**) *go* (poetic), fut. **μολοῦμαι**, 2d aor. **ἔμολον**, 1st pf. **μέ-μβλω-κα** (with sympathetic **β**).

**βούλομαι**, Homer has also **βόλομαι** and a 2d pf. act. **προ-βέ-βουλ-α** *prefer*.

**βοῶ**, epic and Ionic fut. **βώσομαι**, 1st aor. **ἔβωσα**, pf. mid. **βέβωμαι**, 1st aor. pass. **ἐβώσθην** (§ 189).

[root **βραχ-**] only 2d aor. **ἔβραχε** *resounded* (infin. **βραχεῖν**), epic.

**βρίζω** *slumber* (epic), 1st aor. **ἔβριξα** (cf. § 195, 2 a).

[root **βροχ-**] *swallow* (epic), 1st aor. **ἔβροξα**, 2d pf. **βέβροχα**, 2d aor. pass. partic. **-βροχείς**.

**βρῦχῶμαι** (**-άομαι**) *roar* (poetic), 1st aor. mid. **ἐβρῦχησάμην**, 1st aor. pass. partic. **βρῦχηθείς**, 2d pf. (from theme **βρυχ-**) **βε-βρῦχ-α**.

**γά-νυ-μαι** (§ 196, 5) *rejoice* (poetic), the epic fut. **γανύσσομαι** (cf. § 201 a) retains **-νυ-** of present stem.

**γέ-γων-α** 2d pf. as pres. (§ 535) *shout* (poetic), only partic. **γεγωνώς** (cf. **ἄνωγα**). Other forms are from pres. **γεγώνω** or **γεγωνέω**, fut. **γεγωνήσω**, 1st aor. **ἐγεγώνησα**. Also a present **γεγων-ισκω** (§ 197).

**γείνομαι** (§ 195, 4) *be born* (poetic), deponent, but 1st aor. **ἐγεινάμην** *begat, bore* (see § 508).

**γέντο** *seized*, epic 2d aor.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

(γηθῶ (-έω)) *rejoice* (cf. § 190), 2d pf. γέγηθα (§ 535).

γηρά-σκω (§ 197) and γηρῶ (-άω, § 292, 3) *grow old*, fut. γηράσσομαι (§ 507) rarely γηράσω, 1st aor. ἐγήρᾱσα, 1st pf. γεγήρᾱκα.

γί-γν-ομαι (§ 193, 3; theme γον-, γεν-, γν-, § 14) *become*, *be*, fut. γενήσομαι (§ 190), 2d aor. ἐγενόμην (§ 158, 3), pf. γεγένημαι, 2d pf. γέγονα (§ 494, 2).

γι-γνώ-σκω (§ 197, 1; γνω-) *know*, fut. γνώσομαι (§ 507), 2d aor. ἔγνω (subj. γνῶ, opt. γνοίην, impv. γνῶθι, inf. γνῶναι, partic. γνούς, cf. § 256), 1st pf. ἔγνωκα, pf. mid. ἔγνωσμαι (§ 189), 1st aor. pass. ἐγνώσθην (§ 189), vbls. γνωστός, γνωστέος (§ 189).

γλύφ-ω *grave*, regular, but pf. mid. γέλυμμαι and ἔλυμμαι (cf. § 178, 1).

γράφ-ω (§ 193) *write*, fut. γράψω, 1st aor. ἔγραψα, 2d pf. γέγραφα, pf. mid. γέγραμμαι, 2d aor. pass. ἐγράφη, vbl. γραπτός.

γρύζω (§ 195, 2; γρυγ-) *grunt*, fut. γρύξομαι (rarely γρύξω, § 507), 1st aor. ἔγρυξα.

δάκ-νω (§ 196, 1; theme δακ-, δηκ-, § 13) *bite*, fut. δήξομαι (§ 507), 2d aor. ἔδακον (§ 208), pf. mid. δέδηγμαι, 1st aor. pass. ἐδήχθην.

γηθῶ, in poetry also fut. γηθήσω, and 1st aor. ἐγήθησα.

γίγνομαι, Ionic γίνομαι. For the forms of the 2d pf. (γε-γά-ᾱσι, γε-γά-την, γε-γα-νῆα, etc.) with the weak root γα- (for \*γν-, § 14 note) see § 219 a. Ionic has also an aor. pass. ἐγενήθην (§ 510).

γιγνώσκω, Ionic γινώσκω, Herodotus has 1st aor. ἀνέγνωσα *convinced*.

γοάω *be wail* (epic), fut. γοήσομαι (§ 507), 2d aor. (from theme γο-) γόον (§ 171 a).

[root δα-] *teach* (poetic, cf. δι-δά-σκω), 2d aor. δέδαον (§ 208, 1 a) and ἔδαον (infin. δεδαέσθαι, §§ 208, 1 a; 199 b), 1st pf. δεδάγκα (§ 190), and 2d pf. partic. δεδαώς (§ 220), pf. mid. δεδάημαι (§ 190), 2d aor. pass. as intrans. (see § 514) ἐδάην *learned*, fut. pass. as intrans. δαήσομαι *shall learn* (§ 514).

δαῖζω (§ 195, 2; δαιγ-) *rend* (epic and lyric), fut. δαῖξω, 1st aor. ἐδάιξα, pf. mid. δεδάιγμαι, 1st aor. pass. ἐδάιχθην.

δαί-νυ-μι (§ 196, 5) *entertain* (poetic), mid. *feast* (for opt. δαινῦτο see § 211, 2 a), fut. δαίσω, 1st aor. ἔδαισα, 1st aor. pass. partic. δαισθεις (§ 189).

δαλομαι *divide* (epic, cf. δατέομαι), pres. subj. δά(ι)ηται, pf. mid. δέδαιμαι.

δαίω (for \*δαφ-ιω, §§ 2 a; 195, 4) *kindle* (poetic), 2d pf. δέδηα *blaze* (§ 494, 3).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

**δαμάζω** (cf. § 292, 6) *subdue*, 1st aor. **ἐδάμασα**, 1st aor. pass. **ἐδάμασθην**. (**δαρθάνω**) (§ 196, 2) *sleep* (usually **κατα-δαρθάνω**), 2d aor. **κατ-έδαρθον**, 1st pf. partic. **κατα-δεδαρθηκώς** (§ 190).

(**δατέομαι**) (cf. **δαίομαι**) *divide*, 1st aor. mid. (**ἀν**)**εδασάμην**, pf. mid. (**ἀνα**)**δέδασμαι** (§ 189), vbl. (**ἀνά**)**δαστος**.

**δέδοικα** *be afraid*, see [**δίω**].

**δείκ-νῦ-μι** (§ 196, 5) *show* (also **δεικνύω**), fut. **δείξω**, 1st aor. **ἔδειξα**, etc., regular. See § 254.

**δέρω** (also **δείρω**, § 195, 4; theme **δερ-**, **δαρ-**, § 14, 1) *flay*, fut. **δερώ**, 1st aor. **ἔδειρα**, pf. mid. **δέδαρμαι** (§ 224, note), 2d aor. pass. **ἐδάρην** (§ 232, 2).

**δέχ-ομαι** (§ 193) *receive*, fut. **δέξομαι**, 1st aor. **ἐδεξάμην**, rarely **ἐδέχθην** (§ 158, 3). pf. **δέδεγμαι**, 1st aor. pass. (§ 510) **ἐδέχθην** (usually in composition), vbl. **δεκτός**.

**δέω** (for \***δεφ-**, § 2 a, § 193, 2 note) *need, lack* (cf. § 199, 2), fut. **δεήσω** (§ 190), 1st aor. **ἐδέησα** (§ 190), 1st pf. **δεδέηκα** (§ 190), pf. mid. **δεδέημαι** (§ 190), 1st aor. pass. **ἐδέηθην** (§ 190). Impersonal **δεῖ** *it is necessary*.

**διατιῶ** (**-άω**, § 193) *regulate (life), arbitrate*, fut. **διατιήσω**, 1st aor. **διήτησα** and **-εδιήτησα** (§ 175, 1 and note), 1st pf. **δεδιήτηκα** (§ 181), pf. pass. **δεδιήτημαι**, 1st aor. pass. **διητήθην**.

**δάμ-νῦ-μι** (§ 196, 3) and (doubtful) **δαμνάω** *subdue* (poetic), pf. mid. **δέ-δμη-μαι** (§ 38, 1), 2d. aor. pass. **ἐδάμην** and rarely 1st **ἐδμήθην** (§ 38, 1). Other forms are supplied from **δαμάζω**; as fut. **δαμάω** or **δαμῶ** (§ 212, 1), 1st aor. **ἐδάμασα** or epic **ἐδάμασσα** (§ 201 a), etc.

**δαρθάνω**, Homer has 2d aor. **ἔδραθον** (§ 38).

**δατέομαι**, Homer has also fut. **δάσομαι** and 1st aor. **ἐδασάμην** (§ 201 a).

**δέαται** *appears* (epic), 1st aor. **ἐδοόσσατο**.

**δέδια** (epic **δειδια**) *fear*. See [**δίω**].

**δεικνύμι**, Ionic is fut. **δέξω**, 1st aor. **ἔδειξα**, etc.

**δέμ-ω** (§ 193) *build* (Ionic and poetic), 1st aor. **ἔδεια**, pf. mid. **δέ-δμη-μαι** (§ 38, 1).

**δέρκ-ομαι** (§ 193; theme **δορκ-**, **δερκ-**, **δρακ-**, §§ 14, 1; 38) *look* (poetic), 2d aor. **ἔδρακον** (§ 208), 2d pf. **δέ-δορκ-α** (§ 219, 3), aorists pass. with active meaning (1st) **ἐδέρχθην**, and (2d) **ἐδράκην** (§ 232, 2).

**δέω** *need*, epic usually **δεύομαι**, fut. **δενήσομαι**, 1st aor. **ἐδέυσα**.

**δηριόομαι** (active rare) *contend*. Other tenses from **δηρίομαι**, fut. **δηρίσομαι**, 1st aor. **ἐδηρίσάμην**, and 1st aor. pass. **ἐδηρίνθην** (as if from \***δηρίνω**).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

- δι-δά-σκω** (§ 197, 1; root *δα-*, q.v., but the present theme (*διδαχ-*?, cf. *διδασχὴ teaching*) has been carried into the other tenses) *teach*, fut. *διδάξω*, 1st aor. *ἐδίδαξα* (see § 515, 1), 2d pf. *δεδίδαχα*, pf. mid. *δε-δίδαγμαi*, 1st aor. pass. *ἐδιδάχθην*, vbls. *διδακτός*, *διδακτέος*.
- δι-δρά-σκω** (§ 197, 1; theme *δρᾱ-*), only in composition, *run away*, fut. *δράσομαι* (§ 507), 2d aor. *ἔδρᾱν* (subj. *-δρῶ*, *-ᾶς*, *-ᾷ*, etc., opt. *-δραίην* (like *σταίην*, § 257), infin. *-δρᾶναι*, partic. *-δράς*, *-ᾶσα*, *-άν*), 1st pf. *-δέδρακα*.
- δι-δω-μι** (§ 193, 3; for the inflection see § 252) *give*, fut. *δώσω*, aor. *ἔδωκα* (§ 211, 3; for the inflection see § 256), 1st pf. *δέδωκα*, pf. mid. *δέδομαι* (§ 188, 1), 1st aor. pass. *ἐδόθην* (§ 188, 1), vbls. *δοτός*, *δοτέος*. [*δίω*] theme *δοι-*, *δει-*, *δι-*, § 14, 2 (for *\*δφοι-*, etc.), 1st aor. *ἔδωσα*, 1st pf. *δέδοικα*, and 2d pf. *δέδια*, rare in the singular (cf. §§ 219 a; 220; and the inflection of *ἔστατον* § 258).
- διώκ-ω** (§ 193) *pursue*, fut. *διώξω* or *διώξομαι* (§ 507), etc., regular. For *διωκάθω* see § 191 a.
- δοκῶ** (*-έω*, § 190) *seem, think*, fut. *δόξω*, 1st aor. *ἔδοξα* (1st pf. *δεδόκηκα*), pf. mid. *δέδογμαi*, 1st aor. pass. *ἐδόχθην*.
- δρῶ** (*-άω*, § 193) *do*, fut. *δράσω*, etc., regular, but 1st aor. pass. *ἐδράσθην* (§ 189), vbl. *δραστήος* (§ 189).
- δύνα-μαι** (§ 193) *be able* (augment sometimes *ῆ-*; for accent of pres. opt. see § 200 note), fut. *δυνήσομαι*, aor. pass. *ἐδυνήθην* (and *ῆδυνήθην*), pf. *δεδύνημαι*, vbl. *δυνατός*.

*δῆω*, epic fut. (§ 216) *shall learn*; cf. [*δα-*].

*διδράσκω*, Ionic *διδρήσκω*, *δρήσομαι*, *ἔδρην*, etc. (§ 15 a).

*διδῶμι*, Homer has an unexplained fut. *διδώσω*.

*δίξη-μαι seek* (Ionic and poetic) keeps *η* throughout the present (cf. § 200 a), fut. *διξήσομαι*, 1st aor. *ἐδιξήσαμην*.

[*δίλθ-μι*] *make flee*, act. only in impf. 3d pl. *ἐν-δλεσαν set on*; mid. *flee*, pres. 3d pl. *δlenται*, subj. *δίωμαι* (cf. § 200 note), opt. 3d sing. *δλοιτο* (§ 170, 4), infin. *δλεσθαι*.

[root *δικ-*], only 2d aor. *ἔδικον threw*.

[*δίω*] *fear* (epic), impf. *διον* (§ 171, a), epic 1st aor. *ἔδδεια* (§ 22 a), epic 1st pf. *δελδοικα* (for *\*δε-δφοι-κα*, § 16), 2d pf. *δελδια* (§ 16).

*δοκῶ*, poetic forms are fut. *δοκήσω*, 1st aor. *ἐδόκησα*, pf. mid. *δεδόκημαι*, 1st aor. pass. *ἐδοκήθην* (see § 190).

*δουπῶ* (*-έω*) *sound* (mostly poetic), fut. *δουπήσω*, etc. regular (§ 187), 2d pf. *δέδουπα*. (Originally *\*γδουπῶ*, as shown by epic aor. *ἐ-γδούπησαν*.)

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

**δύ-ω** (§ 193) *cause to enter, enter* (§ 493, 1) (also rarely **δύ-νω** (§ 196, 1) *sink*), fut. **δύσω**, 1st aor. **ἔδυσα** (trans., § 494, 1), 2d aor. **ἔδυν** (intrans. § 494, 1, for the inflection see § 257), 1st pf. **δέδυκα** (§ 494, 3), sometimes also **δέδυκα** transitive, pf. mid. **δέδυμαι**, 1st aor. pass. **ἔδύθην**, vbl. **δυτέος**.

**δῶ** (**δέω**, § 199, 2 note) *bind*, fut. **δήσω**, 1st aor. **ἔδησα**, 1st pf. **δέδεκα** (§ 188, 1), pf. mid. **δέδεμαι** (fut. pf. **δεδήσομαι**, § 228), 1st aor. pass. **ἔδέεθην** (§ 188, 1), vbls. **δετός**, **δητός** (§ 188, 1) and **δετέος**.

**ἐγείρω** (for \***ἐγερ-ω**, § 195, 4; theme **ἐγορ-**, **ἐγερ-**, **ἐγρ-**, § 14) *wake, rouse*, fut. **ἐγερῶ**, 1st aor. **ἤγειρα**, 2d aor. mid. **ἤγρόμην** *awoke*, 2d pf. **ἐγρήγορα** (with sympathetic **ρ** for \***ἐγ-ηγορα**, § 179), 1st aor. pass. **ἤγέρθην**, vbl. **ἐγερτέος**.

**ἐγκωμιάζω** *praise*, takes its augment and reduplication after the preposition (§ 175, 1).

**ἐγχειρῶ**, *attempt*, **ἐγχειρίζω** *put in one's hands*, augment after the preposition (§ 175, 1): as **ἐνεχείρησα**.

[root **ἐδ** for \***σεδ-**, § 36] **ἔζομαι** *sit*, usually **καθέζομαι**, fut. **καθεδούμαι** (cf. § 212, 1), [1st aor. **εἶσα**] 1st aor. mid. **εἰσάμην** (§ 172, 2).

**ἐθέλ-ω** (§ 193), or less often **θέλ-ω** *wish* (impf. **ἤθελον**), fut. **ἐθελήσω** or **θελήσω** (§ 190), 1st aor. **ἤθελησα** (§ 190, but subj. **ἐθελήσω** or **θελήσω**, opt. **ἐθελήσαιμι** or **θελήσαιμι**, etc.), 1st pf. **ἤθεληκα** (§ 190).

**ἐθίζω** (§ 292, 6; theme **σφεθ-**, § 36 a) *accustom*, fut. **ἐθιῶ** (§ 215), 1st aor. **εἴθισα** (§ 172, 2), 1st pf. **εἴθικα** (§ 180), pf. mid. **εἴθισμαι** (§ 189, note), 1st aor. pass. **εἴθισθην** (§ 172, 2).

[**ἔθω** (for \***σφεθω**, § 36 a)] *be accustomed*, 2d pf. **ἔωθα** *am accustomed* (for \***σε-σφοθα**, cf. §§ 16; 36; 37; 219, 3), 2d plupf. **εἰώθη**.

**εἶδον** *saw* (2d aor.), see [iδ-].

**ἐάφθη**, epic 1st aor. pass., probably from root **φαπ-** (§ 172, 2) *was tumbled*.

**ἐγείρω**, Homeric forms of 2d pf. are 3d pl. indic. **ἐγρηγόρθῃσι** (?), 2d pl. impv. mid. **ἐγρήγορθε** (for \***-γορσθε**, § 35), infin. mid. **ἐγρηγόρθαι** (for \***-γορσθαι**, § 35).

**ἔδω** *eat*, poetic for **ἐσθίω**, *q.v.*, 2d pf. partic. **ἐδηδώς**.

[root **ἐδ**] epic fut. infin. **ἔσσεσθαι**, 1st aor. **εἶσα** or **ἔσσα** (§ 201 a). See also **ἔζω**.

**ἔθω**, pres. only in partic. **ἔθων** *being accustomed* (epic). **ἔωθα**, epic and Ionic also **ἔωθα**.

**εἶδομαι** *scem* (poetic), 1st aor. **εἰσάμην** and **ἔεισάμην** (§ 172, 2).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**εἰκάω** *liken, guess* (regular) augments usually to ἦ- (cf. § 173, 1).

**εἶκο** *yield* (regular). For **εἵκαθον** see § 191 a.

[root **εἰκ-**, also **ικ-** and **οἰκ-**, § 14, 2 (for \***φεικ-**, etc., § 2 a)], fut. **εἴξω** (cf.

§ 519 note 2), 2d pf. **ἔοικα** (§ 180) with 3d pl. **εἴξασι** = **εοίκασι**, 2d

plupf. **ἔφκη** (for \***ε-φε-φοικη**) and **ἦκη** (cf. plupf. of **οἶδα**, § 259).

**εἴλλω** see **ἔλλω**.

(**εἰλῶ** (-έω)) *press hard, drive together*, 1st aor. pass. (**ἄν**-)**εἰλήθην**.

**εἶμι** *go*, see § 261; **εἰμί** *be*, see § 262.

**εἶπον** *said* (2d aor.), see [ἐπ-].

**εἶργω** (§ 193) *shut in or out*, also **εἶργυνῶμι** and (rarely) **εἶργυνύω** (§ 196, 5)

*shut in*, fut. **εἶρξω**, 1st aor. **εἶρξα**, pf. mid. **εἶργμαι**, 1st aor. pass. **εἶρχ-**

**θην**, vbls. **εἶρκτός**, **εἶρκτέος**. With a rough breathing (**εἶργ-**) the

word is said to mean *shut in*, and with a smooth breathing (**εἶργ-**)

*shut out*, but the distinction is not always observed.

(**εἶρομαι**) *ask*, fut. **ἐρήσομαι** (§ 190), 2d aor. **ἠρόμην**.

(**εἶρω**) theme **ερ-** (for \***φερ-**, § 2 a) and **ῥη-** (for \***φρη**, § 38, 1) *say*, fut.

**ἐρώ**, aor. supplied by **εἶπον** *said*, 1st pf. **εἶρηκα** (§ 178, 2 for \***φε-**

**φρη-κα**, § 16), pf. pass. **εἶρημαι** (fut. pf. **ἐρήσομαι**), 1st aor. pass.

**ἐρήθην** (fut. pass. **ῥηθήσομαι**), vbls. **ῥητός**, **-τέος**.

**εἶρω** (§ 195, 4; theme **ερ-** for \***σερ-**) *knit, join*, 1st aor. **-εἶρα**, 1st pf. **-εἶρκα**,

pf. mid. **εἶρμαι** (§ 180).

**ἐκκλησιάζω** *call an assembly*, augment **ἡκκλη-** and **ἐξεκκλη-** (§ 175, 1).

[root **εἰκ-**] fut. **εἴξω** (§ 519, note 2) *shall resemble*. For epic **ἐκτετην**, **ἡέκτο**, etc., see § 219 a. Herodotus has also **οἶκα** = **ἔοικα**.

**εἰλόω** (§ 193) *roll* (poetic), fut. **εἰλῶσω** etc. regular, but 1st aor. pass. **εἰλύσθην** (§ 189).

**εἰλῶ** and **εἴλω** (poetic, mostly epic). Other tenses from root **φελ-** point to

\***φελλω** as perhaps the proper epic form; 1st aor. **ἔλσα** (**ἔελσα**)

(§ 204 a), pf. pass. **ἔελμαι**, 2d aor. pass. **ἑάλην** (§ 232, 2). Herodotus

has 1st aor. **-εἰλησα**, pf. mid. **-εἰλημαι**, 1st aor. pass. **-εἰλήθην**.

**εἴμαρται** *it is fated*. See **μείρομαι**.

**εἶργω**, epic pres. always **ἑέργω** *shut in or out*, other tenses from stem **ἐργ-**,

\***φεργ-**, § 2 a). For pf. mid. **ἔρχ-αται**, plupf. (**ἐ**)**έρχ-ατο**, see § 226 a.

For **εἶργαθον**, see § 191 a. Herodotus commonly has **εἶργω**.

**εἶρομαι** *ask* (Ionic), fut. **ἐρήσομαι** (§ 190); cf. **ἐρέω**.

**εἶρω** *say* (epic only), fut. **ἐρέω**, also 1st aor. pass. **εἰρήθην** (§ 172, 2).

**εἶρω** *join*, epic 1st aor. **ἔρσα** (§ 204 a), epic pf. mid. partic. **ἐερμένος**.

**εἶσα**. See [ἐδ-].

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ἐλαύνω (for \*ἐλα-νν-ω, § 196, 5, theme ἐλα-) *drive*, fut. ἐλῶ (212, 1), 1st aor. ἤλασα, 1st pf. ἐλήλακα, pf. pass. ἐλήλαμαι, 1st aor. pass. ἤλάσθην, vbl. ἐλατέος.

ἐλέγχ-ω (§ 193) *examine, confute*, fut. ἐλέγξω, etc., regular, but pf. mid. ἐλήλεγμαι (§§ 179, 247).

ἐλελιζω *raise the war-cry*, 1st aor. ἤλελιξα.

ἐλίστω, ἐλίσττω (§ 195, 1; ἐλικ-) *roll*, fut. ἐλίξω, 1st aor. ἐλιξα (§ 172, 2), pf. pass. ἐλιγμαι (§ 180), 1st aor. pass. ἐλίχθην (§ 172, 2), vbl. ἐλικτός.

ἔλκ-ω (§ 193), *draw*, fut. ἔλξω, other tenses from theme ἔλκυ-, 1st aor. ἔλκυσα (§ 172, 2), 1st pf. ἐῤλκυκα (§ 180), pf. mid. ἐῤλκυσμαι (§§ 180; 189), 1st aor. pass. εἰλκύσθην (§§ 172, 2; 189), vbls. ἐλκτέος, ἐλκυστέος.

[root ἐλνθ-, ἐλθ-, § 20], only 2d aor. ἤλθον (impv. ἐλθέ, § 210, note), and 2d pf. ἐήλυθα (§ 179). See ἔρχομαι.

ἐμῶ (-έω) *vomit*, fut. ἐμοῦμαι (§§ 507; 212, 1), 1st aor. ἤμεσα (§ 188).

ἐν-εδρεύω, *waylay, lie in ambush*, augment ἐν-ηδ- (§ 175, 1).

[root ἐνεκ-] ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, etc., cf. φέρω.

ἐνθυμοῦμαι (-έομαι) *consider*, augment ἐν-εθῦμ- (§ 175, 1).

(ἐν-νῦ-μι, § 196, 5, note) in prose regularly ἀμφιέννυμι *clothe*, fut. ἀμφιῶ, 1st aor. ἤμφιεσα (§ 174, 1), pf. mid. ἤμφιεσμαι (§ 181).

ἐλεῖν. See αἰρῶ.

ἐλελιζω *turn round* (poetic), 1st aor. ἐλέλιξα (§ 171 a), 1st aor. pass. ἐλελιχθην (§ 171 a).

ἐλίστω, Ionic ἐλίσσω and ἐλίσσω (§ 22).

ἐλπω *cause to hope* (mid. *hope*) epic, 2d pf. ἔολπα (for \*φε-φολπ-α, §§ 180; 219, 3), 2d plupf. ἐώλπεα (for \*ε-φε-φολπεα, § 17).

[root ἐλνθ-], poetic 2d aor. ἤλυσθον (cf. § 20), epic 2d pf. ἐιλήλουθα and ἐλήλουθα (§ 219 note 1), Ionic and poetic fut. ἐλεύσομαι (§ 507, for \*ἐλευθ-σομαι §§ 30; 186, 2).

ἐναίρω (§ 195, 4; ἐναρ-) *kill* (poetic), 2d aor. ἤναρον.

ἐν-έπω and ἐν-νέπω (§ 193; theme σεπ-, σπ-, § 14) *tell, say* (poetic), fut. ἐνι-σπήσω (§§ 406 a; 38, 1), 2d aor. ἐνι-σπον (§§ 406 a; 208; 171 a), subj. ἐνί-σπων, opt. ἐνί-σποιμι, impv. ἐνί-σπες (§ 170, note 1, ἐνισπε?), 2d pl. impv. ἔσπετε (for \*ἐν-σπετε, § 34), infin. ἐνι-σπεῖν.

ἐν-ίσσω (§ 195, 1) also ἐν-λπ-τω (§ 194) *hide* (epic), 2d aor. ἐν-ἐν-ῖπον (§ 208, 1 a, cf. § 181) and ἡνίπαπον.

ἐννῦμι, epic fut. ἔσσω, 1st aor. ἔσσα (§ 171 a) and ἔεσα (for \*ἐ-φessα, § 172, 2), pf. mid. ἔσμαι and εἶμαι (partic. εἰμένος also in Attic tragedy).



[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ἐνοχλῶ (-έω), *harass*, augment usually ἡν-ωχ- (§ 175, note).

ἔοικα *am like*, see [εἶκ-].

ἐορτάζω *keep a festival*, augment ἔωρ- (for ἦορ-, § 17).

[root ἐπ- (for *φεπ-*, § 2 a)] *say*, only 2d aor. εἶπον (§ 208, 1), or (seldom in prose) εἶπα (§ 207, note 1), subj. εἴπω, opt. εἴποιμι, impv. εἰπέ (§ 210, note), infin. εἰπεῖν, partic. εἰπών.

ἐπίσταμαι (§ 193) *know, understand* (impf. ἠπιστάμην; for accent of pres. opt. see § 200, note), fut. ἐπιστήσομαι, aor. ἠπιστήθην (§ 158, 3).

ἐπιστατῶ (-έω) *oversee*, augment ἐπεστ- (§ 175, 1).

ἐπιτηδεύω *practise*, augment ἐπετη- (§ 175, 1).

ἐπιτροπεύω *be a guardian*, augment ἐπετροπ- (§ 175, 1).

ἔπ-ομαι (§ 193; theme ἐπ- for \*σεπ-, § 36, and σπ-, § 14), *follow* (impf. εἰπόμην, § 172, 2 with irregular breathing), fut. ἔσπομαι, 2d aor. ἔσπόμην (§ 208, with irregular breathing, subj. σπῶμαι, opt. σποίμην, etc.).

ἐπριάμην *bought*, see [πρια-].

(ἐρα-μαι, § 193; deponent passive, § 158, 3), present in prose supplied by ἐρῶ(-άω) *love*, 1st aor. ἠράσθην, *fell in love* (§ 529), fut. ἐρασθήσομαι *shall fall in love* (§ 519, note 2), vbl. ἐραστός.

ἐργάζομαι (§ 292, 6; theme *φεργ-*, § 2 a) *work*; augment εἰ- (§ 172, 2) rarely ἦ-; reduplication always εἰ- (§ 180), 1st aor. ἐργασάμην, pf. ἐργασμαι (§ 189), 1st aor. pass. ἐργάσθην (§ 510), vbl. ἐργαστέος.

ἔπω *be busy about, handle* (Ionic and poetic), fut. ἔψω, 2d aor. ἔ-σπον (subj. σπῶ, etc., infin. σπεῖν, partic. σπών). For 2d aor. mid., subj., opt., etc., Homeric Mss. often have ἔσπωμαι, ἔσποίμην, etc., following an elided vowel, but these can always be read σπῶμαι, σποίμην, without the preceding elision; as ἄμα σπέσθαι for ἄμ' ἔσπέσθαι. Some editors contend for a reduplicated aorist without augment, \*σε-σπ-, giving ἔσπ-. Homer has 2d sing. impv. σπεῖο(?). Herodotus has 1st aor. pass. περι-έφθησαν (§ 171 b).

ἐραμαι *love* (poetic), in poetry also aor. mid. ἠρασ(σ)άμην.

ἐργω. See ἐργω.

ἐρδω (§ 195, 2, for \*φεργ-ω = \*φερζω (i.e. \*φερσδω, § 11) = *φέρδω*, § 35) *do* (Ionic and poetic, cf. *ρέζω*), fut. ἔρξω, 1st aor. ἔρξα (§ 171 a), 2d pf. ἔοργα (for \*φε-φοργ-α, § 180), 2d plupf. ἑώργεα (for \*ἐ-φε-φοργεα, § 17).

ἐπελδ-ω (§ 193) *support, prop* (mostly poetic), regular, but pf. mid. ἐρ-ἠρεῖσμαι (§§ 179, 189), Homeric 2d pl. ἐρ-ἠρίδ-αται (§ 226 a), plupf. ἐρ-ἠρίδ-ατο (Mss. ἐρῆρέδαται, -έδατο; see § 219 a).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ἔρπ-ω *creep* (impf. εἶρπον § 172, 2), fut. ἔρψω.

ἔρρ-ω (§ 193), *go away, perish*, fut. ἔρρῃσω (§ 190), 1st aor. ἤρρησα (§ 190), 1st pf. (εἶσ-) ἤρρηκα (§ 190).

ἔρχομαι (§ 193) *go, come*, only in pres. and impf.; fut. supplied (§ 164) by pres. of εἶμι *go* (§ 261, 2), aor. supplied (§ 164) by 2d aor. ἦλθον, and pf. by 2d pf. ἐλήλυθα. See [ἐλύθ-].

[root ἐρ-] *ask*, see (εἴρωμαι).

ἐσθίω (probably for \*ἐδ-θι-ω, §§ 26; 191 a; 195) *eat* (impf. ἥσθιον), fut. ἔδομαι (§ 216), aor. supplied by 2d aor. ἔφαγον, 1st pf. ἐδήδοκα (§ 179), pf. mid. ἐδήδεσμαι, 1st aor. pass. ἠδέσθην, vbls. ἐδεστός, -τέος.

ἐστιῶ (-άω) *entertain*, augments to εἰ- (§ 172, 2).

(εὖδω, § 193) usually καθ-εύδω, *sleep* (impf. καθηῦδον and ἐκάθευδον, § 174, 1), fut. καθευδήσω (§ 190), vbl. καθευδητέον (§ 190).

εὕρ-ισκ-ω (§ 197; εὕρ-, εὕρε-, § 190) *find*, fut. εὕρήσω (§ 190), 2d aor. ἠύρον (impv. εὕρέ, § 210, note), 1st pf. ἠύρηκα (§ 190), pf. mid. εὔρημαι (§ 190), 1st aor. pass. εὐρέθην (§ 188, 1), vbls. εὔρετός, -τέος (§ 188, 1).

εὐφραίνω (§ 195, 4; εὐφραν-) *cheer*, fut. εὐφρανῶ, 1st aor. ηὔφρανα (§ 204, note 2), 1st aor. pass. ηὔφράνην.

ἐρεῖκ-ω (§ 193, 2) *tear* (Ionic and poetic) 1st aor. ἤρειξα, also 2d aor. (both trans. and intrans., § 207 note 3) ἤρικον, pf. mid. ἐρ-ήρικ-μαι (§§ 179; 219 a).

ἐρεῖπω *overthrow*, epic 2d pf. ἐρ-ήριπα (§§ 179; 219, note 2), pf. mid.. 3d sing. ἐρ-έριπτο (§ 179 a).

ἐρέσσω (§ 195, 1; ἐρετ-) *row* (poetic) epic 1st aor. ἤρεσ(σ)α.

ἐρέω *ask* (epic).

ἐρίζω (§ 195, 2; ἐριδ-) *contend*, epic 1st aor. ἤρισ(σ)α (§ 201 a).

ἔρπω poetic also ἐρπύζω, 1st aor. εἴρπυσα (§ 172, 2).

ἔρρυγ-άν-ω (§ 196, 2) *eruct*, 2d aor. ἤρρυον.

ἐρύκω (§ 193) and ἐρῡκ-άν-ω (§ 196, 2) *hold back*, epic 2d aor. ἠρόκακον.

ἔρῡ-μαι and εἴρῡ-μαι (for \*ἐφρυμαι) *protect, watch* (Ionic and poetic), pres. 3d pl. εἰρύ-αται (§ 167 d), impf. εἰρύατο (§ 167 d), fut. ε(ι)ρύσ(σ)ομαι, 1st aor. ε(ι)ρύσ(σ)αμην. Forms often coincide with those of ἐρύω.

ἐρύ-ω (§ 193; theme φερν-, § 2 a) *draw* (Ionic and poetic), fut. ἐρύω (§ 216), fut. mid. ἐρύσσομαι, 1st aor. εἴρυσα (§ 172, 2) and ἔρυσα (§ 171 a), pf. mid. εἴρῡμαι and εἴρυσμαι (§ 189), 3d pl. εἰρύ-αται (§ 226 a). Forms often coincide with those of ἔρῡμαι.

ἔσθω, poetic for ἐσθίω *eat*, epic 2d pf. partic. ἐδηδώς.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**εὐχ-ομαι** (§ 193, εὐχ-) *pray, boast*, middle deponent (§ 158, 3), fut. **εὐξομαι**, 1st aor. **ηὐξάμην**, pf. **ηὐγμαι**.

(**ἐχθω**) *hate* (**ἀπ-ἐχθ-άνο-μαι** (§ 196, 2) *make oneself hated* (middle deponent, § 158, 3), fut. (**ἀπ-ἐχθήσομαι** (§ 190), 2d aor. (**ἀπ-ἐχθόμην**, pf. (**ἀπ-ἐχθημαι** (§ 190).

**ἔχω** (§ 193, stem **ἐχ-** for \***σεχ-**, §§ 36; 40, **σχ-**, § 14, **σχε-**, § 38) *have* (impf. **εἶχον**, § 172, 2), fut. **ἔξω** or **σχήσω** (§ 519, note 2), 2d aor. **ἔσχον** (§ 208, subj. **σχῶ**, opt. **σχοῖμι** or **σχοίην**, impv. **σχές**, § 170, note 1, infin. **σχεῖν**, partic. **σχών**), 1st pf. **ἔσχηκα**, pf. mid. **ἔσχημαι**, as aor. pass. **ἔσχόμην** is used (§ 515, 1), [1st aor. pass. **ἐσχήθην**, *late*], vbls. **ἐκτός**, **σχετός**, and **ἐκτέος**, **σχετέος**.

**ἔψω** (§ 193) *cook*, fut. **ἑψήσω** (§ 190), 1st aor. **ἤψησα** (§ 190), vbl. **ἑφθός** (for \***ἐψ-τος**, § 35), **ἑψητός** (§ 190).

**ἐῶ** (-άω, § 193) *let alone, allow*, fut. **ἑάσω** (§ 187; for **ἑάσομαι** as pass. see §§ 515, 1; 519, note 2), 1st aor. **εἶᾱσα**, etc., regular, but augment and reduplication **εἰ-** (§§ 172, 2; 180).

**ζεύγ-νῦ-μι** (§ 196, 5; theme **ζευγ-**, **ζυγ-**, § 14, 2), *yoke, join*, fut. **ζεύξω**, 1st aor. **ἔζευξα**, pf. mid. **ἔζευγμαι**, 2d aor. pass. **ἐζύγην** (§ 232, 2).

**ζέω** (§ 199, 2) *boil*, fut. **ζέσω** (§ 188), 1st aor. **ἔζεσα** (§ 188).

**ζῶ** (**ζῆς**, **ζῆ**, etc., § 199, 3) *live*, fut. **ζήσω** (and **ζήσομαι**, § 507). Other forms supplied (§ 164) by **βιῶ** *live*.

**ζών-νῦ-μι** (§ 196, note) *gird*, 1st aor. **ἔζωσα**, pf. mid. **ἔζωμαι**.

**ἡβῶ** (-άω) *be vigorous*, also **ἡβᾶ-σκω** (§ 197) *to come to man's estate*, fut. **ἡβήσω**, etc. regular.

**ἡδ-ομαι** (§ 193) *be pleased*, 1st aor. **ἡσθην** (§ 158, 3), fut. **ἡσθήσομαι** (§ 158, 3).

**ἦλθον** *came*, see [**ἔλυθ-**].

**ἦμαι** *sit*, see § 265.

**ἦμι** *say*, see § 266.

**ἦνεγκον** *bore*, cf. [**ἐνεκ-**] and **φέρω**.

**ἡττώμαι** (-άομαι) *be vanquished*, regular passive deponent (158, 3); fut. both **ἡττήσομαι** and **ἡττηθήσομαι** (§ 519, note 2).

**ἐῶ**, pres. **εἶω** (doubtful) occurs in Homer according to the Mss.

**ζεύγνῦμι**, 1st aor. pass. (mostly poetic and Ionic) **ἐζεύχθην**.

**ἡβῶ** (-άω) *be vigorous*. Homer has **ἡβᾶω** with long **ᾶ**. (See § 199 b.)

**ἡττώμαι**. Herodotus has **ἑσσοῦμαι** (*i.e.* -δομαι), etc.

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

θάπ-τω (§ 194; theme *θαφ-*, § 41) *bury*, fut. **θάψω**, 1st aor. **ἔθαψα**, pf. mid. **τέθαμμαι**, 2d aor. pass. **ἐτάφην**, vbl. **θαπτήος**.

θαυμάζω (§ 292, 6) *admire*, fut. **θαυμάσομαι** (§ 507), otherwise regular. θέλω *wish*, see ἐθέλω.

θερμαίνω (§ 195, 4) *warm*, regular, but 1st aor. **ἐθέρμηνα** (§ 204, note 2). θέω (§ 193, note) *run*, fut. **θεύσομαι** (§ 507), other forms supplied by other verbs (§ 164).

θλίβ-ω (§ 193, 1) *press*, fut. **θλίψω**, 1st aor. **ἔθλιψα**, 2d perf. **τέθλιφα** (§ 219, 1), (pf. mid. **τέθλιμμαι**), 1st aor. pass. **ἐθλίφθην**.

(ἀπο-)θνήσκω (§ 197, suffix -ισκ- contrary to § 197; theme *θαν-*, *θνη-*, § 38, 1) *die*, fut. (ἀπο-)**θανοῦμαι**, 2d aor. (ἀπ-)ἔθανον, 1st pf. **τέθνηκα**, but often 2d pf. **τέθνα-τον**, etc., see § 220 (2d pf. partic. *τεθνεώς* is for *τεθνηώς*, cf. § 17), fut. pf. **τεθνήξω** (§ 230). In prose regularly ἀποθνήσκω, but pf. **τέθνηκα**.

θράττω (§ 195, 1; *θραχ-*), *disturb*, 1st aor. **ἔθραξα**, 1st aor. pass. **ἐθράχθην**; see **ταράττω**.

θραύ-ω (§ 193) *bruise*, fut. **θραύσω**, 1st aor. **ἔθραυσα**, pf. mid. **τέθραυμαι**, and **τέθραυσμαι** (§ 189), 1st aor. pass. **ἐθραύσθην** (§ 189).

θρέξομαι, see **τρέχω**.

θρύπ-τω (§ 194; theme *θρυφ-*, § 41) *crush* or *weaken*, fut. mid. **θρύψομαι** (1st aor. **ἔθρυψα**), pf. mid. **τέθρυμμαι**, 1st aor. pass. **ἐθρύφθην**.

θρώσκω (§ 197, suffix -ισκ- contrary to § 197; theme *θωρ*, *θρω*, § 38, 1) *leap*, fut. **θοροῦμαι** (§ 507), 2d aor. **ἔθορον**.

θάλλω (§ 195, 3), *bloom* (poetic), 2d pf. **τέθηλα** *be in bloom* (§ 535). For *θαλ-έθω* see § 191 a.

θάπτω, 1st aor. pass. **ἐθάφθην**, rarely in Herodotus.

θελνω (§ 195, 4; *θεν-*) *smite* (poetic), fut. **θενῶ**, 1st aor. **ἔθεινα** (epic), 2d aor. **ἔθενον**.

θέρομαι *warm one's self* (poetic), fut. **θέρσομαι** (cf. § 213 a), 2d aor. pass. as intrans. (§ 514) **ἐθέρην** (only subj. *θερέω*, § 233, 1 a).

[root *θη-*] *milk*, only pres. infin. **θῆσθαι** (§ 200 a) and 1st aor. **ἐθησάμην**.

θηέομαι *gaze at, admire* (epic for *θεῶμαι* (-άομαι)), fut. **θηήσομαι**, 1st aor. **ἐθηησάμην**.

θιγγ-άν-ω (§ 196, 2; *θιγ-*) *touch* (poetic, rare in prose), fut. **θιξομαι** (§ 507), 2d aor. **ἔθιγον**.

θλιῶ(-άω) *bruise* (Ionic and poetic), 1st aor. **ἔθλασα**, pf. mid. **τέθλασμαι** (§ 189), 1st aor. pass. **ἐθλάσθην** (§ 189).

θρύπτω, Homer has 2d aor. pass. **ἐτρύφην** (§ 41).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

**θύω** (§ 193, 1) *sacrifice*, fut. **θύσω**, 1st aor. **θύῃσα**, 1st pf. **τέθυκα**, pf. mid. **τέθυμαι**, 1st aor. pass. **ἐτύθην** (§ 40).

[root **ιδ-** for \***φιδ-**, § 2 a) *see*, 2d aor. **είδον** *saw* (for \***εφιδον**, § 172, 2; impv. **ιδέ**, § 210, note), 2d pf. **οίδα** *know* (**οιδ-**, **ειδ-**, **ιδ-**; for the inflection see § 259), fut. **είσομαι**, vbl. **ιστός**.

**ιδρῶ** (-όω) *sweat*, sometimes contracts to **ω** instead of **ου** (as partic. dat. sing. **ιδρῶντι**), fut. **ιδρώσω**, etc., regular.

**ἔ-μαι** (§ 193, theme \***φι-**, cf. Latin *in-vi-tus*) *strive, desire*, usually in composition as **παρ-ί-μαι** *beg*. Its forms cannot be distinguished from those of **ἔημι**.

**ἕζω** (for \***σι-σδω**, § 193, 3) usually **καθ-ίζω**, *seat or sit* (impf. **ἐκάθιζον**, § 174, 1), fut. **καθίσω** (§ 215), 1st aor. **καθίσα** and **ἐκάθισα** (§ 174, 1).

**ἔημι** (for \***σι-ση-μι**, § 193, 3) *send*; for the inflection see § 260, fut. **ἤσω**, aor. **ἤκα** (see § 211, 3), 1st pf. **εἶκα** (§ 180), pf. mid. **εἶμαι** (§ 180), 1st aor. pass. **εἶθην** (§ 172, 2).

(**ἀφ-**)**ἰκνοῦμαι** (-έομαι) (§ 196, 4; **ικ-**) *come* (middle deponent, § 158, 3), fut. (**ἀφ-**)**ἕξομαι**, 2d aor. (**ἀφ-**)**ἰκόμην**, pf. (**ἀφ-**)**ἔγμαι**.

**ἱλά-σκομαι** (§ 197) *propitiate* (middle deponent, § 158, 3), fut. **ἱλάσομαι**, 1st aor. **ἱλασάμην**, 1st aor. pass. **ἱλάσθην** (§ 510).

**ἔλλω** (§ 195, 3) *roll*, 1st aor. **ἔλα** (sometimes printed **εἶλλω** and **εἶλα**).

**ἔστημι** (§ 193, 3; for \***σι-στη-μι**, § 36) *set, place* (for the inflection see § 253), fut. **στήσω**, 1st aor. **ἔστησα** *caused to stand* (§ 207, note 3), 2d aor. **ἔστην** *stood* (§ 207, note 3; inflection § 257), 1st pf. **ἔστηκα** (for \***σε-στη-κα**, § 36; plupf. **εἰστήκη** for \***ε-σε-στηκη**), with 2d pf. **ἔστατον**, etc. (§ 258), 1st aor. pass. **ἐστάθην**, vbls. **στατός**, **στατός**.

**θύω** and **θύνω** (§ 196, 1) *rush* (poetic).

**ιάλλω**, Attic **ιάλλω** (§ 195, 3) *put forth, send* (poetic), fut. **ιαλῶ**, 1st aor. **ἔηλα**. **ἔμαι** (for \***φι-μαι**) *desire*. In Homer always with long **ι** and almost always with initial **φ**, (epic) 1st aor. (**ε**)**εἰσάμην**.

**ἔημι** (see § 260 a), for Ionic **μεμετιμένος** see **μεθίημι**.

**ἰκνοῦμαι**, poetic are also **ἔκω** and **ἰκ-άνω** (§ 196, 2), epic 1st aor. **ἔξον** (§ 201 b).

**ἱλάσκομαι**, epic is also pres. **ἱλάομαι** (and possibly **ἱλαμαι**), 1st aor. **ἱλασάμην** (§ 201 a), 1st pf. **ἔηκα** (§ 494, 3) *be propitious*, 2d pf. impv. only **ἔλη-θι** (§ 220).

**ἱμάσσω** (§ 195, 1; **ἱμαντ-**) epic 1st aor. **ἕμασα** (§ 171 a) and **ἕμασσα** (§ 201 a).

**ἱμέρω** (§ 195, 4; **ἱμερ-**) *long for* (Ionic and poetic), also deponent **ἱμείρομαι**, aor. **ἱμεράμην** (epic), aor. **ἱμέρθην** (Ionic); see § 158, 3.

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**ἰσχνάλω** (§ 195, 4) *make lean or dry*, fut. **ἰσχνανῶ**, 1st aor. **ἰσχνάνα** (§ 204, note 2), 1st aor. pass. **ἰσχνάνηθην**.

**ἴσχω** (§ 193, 3, for \*σι-σχ-ω, §§ 36, 40) *have, hold*, cf. **ἔχω**.

**καθαίρω** (§ 195, 4; **καθαρ-**) *purify*, fut. **καθαρῶ**, 1st aor. **ἐκάθηρα** and **ἐκάθᾱρα** (§ 204, note 2), pf. mid. **κεκάθαρμαι**, 1st aor. pass. **ἐκαθάρθην**.

**καθ-ίζομαι** *sit down*, see **ἕζομαι**; for impf. **ἐκαθεζόμεν** see § 174, 1.

**καθ-εύδω** *sleep*, see **εὕδω**.

**καθ-ίζω** *set, sit*, see **ἕζω**.

**καίνω** (§ 195, 4; theme **κον-**, **καν-**, § 14, 1) *kill*, fut. **κανῶ**, 2d aor. **ἔκανον**, 2d pf. **κέκονα** (§ 219, 3).

**καίω** (for **καφ-ω**, § 195, 4; theme **καν-** or **καφ-**, § 2 a), also **κάω** (§ 21) *burn*, fut. **καύσω**, 1st aor. **ἔκαυσα**, 1st pf. **κέκαυκα**, pf. mid. **κέκαυμαι**, 1st aor. pass. **ἐκαύθην**.

**καλινδοῦμαι** (**-έομαι**) *wander about*, cf. **κυλινδω**.

**καλύπτω** (§ 194; **καλυβ-**) *cover*, fut. **καλύψω**, 1st aor. **ἐκάλυψα**, pf. mid. **κεκάλυμμαι**, 1st aor. pass. **ἐκαλύφθην**.

**καλῶ** (**-έω**) *call*, fut. **καλῶ** (§ 212, 1), 1st aor. **ἐκάλεσα** (§ 188), 1st pf. **κέκληκα** (§ 218, 3), pf. mid. **κέκλημαι** (§ 224, 1), 1st aor. pass. **ἐκλήθην** (§ 38, 1), vbls. **κλητός**, **κλητέος**.

**κάμνω** (§ 196, 1; **καμ-**) *labor*, fut. **καμοῦμαι** (§ 507), 2d aor. **ἔκαμον**, 1st pf. **κέκμηκα** (§ 218, 3).

**κάμπτω** (§ 194; **καμπ-**) *bend*, fut. **κάμψω**, 1st aor. **ἔκαμψα**, pf. mid. **κέκαμμαι** (§ 247), 1st aor. pass. **ἐκάμφθην**, vbl. **καμπτός**.

**κατηγορῶ** (**-έω**) *accuse*, for the augment **κατη-** see § 175, 1.

**κεῖμαι** (§ 193) *lie* (for the inflection see § 264), fut. **κείσομαι**.

**κείρω** (§ 195, 4; theme **κερ-**, **καρ-**) *shear*, fut. **κερῶ**, 1st aor. **ἔκειρα**, pf. mid. **κέκαρμαι** (§ 224, note), 2d aor. pass. **ἐκάρην** (§ 232, 2).

**καί-νν-μαι** (§ 196, 5) *excel* (poetic), pf. **κέκασμαι** (§ 535).

**καίω**, epic 1st aor. **ἔκηα** (*i.e.* \*ἔ-κηφ-α, § 204) and 1st aor. partic. **κέās** (poetic), also 2d aor. pass. as intrans. (§ 514) **ἐκάην** *burned* (epic and Ionic).

**κεάω** *split* (epic), fut. **κεάσω**, 1st aor. **ἐκέασ(σ)α**.

**κείρω**, epic 1st aor. **ἔκερσα** (§ 204 a), also poetic 1st aor. pass. **ἐκέρθην**.

**κέ-καδον**, epic 2d aor. (§ 208, 1 a) only partic. act. **κεκαδών** *depriving*, and 3d pl. mid. as pass. (§ 515, 1 a) **κεκαδόντο** *were made to retire*.

Fut. from aor. stem (§ 519 a) **κε-καδή-σω** (§ 190) *shall deprive*.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

κελεύ-ω (§ 193) *command*, fut. κελεύσω, 1st aor. ἐκέλευσα, 1st pf. κεκέλευκα, pf. mid. κεκέλευσμαι (§ 189), 1st aor. pass. ἐκελεύσθην (§ 189).  
κεράν-νῦ-μι and κεραν-νύ-ω (§ 196, note; theme κερα-, possibly for \*κερασ-) *mix*, 1st aor. ἐκέρασα, pf. mid. κέκραμαι (§ 38, 1), 1st aor. pass. ἐκεράσθην, and ἐκράσθην (§ 38, 1).

κερδαίνω (§ 195, 4) *gain*, fut. κερδανῶ, 1st aor. ἐκέρδαναι (§ 204, note 2).  
κηρύττω (§ 195, 1; κηρῦκ-) *proclaim*, fut. κηρύξω, 1st aor. ἐκήρυξα, 2d pf. κекήρυχα, pf. mid. κекήρυγμαi, 1st aor. pass. εκηρύχθην.

κί-χρη-μι (§ 193, 3; χρα-, χρη-, § 13) *lend* (mid. *borrow*, § 506), fut. χρήσω, 1st aor. ἔχρησα, 1st pf. κέχρηκα, pf. mid. κέχρημαι.

κλάζω (§ 195, note 1; κλαγγ-) also κλαγγ-άνω (§ 196, 2), *resound*, *scream*, fut. κλάγξω, 1st aor. ἔκλαγξα, 2d pf. κέκλαγγα.

κλαίω (for \*κλαφ-ω, § 195, 4; theme κλαυ- or κλαφ-, § 2 a), also κλάω (§ 21) *weep*, fut. κλαύσομαι (§ 507) rarely κλαυσοῦμαι (§ 214) or κλαήσω (§ 190); 1st aor. ἔκλαυσα, pf. mid. κέκλαυμαι.

κέλλω (§ 195, 3) *land* (of ships); poetic for δέλλω, fut. κέλσω (§ 213 a), 1st aor. ἔκελσα (§ 204 a).

κέλομαι *order* (poetic = κελεύω), fut. κελήσομαι (§ 190), 1st aor. ἐκελησάμην (§ 190), and epic 2d aor. ἐ-κε-κλ-όμην (§§ 208; 208, 1 a).

κεντῶ(-έω) *prick* (with a goad) Ionic and poetic; fut. κεντήσω, etc., regular, but Homer has 1st aor. infin. κένσαι (for \*κεντ-σαι, cf. § 204 a).

κεράννυμι, Ionic and poetic also κίρ-νη-μι and κιννῶ(-άω) and epic pres. impv. κέραιε.

κερδαίνω Ionic 1st aor. ἐκέρδηνα (cf. § 204, note 2). Herodotus has also forms from a stem κερδε-; as fut. κερδήσεται (§ 507), 1st aor. ἐκέρδησα.

κεύθω (§ 193) *hide* (poetic), fut. κεύσω, 1st aor. ἔκευσα, 2d aor. ἔκυθον, with subj. κεκύθω (§ 208, 1 a), 2d pf. κέ-κενθ-α (§ 219, note 1) with pres. meaning (§ 535).

κήδω *make concerned* (poetic), mid. *be concerned*, fut. κηδήσω (§ 190) and κεκαδήσω (§ 519 a), 1st aor. ἔκηδησα (§ 190) and aor. mid. (once) ἐκηδεσάμην (§ 188), 2d pf. κέ-κηδ-α (§ 535) *be concerned* (§ 494, 3).

κιγχάνω (§ 196, 2; theme κιχ-), also epic κιχάνω *come upon, reach* (poetic), fut. κιχήσομαι (§§ 190; 507), 2d aor. ἔκιχον, also 2d aor. pass. as intrans. (§ 514) ἐκίχην (subj. κιχήω, pl. κιχήμεν, etc., § 233, 1 a; Mss. κιχείω, etc.). A mid. partic. κιχήμενος is perhaps to be referred to a theoretical \*κίχημι.

κίδνημι *scatter* = σκίδνημι, q.v.

κίρνημι. See κεράννυμι.

κλάζω, poetic 2d aor. ἔκλαγον, poetic 2d pf. κέκληγα (§ 219, 2).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

- κλέπ-τω (§ 194; κλοπ-, κλεπ-, κλαπ-, § 14, 1) *steal*, fut. κλέψω, 1st aor. ἔκλεψα, 2d pf. κέκλοφα (§ 219, 1 and 3), pf. mid. κέκλεμμαι, 2d aor. pass. ἐκλάπην (§ 232, 2).
- κλή-ω, later κλειώ (§ 193) *shut*, fut. κλήσω, 1st aor. ἔκλησα, 1st pf. κέκληκα, pf. mid. κέκλημαι, 1st aor. pass. ἐκλήσθην (§ 189).
- κλίνω (for \*κλιν-ω, § 195, 4) *bend, incline*, fut. κλινῶ (§ 213), 1st aor. ἔκλινα (§ 204), pf. mid. κέκλιμαι, 1st aor. pass. ἐκλίθην, and sometimes 2d aor. pass. ἐκλίνην.
- κλώ (-άω) *break*, (fut. κλάσω), 1st aor. ἔκλασα, pf. mid. κέκλασμαι (§ 189), 1st aor. pass. ἐκλάσθην (§ 189).
- κναίω (§ 193) *scrape*, fut. κναίσω, 1st aor. ἔκναισα, 1st pf. κέκναικα, pf. mid. -κέκναισμαι (§ 189), 1st aor. pass. -ἐκναίσθην (§ 189).
- κνῶ (κνῆς, κνῆ, etc., § 199, 3) = κναίω *scrape*, 1st aor. ἔκνησα, pf. mid. κέκνησμαι (§ 189), 1st aor. pass. ἐκνήσθην (§ 189).
- κομίζω (§ 195, 2; κομιδ-) *care for, carry*, fut. κομιῶ (§ 215), 1st aor. ἐκόμισα, 1st pf. κεκόμικα, pf. mid. κεκόμισμαι (§ 189, note), 1st aor. pass. ἐκομίσθην (§ 189, note).
- κόπ-τω (§ 194; κοπ-) *cut*, fut. κόψω (but fut. pf. κεκόψομαι is often used instead, § 538, note), 1st aor. ἔκοψα, 2d pf. κέκοφα (§ 219, 1), pf. mid. κέκομμαι, 2d aor. pass. ἐκόπην.
- κράζω (§ 195, 2; κραγ-, κρᾶγ-, § 13) *cry out*, 2d aor. ἔκραγον, 2d pf. κέκρᾶγα, fut. pf. κεκράξομαι (§ 538, note).

- κλέπτω, 1st aor. pass. ἐκλέφθην (Ionic and poetic).
- κλήζω (epic κληέζω) *celebrate in song* (poetic), fut. κλήσω, 1st aor. ἔκλησα, rarely ἐκλήϊξα (§ 195, 2 a).
- κλύω *hear* (poetic), 2d aor. ἔκλυον (impv. κλῦθι, κλῦτε; see § 210 a): also reduplicated aor. impv. (epic) κέκλυθι, κέκλυτε (§ 208, 1 a).
- κορέν-νῦ-μι (§ 196, note) *satiate* (Ionic and poetic; rare in prose), fut. κορέσω (§ 188) and (epic) κορέω (§ 37), 1st aor. ἐκόρεσα (§ 188), epic 2d pf. partic. κεκορηώς *satisfied* (§ 404, 3), pf. mid. κεκόρεσμαι (§ 189) and (epic) κεκόρημαι (§ 188, 1).
- κορύσσω (§ 195, 1; κορυθ-) *equip* (poetic), 1st aor. partic. mid. κορυσσάμενος (§ 201 a), pf. mid. partic. κεκορυθμένος.
- κοτέω *be angry* (epic), 1st aor. ἐκότεσα (§ 188), and 2d pf. partic. κεκοτηώς.
- κραίνω (§ 195, 4) and κρᾶαίνω (§ 195, 4, Mss. κραιαίνω) *accomplish* (poetic) are from theme κραν- and κρᾶαν- (see the declension of κάρη, § 115, 9 a, and cf. § 292, 8 note); fut. κρανῶ, 1st aor. ἔκρανα, epic ἔκρηνα and ἐκρᾶηνα (Mss. ἔκρηνηνα), pf. mid. 3d sing. κέ-κραν-ται (§ 247) and epic κε-κρᾶν-ται, 1st aor. pass. ἐκράνθην and ἐκρᾶάνθην.



[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

κρέμα-μαι (§ 193) *hang* (used as a passive of κρεμάννυμι), fut. κρεμή-σομαι. (For accent of pres. opt. see § 200, note.)

κρεμάν-νυ-μι (§ 196, note) *suspend*, fut. κρεμῶ (§ 212, 1), 1st aor. ἐκρέμασα, 1st aor. pass. ἐκρεμάσθην (§ 189), vbl. κρεμαστός (§ 189).

κρίνω (for \*κριν-ιω, § 195, 4) *judge*, fut. κρινῶ (§ 213), 1st aor. ἐκρίνα (§ 204), 1st pf. κέκρικα (§ 218, 1), pf. mid. κέκριμαι, 1st aor. pass. ἐκρίθην.

κρού-ω (§ 193) *beat*, regular, but 1st aor. pass. ἐκρούσθην (§ 189).

κρύπ-τω (§ 194; κρυφ-) *conceal*, fut. κρύψω, 1st aor. ἔκρυψα, pf. mid. κέκρυμαι, 1st aor. pass. ἐκρύφθην, vbls. κρυπτός, κρυπτέος.

(ἀπο-)κτείνω (for \*κτεν-ιω, § 195, 4; theme κτον-, κτεν-, κταν- (§ 14, 1) *kill*, fut. (ἀπο-)κτενῶ, 1st aor. (ἀπ-)ἔκτεινα, 2d pf. (ἀπ-)ἔκτονα (§ 219, 3). For the passive, (ἀπο-)θνήσκω is regularly used (§ 513).

(ἀπο-)κτείνυμι and (ἀπο-)κτεινύω = (ἀπο-)κτείνω *kill*. (These are sometimes printed κτείννυμι, -ύω, or κτίννυμι, -ύω.)

κτῶμαι (-άομαι) *acquire*, fut. κτήσομαι, 1st aor. ἐκτησάμην (§ 158, 3), pf. κέκτημαι (reduplication contrary to § 178, 1) *possess* (§ 535) (fut. pf. κεκτήσομαι *shall possess*, § 538, note), 1st aor. pass. ἐκτήθην (§ 510).

κυλίνδω (§ 193) *roll* (cf. καλινδοῦμαι), 1st aor. ἐκύλισα (§ 34), pf. mid. κεκύλισμαι (§ 189), 1st aor. pass. ἐκυλίσθην (§ 189). From ἐκύλισα a present κυλίω was later formed.

κύπ-τω (§ 194; κῡφ-) *stoop*, fut. κύψω, 1st aor. ἔκυψα, 2d pf. κέκυφα.

κρεμάννυμι, also κρίμνημι (mid. κρίμναμαι *be suspended*), usually printed κρήμνημι.

κρίζω (§ 195, 2; κριγ-) *creak, squeak*, 2d aor. ἔκρικον (cf. § 195, 2, note 2), 2d pf. κέκριγα (§ 219, 2).

κρύπτω, poetic 2d aor. pass. (rare) ἐκρύφην.

κτείνω, Ionic fut. κτενέω (Mss. sometimes κτανέω), 2d aor. (poetic) ἔκτανον and ἔκταν (for \*ἐ-κτν-ν, § 14, note), ἔκτας, etc. (subj. Mss. κτέωμεν, § 211, 1 a-b, infin. κτάμεναι, partic. κτάς), 1st aor. pass. (epic) ἐκτάθην (for \*ἐ-κτν-θην, contrary to § 231, 4). Homer uses the fut. mid. and aor. mid. as passive also (§ 515, 1 a).

κτίζω (§ 292, 6) *found*, epic 2d aor. partic. as pass. (§ 515, 1 a) εὐ-κτί-μενος. κτυπῶ (-έω) *resound* (poetic), regular, but 2d aor. ἔκτυπον.

κτῶμαι, Ionic perf. mid. ἔ-κτημαι (§ 178, 1).

κυνῶ (-έω) *kiss*, fut. κυνήσω, etc., regular, but poetic 1st aor. ἔκυσα.

κύρω (§ 193) *meet with, happen* (poetic), fut. κύρσω (§ 213 a), 1st aor. ἔκυρσα (§ 204 a). κυρῶ (-έω) = κύρω, fut. κυρήσω, etc., is regular.

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**λαγχάνω** (§ 196, 2; theme λαχ-, ληχ-, § 13) *obtain by lot*, fut. **λήξομαι** (§ 507), 2d aor. **ἔλαχον** (§ 186, 1), 2d pf. **εἴληχα** (§ 178, 2), pf. mid. **εἴληγμαι**, 1st aor. pass. **ἐλήχθην**, vbl. **ληκτέος**.

**λαμβάνω** (§ 196, 2; theme λαβ-, ληβ-, § 13) *take*, fut. **λήψομαι** (§ 507), 2d aor. **ἔλαβον** (§ 186, 1; impv. λαβέ, § 210, note), 2d pf. **εἴληφα** (§ 178, 2), pf. mid. **εἴλημμαι**, 1st aor. pass. **ἐλήφθην**, vbls. **ληπτός**, -τέος.

**λάμπω** (§ 193) *shine*, fut. **λάμψω**, 1st aor. **ἐλαμψα**, 2d pf. **λέλαμπα**.

**λανθάνω** (§ 196, 2; theme λαθ-, ληθ-, § 13) *lie hid, escape notice* (mid. *forget*, usually **ἐπι-λανθάνομαι**), fut. **λήσω**, 2d aor. **ἔλαθον** (§ 186, 1), 2d pf. **λέληθα**, pf. mid. **λέλησμαι** (§ 189).

**λέγω** (§ 193, 2) *say*, fut. **λέξω**, 1st aor. **ἔλεξα**, pf. act. supplied (§ 164) by **εἶρηκα**, pf. mid. **λέλεγμαι** (but **διαλέγομαι**, *converse*, has **διείλεγμαι**, cf. § 178, 2), 1st aor. pass. **ἐλέχθην**.

**λέγω** (§ 193, 2) *select, count, gather*, fut. **λέξω**, 1st aor. **ἔλεξα**, 2d pf. **εἴλοχα** (§§ 178, 2; 219, 3), pf. mid. **εἴλεγμαι** and sometimes **λέλεγμαι**, 1st aor. pass. **ἐλέχθην** and rarely 2d aor. pass. **ἐλέγην**.

**λείπω** (§ 193, 2; theme λοιπ-, λειπ-, λιπ-, § 14, 2) *leave*, fut. **λείψω**, 2d aor. **ἔλιπον** (§ 208), 2d pf. **λέλοιπα** (§ 219, 3), pf. mid. **λέλειμμαι**, 1st aor. pass. **ἐλείφθην**.

**λεύω** (§ 193) *stone*, fut. **λεύσω**, etc., regular, but 1st aor. pass. **ἐλεύσθην** (§ 189).

**λαγχάνω**, Ionic fut. **λάξομαι**, epic 2d aor. subj. **λελάχω** (§ 208, 1 a), Ionic and poetic 2d pf. **λέλογχα** (§ 219, 3).

**λάξομαι** (§ 195, 2; theme λαγ-, cf. λαβ-) and **λάξνυμαι** = **λαμβάνω** *take*.

**λαμβάνω**, Ionic forms are fut. **λάμφομαι** (better **λάψομαι**), 1st pf. **λελάβηκα** (§ 190), pf. mid. **λέλαμμαι**, 1st aor. pass. **ἐλάμφθην**. Epic 2d aor. mid. infin. **λελαβέσθαι** (§ 208, 1 a). Poetic pf. mid. **λέλημμαι**.

**λανθάνω**, epic 2d aor. **ἔλασθον** (§§ 208, 1 a; 171 a) and pf. mid. **λέλασμαι** (§§ 27, 3; 219 a).

**λάσκω** (for \***λακ-σκω**, § 197) *speal* (poetic), fut. **λακήσομαι** (§§ 190; 507), 2d aor. **ἔλακον** (epic mid. **λελακόμην**, §§ 208, 1 a; 171 a), 2d pf. **λέληκα** (§ 219, 2) with fem. partic. **λελακυῖα** (§ 219 a).

[root **λεχ-**, cf. **λέχος bed**] only in epic poetry, 1st aor. **ἔλεξα** *laid to rest*, mid. **ἐλεξάμην** *went to rest* (impv. **λέξω**, § 201 b), 2d. aor. **ἐλέγμην** (§ 207 a) *went to rest* (impv. **λέξω** (i.e. \***λεχ-σο**), infin. **λέχθαι** (for \***λεχ-σθαι**, § 35), partic., **λέγ-μενος**, § 207 a).

**λήθω** (poetic) = **λανθάνω** *escape notice*.

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

ληΐω (§ 292, 6) *plunder* (fut. λήσομαι), 1st aor. mid. ἐλησάμην, pf. mid. λέλησμαι (§ 189). (The active is rare.)

λιμπάνω (§ 196, 2; λιπ-) = λείπω *leave*.

λού-ω (§ 193) *wash*, often drops υ (§ 21) before a short vowel and is then contracted like δηλῶ (§ 250): as λούμεν (for λο(ύ)ομεν), λούσθαι (for λο(ύ)εσθαι); otherwise the verb is regular; fut. λούσω, 1st aor. ἔλουσα, etc.

λύ-ω (§ 193; theme λῡ-, λυ-, § 13), fut. λύσω, 1st aor. ἔλυσα, 1st pf. ἔλυκα, pf. mid. ἔλυμαι, 1st aor. pass. ἐλύθην.

μαίνω (§ 195, 4; theme μαν-, μην-, § 13), *madden* (mid. *be mad*, fut. mid. μανούμαι), 1st aor. ἔμνηα, 2d pf. μέμνηα *am mad* (§ 494, 3), 2d aor. pass. ἐμάνην (see § 514).

μανθάνω (§ 196, 2; μαθ-) *learn*, fut. μαθήσομαι (§§ 190; 507), 2d aor. ἔμαθον, 1st pf. μεμάθηκα (§ 190).

μάττω (§ 195, note 2, theme μαγ-) *knead*, fut. μάξω, etc., regular, but 2d pf. μέμαχα (§ 219, 1) and 2d aor. pass. ἐμάγην.

μάχ-ομαι (§ 193) *fight* (middle deponent, § 158, 3), fut. μαχοῦμαι (for μαχέσομαι, §§ 190, 212, 1), 1st aor. ἐμαχεσάμην (§ 190), pf. μεμάχημαι (§ 188, 1).

μεθύ-σκ-ω (§ 197) *make drunk*, 1st aor. ἐμέθυσα, 1st aor. pass. ἐμεθύσθην *became drunk*.

ληΐω, Ionic and poetic is ληίω.

λίσσομαι (§ 195, 1; λιτ-) rarely *λιτρομαι supplicate* (mostly epic, rare in prose), epic 1st aor. ἐλλισάμην (§ 172, 1 a). An epic 2d aor. ἐλιτόμην is doubtful.

λούω, epic λῶω (§ 21) and λοέω (§ 190), fut. λοέσω (§ 201 a), 1st aor. ἐλόεσσα. λῶω, epic also with ῥ. Epic 2d aor. ἐλύμην (§ 209).

μαίλομαι (theme μασ-?) *seek, strive* (poetic), fut. μάσσομαι, 1st aor. ἐμασσάμην (§ 201 a).

μάρ-να-μαι (§ 196, 3) *fight* (poetic), only pres. and impf.; pres. subj. μάρνωμαι (cf. § 200, note).

μάρπ-τω (§ 194; μαρπ-) *seize* (poetic), fut. μάρψω, 1st aor. ἔμαρψα (epic 2d aor. ἔμαρπον), 2d pf. μέμαρπα.

μάχομαι, epic is also μαχέομαι (§ 190) and μαχείομαι (§ 292, 2 a), fut. μαχέσσομαι (Mss. also μαχήσομαι), 1st aor. ἐμαχεσάμην (§ 201 a).

μεθ-ίημι *send away*, like ἔημι, but Herodotus has pf. mid. partic. μεμετιμένος (§ 181).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**μεθύ-ω** (§ 193) *be drunk*, only pres. and impf. Other tenses supplied from **μεθύσκαω**

**μείγ-νῶ-μι** (§ 196, 5; theme **μειγ-, μιγ-**, § 14, 2) *mix*, fut. **μείξω**, 1st aor. **ἔμειξα**, pf. mid. **μέμειγ-μαι**, 1st aor. pass. **ἐμείχθην**, 2d aor. pass. **ἐμίγην** (§ 232, 2), vbls. **μεικτός**, **μεικτέος**. (Sometimes wrongly written **μῑγνῶμι**.)

**μείρομαι** (§ 195, 4; theme **μορ-, μερ-, μαρ-**, § 14, 1, probably for **σμορ-**, etc.) *obtain part in*, pf. mid. 3d sing. **εἵμαρται** (for **\*σε-σμαρ-ται**, § 224, note, = **\*έσμαρται**, § 36, = **εἵμαρται**, § 16) *it is fated*.

**μέλλ-ω** *intend*, fut. **μελλήσω** (§ 190), 1st aor. **ἐμέλλησα** (§ 190), seldom augments to **ῆ-**.

**μέλ-ω** (§ 193) *concern, care for*, 3d sing. impersonal **μέλει** *it is a care*, fut. **μελήσω** (§ 190), 1st aor. **ἐμέλησα** (§ 190), 1st pf. **μεμέληκα** (§ 190), pf. mid. **μεμέλημαι** (§ 190), 1st aor. pass. **ἐμελήθην** (§ 190), vbl. **μελητέος** (§ 190). Also **ἐπι-μέλομαι** and **ἐπι-μελοῦμαι** (passive deponents, § 158, 3) *care for*.

**μέν-ω** (§ 193) *remain*, fut. **μενῶ**, 1st aor. **ἔμεινα**, 1st pf. **μεμένηκα** (§ 190). **μιαίνω** (for **\*μιαν-ιω**, § 195, 4; theme **μιαν-**) *stain*, fut. **μιανῶ**, 1st aor. **ἐμίᾱνα** (§ 204, note 2), pf. mid. **μεμίασμαι** (§ 247), 1st aor. pass. **ἐμίανθην**.

**μιμνήσκω** (§ 197, suffix **-ισκ-** contrary to § 197) *remind* (mid. *remember*), fut. **μνήσω**, 1st aor. **ἔμνησα**, pf. mid. **μέμνημαι** *remember* (§ 535; for the subj. and opt. see § 227, note) (fut. pf. **μεμνήσομαι** *shall remember*, § 538, note), 1st aor. pass. **ἐμνήσθην** (§ 189) *mentioned* (§ 158, 3).

**μειγνῶμι**, epic 2d aor. 3d sing. **ἔ-μικ-το** (§ 207 a).

**μείρομαι** *obtain part in* (epic), 2d pf. **ἔμμορε** (§ 219, 3, for **\*έσμορε**?, cf. § 178, 1) *have a share in* (§ 535).

**μέλω** epic 2d pf. **μέ-μῆλ-α** (§ 219, 2). Homer has also pf. mid. 3d sing. **μέμβλεται** and plupf. **μέμβλετο** (for **\*με-μλεται** and **\*με-μλετο**, with sympathetic β).

**μενοινάω** *be eager* (epic). See § 199 a-b.

**μερμηρίζω** *ponder* (poetic), epic fut. **-ίξω** and epic aor. **-ιξα** (§ 195, 2 a).

**μήδομαι** (§ 193), *contrive* (poetic), fut. **μήσομαι**, 1st aor. **ἐμῆσάμην** (§ 203).

[root **μηκ-, μακ-** (§ 13)] *bleat*. (A present **μηκῶμαι** is doubtful.) Epic 2d aor. partic. **μακ-ών**, epic 2d pf. partic. **μεμῆκώς** (fem. **με-μακ-ύια**, § 219 a), 2d plupf. with variable vowel (ε) **μέμῆκον**.

**μητιάω** *plan* (poetic), other tenses from **μητιόμαι**; as fut. **μητίσομαι**, 1st aor. **ἐμῆτίσαμην**.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

μύζω (§ 195, 2; μυγ-) *grumble, mutter*, 1st aor. ἔμυξα.

μῦκῶμαι (-άομαι) *bellow*, 1st aor. ἐμύκησάμην (§ 158, 3).

μύω *shut the lips or eyes*, 1st aor. ἔμυσα, 1st pf. μέμυκα.

νέμ-ω (§ 193, 2) *distribute*, fut. νεμῶ, 1st aor. ἐνειμα, 1st pf. νενέμικα (§ 190), pf. mid. νενέμημαι (§ 190), 1st aor. pass. ἐνεμήθην (§ 190).

νέω (§ 193 note; theme νευ-, § 21), *swim*, fut. νεύσομαι (§ 507) or νευσοῦμαι (§ 214), 1st aor. ἔνευσα, 1st pf. νένευκα, vbl. νευστός (§ 189).

νέω (§§ 193; 199, 2) *heap up*, 1st aor. ἔνησα, pf. mid. νένημαι.

νίζω (for \*νιγ-ιω, § 195, 2) *wash*; other tenses from a stem νιβ- (which give a later pres. νίπ-τω, § 194), fut. νίψω, 1st aor. ἐνιψα, pf. mid. νένιμμαι (§§ 27, 1; 247), vbl. νιπτός.

νομίζω (§ 292, 6) *think*, fut. νομιῶ (§ 215), 1st aor. ἐνόμισα, 1st pf. νενόμικα, pf. mid. νενόμισμαι (§ 189), 1st aor. pass. ἐνομίσθην (§ 189), vbl. νομιστός.

νῶ (νῆς, νῆ, etc., § 199, 3) *spin*, fut. νήσω, 1st aor. ἐνησα, 1st aor. pass. ἐνήθην.

μῖ-μν-ω (§ 193, 3) *remain* (poetic) = μένω.

μίσγω (for \*μιγ-σκω, § 197; cf. πάσχω) *mix* (Ionic) = μελγνῦμι.

μύζω *suck*, has epic 1st aor. ἐμύζησα (§ 190).

[root μυκ- (cf. μῦκῶμαι)] *bellow*, epic 2d aor. μύκον (§ 171 a), epic 2d pf. μέ-μῦκ-α (§ 219, 2).

ναίω (for \*νασ-ιω, §§ 195; 37)  *dwell* (poetic), 1st aor. ἔνασσα (epic) *settled* (trans., cf. § 494, 1), 1st aor. pass. ἐνάσθην (§ 189) *was settled or dwelt* (§ 514).

νάττω (§ 195, 1), Ionic νάσσω (§ 22) *stuff* (mostly poetic and Ionic), 1st aor. ἔναξα, pf. mid. νένασμαι (rarely νέναγμαι).

νικέω or νικέλω (§ 292, 2 a; theme νικεσ-) *chide* (Ionic, mostly epic), fut. νικέσω (§ 188), 1st aor. ἐνέικεσα (§ 188), or ἐνέικεσσα (§ 201 a).

νέομαι *go, come* (poetic), only pres. and impf. The present sometimes has future meaning (§ 524).

νίζω, Homer has a doubtful pres. mid. infin. ἀπονίπτεσθαι.

νίσσομαι (for \*νι-νσ-ομαι, § 193, 3; theme νεσ-, νσ-, § 14) *go* (poetic), only pres. and impf. The present often has future meaning (§ 524).

νοῶ (-έω) *think, perceive* (regular in Attic), in Ionic contracts -οη- to ω; as 1st aor. ἔνωσα (Attic ἐνόησα), 1st pf. νένωκα (Attic νενόηκα), etc.

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

ξέω (usually contracted to ξῶ, etc., § 199, 2, note; theme ξε- for \*ξεσ-) *scrape* (1st aor. ξέεσα, § 188), pf. mid. ξεσμαι (§ 189), vbl. ξεστός. ξηραίνω (§ 292, 8; cf. ξηρός *dry*) *dry*, fut. ξηρανῶ (§ 213), 1st aor. ξήρανα (§ 204, note 2), pf. mid. ξήρασμαι (§ 247), 1st aor. pass. ξηράνθην.

ξύω (§ 193) *polish*, 1st aor. ξύσα, 1st aor. pass. ξύσθην (§ 189).

ὀζω (§ 195, 2; ὀδ-) *smell*, fut. ὀζήσω as if from \*ὀζέω, 1st aor. ὠζισα. οἶγω (§ 193), οἶγ-νῦ-μι (§ 196, 5), usually ἀν-οίγω, ἀν-οίγνυμι *open*, fut. ἀν-οίξω, 1st aor. ἀν-έφξα (§ 172, note 1), 2d pf. ἀν-έφγα (ἀνέφχα), pf. mid. ἀν-έφγμαι (§ 180), 1st aor. pass. ἀνέφχθην (§ 172, note 1).

οἶδα (2d pf.) *know* (§ 259). See [ιδ-].

οἰδῶ (-έω) *swell*, 1st aor. ὠδήσα, 1st pf. ὠδήκα.

οἰκτίρω (§ 195, 4; οἰκτιρ-) *pity*, 1st aor. ὠκτίρα (§ 204).

οἶμαι (§ 193), 1st per. often οἶμαι, impf. ὠμην (probably pf. and plupf.), *think*; fut. οἴησομαι (§ 190), 1st aor. pass. ὠήθην (§ 158, 3).

οἶσω *shall bear*. Cf. φέρω.

οἶχ-ομαι (§ 193) *be gone*, fut. οἴχῆσομαι (§ 190), 2d pf. οἶχωκα (§§ 179; 40).

ὀκέλλω (§ 195, 3; ὀκελ-) *run ashore*, 1st aor. ὠκειλα (§ 204).

ὀλισθ-άν-ω (§ 196, 2; ὀλισθ-) *slip*, 2d aor. ὠλισθον.

(ἀπ-)ὀλλῦμι (for \*ὀλ-νῦ-μι, § 196, 5; theme ὀλ- and ὀλε-) also ἀπ-ολλύω *destroy, lose* (mid. *perish*), fut. (ἀπ-)ὀλώ (§ 212, 1, for ὀλέσω, § 188), 1st aor. (ἀπ-)ὠλεσα (§ 188), 2d aor. (ἀπ-)ὠλόμην *perished*, 1st pf. (ἀπ-)ὀλώλεκα, 2d pf. (ἀπ-)ὀλώλα *be lost, perish* (§ 494, 2).

ὀλοφύρομαι (§ 195, 4) *bewail*, fut. ὀλοφυροῦμαι, 1st aor. ὠλοφῦράμην (§ 158, 3), 1st aor. pass. partic. ὀλοφῦρθείς *made to lament* (§ 510).

ξέω, epic 1st aor. ξέεσσα (§ 201 a).

[root ὀδυ- (for ὀδυσ-)] *enrage* (poetic), only 1st aor. mid. ὠδυσάμην (ὠδυσσάμην, § 201 a) *was enraged*, and pf. mid. ὀδ-ὠδυσ-μαι (§§ 179; 189).

δζω, poetic 2d pf. δδ-ωδ-α (§ 179), plupf. δδῶδη (§ 171 a).

οἶγω, poetic fut. οἶξα, 1st aor. ὠῖξα and ὠῖξα (or οἶξα, § 171 a).

οἰδ-άν-ω (§ 196, 2) *swell* (poetic) = οἰδῶ.

οἶνοχοῶ (-έω) *pour wine*, in Homer augments to ἐ-οιν- (for ἐ-φοιν-, § 172, 2. Mss. ἐφν-).

οἶομαι, Homer often has 1st sing. οἶω (οἶῶ), and mid. δίομαι, 1st aor. δῖσάμην (§ 171 a), 1st aor. pass. ὠίσθην (§ 189).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ὄμ-νῦ-μι and ὄμ-νύ-ω (§ 196, 5; theme ὄμ- and ὄμο-) *swear*, fut. ὀμοῦμαι (§ 507; for ὀμόσσομαι, §§ 212, 1; 188), 1st aor. ὤμοσα (§ 188), 1st pf. ὀμώμοκα (§§ 179; 188); pf. mid. ὀμώμο(σ)μαι, 1st aor. pass. ὤμό(σ)θην.

ὀμόργ-νῦ-μι (§ 196, 5) *wipe*, fut. ὀμόρξομαι, 1st aor. ὤμορξα, 1st aor. pass. (ἀπ-)ὤμόρχθην.

ὀ-νί-νῃ-μι (§ 193, 3; reduplicated without regard to the ο; theme ὀνῃ-, ὀνα-, § 13) *benefit*, fut. ὀνήσω, 1st aor. ὤνησα, 2d aor. mid. ὠνήμην *derived benefit* (opt. ὀναίμην, § 211, note, infin. ὀνασθαι), 1st aor. pass. ὠνήθην.

ὀξύω (§ 195, 4) *sharpen*, usually in the compound παρ-οξύω *provoke, irritate*, fut. (παρ-)οξύνω (§ 213), 1st aor. (παρ-)ώξυνα (§ 204), pf. mid. (παρ-)ώξυμαι (§ 33), 1st aor. pass. (παρ-)ωξύνθην.

[root ὀπ-] *see*, fut. ὀψομαι (§ 507), pf. mid. ὤμμαι, 1st aor. pass. ὤφθην, cf. ὀρῶ.

ὀργίζω (§ 292, 6, cf. ὀργή *anger*) *enrage*, regular, with fut. mid. ὀργισοῦμαι (§ 215), fut. pass. ὀργισθήσομαι (cf. § 519, note 2).

ὀρέγ-ω (§ 193) *reach*, fut. ὀρέξω, 1st aor. ὠρέξα, 1st aor. pass. ὠρέχθην.

ὀρύττω (§ 195, 1; theme ὀρυχ-) *dig*, fut. ὀρύξω, 1st aor. ὠρυξα, 2d pf. ὀρ-ώρυχ-α (§ 179), pf. mid. ὀρώρυγμαi, 1st aor. pass. ὠρύχθην.

ὀρῶ(-άω) (§ 164) *see* (impf. ἑώραν, § 172, note 1), fut. supplied by ὀψομαι [ὀπ-], aor. supplied by 2d aor. εἶδον [ἰδ-], 1st pf. ἑώρακα (plupf. ἑωράκη, for ἡορ-, § 17), pf. mid. ἑώραμαι, or supplied by ὤμμαι [ὀπ-], 1st aor. pass. (supplied) ὤφθην [ὀπ-], vbl. ὀρᾶτός or (supplied) ὀπτέος.

ὀνο-μαι (§ 193; ὀνο-), inflected like δίδομαι (§ 252) with pres. opt. ὀνοίτο (§ 170, 4) *insult* (Ionic and poetic), epic fut. ὀνόσσομαι (§ 201 a), 1st aor. ὀνοσάμην, also aor. pass. subj., in same sense, κατ-ονοσθῆς (Hdt.). [root ὀπ-] 2d pf. (Ionic and poetic) ὀπ-ωπ-α (§ 179).

ὀπύω *take to wife* (poetic), fut. ὀπύσω.

ὀρέγω, epic also ὀρέγνυμι (§ 196, 5), epic pf. mid. ὀρ-ώρεγ-μαι (§ 179) with 3d pl. ὀρωρέχ-αται, plupf. ὀρωρέχ-ατο (§ 226 a).

ὀρ-νῦ-μι (§ 196, 5, ὀρ-) *rouse* (poetic), fut. ὀρσω (mid. ὀροῦμαι, § 213), 1st aor. ὤρσα (§ 204 a, with impv. ὀρσεο, § 201 b), 2d aor. (trans. and intrans.) ὤρορον (§ 208, 1 a), 2d aor. mid. ὠρόμην (but several forms without variable vowel, § 207 a; as 3d sing. ὤροτο, impv. ὀρ-σο, infin. ὀρ-θαι for \*ὀρ-σθαι, § 35, partic. ὀρ-μενος), 2d pf. ὀρ-ωρ-α (§ 179) *am aroused* (§ 494, 3), pf. mid. 3d sing. ὀρώρεται (epic).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ὀσφραίνομαι (§ 292, 8; ὀσφρ-) *smell*, fut. ὀσφρήσομαι (§ 190), 2d aor. mid. ὠσφρόμην, 1st aor. pass. ὠσφράνθην.

οὔρῳ (-έω, § 292, 2) *mingo*, fut. οὔρήσομαι (§ 507), 1st aor. ἐούρησα (§ 172, 2), 1st pf. ἐούρηκα (§ 180).

ὀφείλω (§ 195, 4; ὀφελ-) *owe*, fut. ὀφειλήσω (§ 190), 1st aor. ὠφείλησα (§ 190), 2d aor. ὠφελον (see § 588), 1st pf. ὠφείληκα (§ 190), 1st aor. pass. partic. ὀφειληθείς (§ 190).

ὀφλ-ισκ-άν-ω (§§ 197; 196, 2; ὀφλ-) *be guilty, incur*, fut. ὀφλήσω (§ 190), 2d aor. ὠφλον (1st aor. ὠφλησα is doubtful), 1st pf. ὠφληκα.

παίζω (§ 195, 2; παιδ-) *sport* (fut. παίσομαι, § 507), 1st aor. ἔπαισα, 1st pf. πέπαικα, pf. mid. πέπαισμαι (§ 189).

παλαίω (§ 193) *wrestle*, regular, but 1st aor. pass. ἐπαλαίσθην (§ 189).

παρα-νομῶ(-έω) *transgress law*, augments to παρ-εν- (§ 175, 1).

παροινῶ(-έω) commonly has double augment and reduplication (§§ 175, note; 181); as 1st aor. ἐ-παρ-ώνησα, 1st pf. πε-παρ-ώνηκα.

πάσχω (§ 197; for \*παθ-σκω, § 30; the θ leaves its aspiration with the κ; theme πονθ-, πενθ-, παθ-, § 14, 1) *experience, suffer*, fut. πείσομαι (for \*πενθ-σομαι, § 34), 2 aor. ἔπαθον, 2 perf. πέπονθα (§ 219, 3).

παύω (§ 193) *stop, cause to cease*, regular, but vbl. πανστῆος (§ 189).

πείθω (§ 193, 2; theme ποιθ-, πειθ-, πιθ-, § 14, 2) *persuade*, fut. πείσω, 1st aor. ἔπεισα, 1st pf. πέπεικα (§ 494, 2), 2d pf. πέποιθα, *trust* (§ 494, 2), pf. mid. πέπεισμαι (§ 189, note), 1st aor. pass. ἐπέισθην (§ 189, note), vbals. πισ-τός, πεισ-τέος.

ὀφείλω, epic pres. usually ὀφέλλω.

[root πα-] *acquire* (poetic, but used by Xenophon), fut. πάσομαι, 1st aor. ἐπάσάμην (§ 158, 3), pf. πέπᾶμαι *possess* (§ 535).

παίω *strike*, regular, has poetic fut. παιήσω (§ 190; cf. § 519, note 2).

πάλλω (§ 195, 3; παλ-) *brandish* (mostly poetic), 1st aor. ἔπηλα (§ 204, note 2), 2d aor. partic. (epic) (ἀμ-)πε-παλῶν (§ 208, 1 a), 2d aor. mid. 3d sing. (epic) ἔ-παλτο (§ 207 a), pf. mid. πέπαλμαι.

πάσχω, for epic 2d pf., 2d pl. πέπασθε (for \*πε-παθ-τε, cf. πάσχω for \*παθ-σκω), partic. fem. πεπαθυῖα, see § 219 a.

πατέομαι (§ 193; πατ-, § 190) *eat* (Ionic and poetic), fut. πάσομαι, 1st aor. ἐπασάμην, epic plupf. πε-πάσ-μην (§§ 171 a; 189, note).

πάττω (§ 195, 1, πατ-), Ionic πάσσω (§ 22), *sprinkle* (mostly poetic), fut. πάσω, 1st aor. ἔπασα, 1st aor. pass. ἐπάσθην (§ 189, note).

πείθω, poetic 2d aor. (ἐ)πιθον (mid. ἐπιθόμεν) with subj. πεπίθω, opt. πεπί-



[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

πεινῶ (-ῆς, -ῆ, etc., § 199, 3) *hunger*, fut. **πεινήσω**, etc., regular.

πέμπ-ω (§ 193, 2; theme πομπ-, πεμπ-, § 14), *send*, fut. **πέμψω**, 1st aor.

ἔπεμψα, 2d pf. **πέπομφα** (§ 219, 1 and 3), pf. mid. **πέπεμμαι**, 1st aor.

pass. **ἐπέμφθην**, vbls. **πεμπτός**, **πεμπτέος**.

πεπαίνω (§ 292, 8) *make soft*, 1st aor. **ἐπέπα̃να** (§ 204, note 2), 1st aor.

pass. **ἐπεπάνθην**.

πέπρωται *it is fated*, see [πορ-].

περαίνω (§ 292, 8, cf. πέρας *end*) *accomplish*, fut. **περανῶ**, 1st aor. **ἐπέρ̃ανα**

(§ 204, note 2), pf. mid. **πεπέρασμαι** (§ 247), 1st aor. pass. **ἐπεράνθην**,

vbls. **περαντός**, **περαντέος**.

πέρδ-ομαι (§ 193; πορδ-, περδ-, παρδ-, § 14, 1) *pedo*, fut. **παρδήσομαι**

(§§ 190; 507), 2d aor. **ἔπαρδον** (§ 208), 2d pf. **πέπορδα** (§ 219, 3).

πετάν-νῦ-μι (§ 196, 5, for \*πετασ-νῦμι), usually **ἀνα-πετάννῦμι** *expand*,

fut. **πετῶ** (cf. § 212, 1), 1st aor. **ἐπέτασα**, pf. mid. **πέπταμαι** (redupli-

cation contrary to § 178, 1), 1st aor. pass. **ἐπετάσθην** (§ 189, note).

θοιμι, etc. (§ 208, 1 a), fut. from aor. stem (§ 519 a) **πε-πιθ-ήσω** *shall persuade*, epic 2d plupf., 1st pl. **ἐ-πέ-πιθ-μεν** (§ 219 a), impv. **πέ-πισ-θι** (Aesch.). Also a fut. **πιθήσω** *shall obey* and aor. partic. **πιθήσας** *obeying, trusting*, as if from a pres. \***πιθέω** *obey*.

πέικ-ω (§ 193; probably for \*πεκφ-, § 16) *comb, shear* (poetic), also a

denominative (§ 292, 2) **πεκτῶ(-έω)**, 1st aor. **ἔπεξα**, 1st aor. pass.

**ἐπέχθην**.

πέιρω (§ 195, 4; theme περ-, παρ-, § 14, 1) *pierce* (Ionic and poetic), 1st

aor. **ἔπειρα**, pf. mid. **πέ-παρ-μαι** (§ 224, note), 2d aor. pass. **ἐπάρην**

(§ 232, 2).

πελάζω (§ 292, 6; cf. πέλας *near*) *bring near* (Ionic and poetic), fut.

**πελάσω** and **πελῶ** (§ 212, 1), 1st aor. **ἐπέλασα**, also epic 2d aor. mid.

3d sing. **ἔ-πλη-το** and 3d pl. **ἔ-πλη-ντο** (§ 207 a) *approached*, pf. mid.

**πέ-πλη-μαι** (cf. § 38, 1), 1st aor. pass. **ἐπελάσθην** (§ 189) and

**ἐπλάθην** (§ 38).

πέλ-ω (§ 193; πελ-, πλ-, § 14) and **πέλομαι** (lit. *go, come*) *be* (poetic equiv-

alent of **εἰμί** or **γίγνομαι**), 2d aor. **ἔπλον**, mid. **ἐπλόμην** (§ 208).

πέρθ-ω (§ 193; theme περθ-, πραθ-, §§ 14, 1; 38) *sack* (poetic), fut. **πέρσω**

(with **πέρσομαι** as pass., § 515, 1), 1st aor. **ἔπερσα** (for \***ἐ-περθ-σα**,

§ 203), 2d aor. **ἔπραθον** (§ 38). (Doubtful is infin. **πέρθαι**, for \***περθ-**

**σαι** ? (§§ 30; 35).

πέρ-νῃμι (§ 196, 3; περασ-?) *sell* (poetic), fut. **περάω** (cf. § 212, 1), 1st

aor. **ἐπέρασ(σ)α** (§ 201 a), pf. mid. partic. **πεπρημένος** (§ 38, Mss.

**πεπερημένος**).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

**πέτ-ομαι** (§ 193, 2; theme **πετ-, πτ-,** § 14) *fly*, fut. **πτήσομαι** (§ 38), 2d aor. **ἐπτόμην** (§ 208).

**πέττω** (§ 195, 1; **πεπ-**) *cook*, fut. **πέψω**, 1st aor. **ἔπεισα**, pf. mid. **πέπεμμαι** (§§ 27, 1; 247), 1st aor. pass. **ἐπέφθην**, vbl. **πεπτός**.

**πήγ-νῦ-μι** (§ 196, 5; theme **πηγ-, παγ-,** § 13), *fix*, fut. **πήξω**, 1st aor. **ἔπηξα**, 2d pf. **πέπηγα** *be fixed* (§ 494, 3), 2d aor. pass. as intrans. (cf. § 514) **ἐπάγγην** (§ 232, 1).

**πιαίνω** (§ 292, 8) *fatten*, fut. **πιανῶ**, 1st aor. **ἐπιᾶνα** (§ 204, note 2), pf. mid. **πεπίασμαι** (§ 247).

(ἐμ-) **πλ-μ-πλη-μι** (§ 193, 3; for \***πι-πλη-μι** with sympathetic **μ**; theme **πλη-, πλα-,** § 13) *fill*, fut. (ἐμ-) **πλήσω**, 1st aor. (ἐν-) **ἔπλησα**, 1st pf. (ἐμ-) **πέπληκα**, pf. mid. (ἐμ-) **πέπλησμαι** (§ 189), 1st aor. pass. (ἐν-) **ἐπλήσθην** (§ 189), vbl. (ἐμ-) **πληστέος** (§ 189).

(ἐμ-) **πλμπρημι** (§ 193, 3; for \***πι-πρη-μι** with sympathetic **μ**; theme **πρη-, πρα-,** § 13) *burn*, fut. (ἐμ-) **πρήσω**, 1st aor. (ἐν-) **ἔπρησα**, pf. mid. (ἐμ-) **πέπρημαι**, 1st aor. pass. (ἐν-) **ἐπρήσθην** (§ 189).

**πί-ν-ω** (§ 196, 1; theme **πι-**, also related theme **πο-, πω-,** § 13) *drink*, fut. **πίομαι** (§ 216), 2d aor. **ἔπιον**, 1st pf. **πέπωκα**, pf. mid. **πέπομαι** (§ 188, 1), 1st aor. pass. **ἐπόθην** (§ 188, 1), vbls. **πο-τός, ποτέος** (§ 188, 1).

**πι-πρά-σκω** (§ 197, 1; **πρᾶ-**) *sell*, 1st pf. **πέπρᾱκα**, pf. mid. **πέπρᾱμαι**, 1st aor. pass. **ἐπράσθην**, other forms supplied by other verbs (§ 164).

**πί-πτ-ω** (§ 193, 3; theme (**ποτ-**), **πετ-, πτ-,** § 14, and **πτω- (πτη-)**, § 38, 1) *fall*, fut. **πεσοῦμαι** (for \***πετεομαι**), 2d aor. **ἔπεσον** (for \***ἔπετον**), 1st pf. **πέπτω-κα** (reduplication contrary to § 178, 1).

**πέτομαι**, poetic fut. **πετήσομαι** (§ 190), 2d aor. **ἔπτην** (as if from stem **πτα-**, inflected like **ἔστην**, § 257) and mid. **ἐπτάμην** (like **ἐπριάμην**, § 257); poetic also are **ποτάομαι** and **ποτέομαι** (§ 292, 2 and 3), regular.

**πεύθομαι** (§ 193, 2) *learn* (poetic) = **πυνθάνομαι**.

**πέφνον** *slew*, see [**φεν-**].

**πέφραδον** *indicated*, see **φράζω**.

**πήγνυμι**, epic 2d aor. 3d sing. **κατ-έ-πηκ-το** (§ 207 a), poetic is 1st aor. pass. **ἐπήχθην**.

**πλν-ν-μι** (§ 196, 3) *approach* (epic), only pres. and impf. = **πελάζω**.

**πινύ-σκω** (§ 197; theme **π(ι)νυ-**, cf. **πνέω**) *make wise*, epic 1st aor. **ἐπίνυσσα** (§ 201 a), pf. mid. **πέπνυμαι** *am wise* (§ 535) with partic. **πεπνυμένος** *wise*.

**πίπτω**, epic 2d pf. partic. **πε-πτη-ώς** (§ 220), in Attic poetry contracted to **πεπτώς**.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**πλάττω** (§ 195, 1; **πλατ-**) *mold, form* (fut. **πλάσω**), 1st aor. **ἔπλασα**, pf. mid. **πέπλασμαι** (§ 189, note), 1st aor. pass. **ἐπλάσθην** (§ 189, note), vbl. **πλαστός** (§ 189, note).

**πλέκ-ω** (§ 193; theme **πλοκ-**, **πλεκ-**, **πλακ-**, § 14, 1) *plait, knit* (fut. **πλέξω**), 1st aor. **ἔπλεξα**, 2d pf. **πέπλοχα** (§ 219, 1 and 3), pf. mid. **πέπλεγμαι**, 1st aor. pass. **ἐπλέχθην**, 2d aor. pass. **ἐπλάκην** (§ 232, 2).

**πλέω** (§§ 193, note; 199, 2; **πλευ-**, **πλυ-**, §§ 14, 2; 21) *sail*, fut. **πλεύσομαι** or **πλευσοῦμαι** (§ 214), 1st aor. **ἔπλευσα**, 1st pf. **πέπλευκα**, pf. mid. **πέπλευσμαι** (§ 189) (1st aor. pass. **ἐπλεύσθην**, § 189, late), vbl. **πλευστός** (§ 189).

**πλήττω** (§ 195, note 2; theme **πληγ-**, **πлаг-**, § 13) *strike*, fut. **πλήξω**, 1st aor. **ἔπληξα**, 2d pf. **πέπληγα**, pf. mid. **πέπληγμαι**, 2d aor. pass. **ἐπλήγην** (contrary to § 232, 1), but in composition regularly **-επλάγην** (§ 232, 1).

**πλύνω** (§ 195, 4) *wash*, fut. **πλυνῶ**, 1st aor. **ἔπλυνα** (§ 204), pf. mid. **πέπλυμαι**, 1st aor. pass. **ἐπλύθην**.

**πνέω** (§§ 193, note; 199, 2; **πνευ-**, **πνυ-**, §§ 14, 2; 21) *breathe, blow*, fut. **πνεύσομαι** and **πνευσοῦμαι** (§ 214), 1st aor. **ἔπνευσα**, 1st pf. **πέπνευκα**.

**πνίγ-ω** (§ 193; **πνίγ-**, **πνιγ-**, § 13) *choke*, fut. **πνίξω**, 1st aor. **ἔπνιξα**, pf. mid. **πέπνιγμαι**, 2d aor. pass. **ἐπνίγην** (§ 232, 1).

**ποθῶ(-έω)** *desire*, has forms both with **ε** and **η** (cf. § 188), as fut. **ποθήσω** or **ποθέσομαι** (§ 507), 1st aor. **ἐπόθησα** or **επόθεσα**.

**πίτ-νῃ-μι** (§ 196, 3) *spread* (poetic) = **πετάννμι**.

**πίτ-νω** (§ 196, 1) *fall* (poetic) = **πίπτω**.

**πλάζω** (§ 195, note 1) *cause to wander* (Ionic and poetic), fut. mid. **πλάγξομαι** *shall wander*, 1st aor. **ἔπλαγξα**, 1st aor. pass. **ἐπλάγχθην** *wandered* (§ 158, 3).

**πλάττω**, Ionic **πλάσσω** (§ 22), epic 1st aor. **ἔπλασσα** (§ 201 a).

**πλέω**, epic also **πλείω**. Ionic and poetic **πλώω**, fut. **πλώσομαι** (§ 507), 1st aor. **ἔπλωσα**, 2d aor. **ἔπλων** (§ 209), 1st pf. **πέπλωκα**, vbl. **πλωτός**.

**πλήττω**, epic plupf. with variable vowel (**έ**) **πέπληγον**, poetic and rare is 1st aor. pass. **ἐπλήχθην**.

**πνέω**, epic also **πνείω**, epic 2d aor. 3d sing. **ἄμ-πνῦτο** (§ 209) and impv. **ἄμ-πνυο** (Mss. **ἄμπνυε**).

**ποιῶ(-έω)** *do*, poetic is **πωῶ** (§ 21):

[root **πορ-**, **πρω-**, § 38, 1] *give, allot* (poetic), 2d aor. **ἔπορον**, pf. mid. 3d sing. **πέτρωται** *it is fated*, and partic. **πετρωμένος** *fated*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

**πράττω** (§ 195, note 2; *πρᾶγ-*) *do*, fut. **πράξω**, 1st aor. **ἐπράξα**, 2d pf. **πέπρωγα**, rarely **πέπρωχα** (§ 219, 1), 1st aor. pass. **ἐπράχθην**, vbl. **πρᾶκ-τέος** (§ 25).

[root *πρω-* (cf. *πέρνημι*)] *buy*, only 2d aor. **ἐπριάμην** (see § 257 and § 211, note).

**πρίω** (§ 193) *saw*, 1st aor. **ἐπρίσα**, pf. mid. **πέπρισμαι** (§ 189), 1st aor. pass. **ἐπρίσθην** (§ 189).

**πτάρ-νυ-μαι** (§ 196; 5) *sneeze*, 2d aor. **ἐπταρον**.

**πτήσσω** (§ 195, 1; theme *πτηκ-, πτακ-*, § 13) *cower*, 1st aor. **ἐπτηξα**, 2d pf. **ἐπτηχα** (§ 219, 1).

**πτύσσω** (§ 195, 1; *πτυχ-*) *fold*, fut. **πτύξω**, 1st aor. **ἐπτυξα**, pf. mid. **ἐπτυγμαι** (§ 247), 1st aor. pass. **ἐπτύχθην**.

**πυνθάνομαι** (§ 196, 2; theme *πευθ-, πυθ-*, § 14, 2) *learn, inquire*, fut. **πέυσσομαι** (for *\*πευθ-σομαι*, § 30), 2d aor. **ἐπυθόμην** (§ 158, 3), pf. **πέπυσμαι** (§ 189, note), vbl. **πενστέος**.

**ράπτω** (§ 194; *ραφ-*) *stitch*, fut. **ράψω**, 1st aor. **ἐρραψα**, pf. mid. **ἐρραμμαι** (§ 27, 1), 2d aor. pass. **ἐρράφην**, vbl. **ραπτός**.

**ράττω** = **ἀράττω** q.v., fut. **ράξω**, 1st aor. **ἐρραξα**, 1st aor. pass. **ἐρράχθην**.

**ρέω** (§ 193, note; theme *ρευ-, ρυ-*, §§ 14, 2; 21) *flow*, fut. **ρεύσομαι** and **ρήσομαι** (§ 519, note 2), 1st pf. **ἐρρύηκα** (§ 190), 2d aor. pass. as intrans. (§ 514) **ἐρρύην**, vbl. **ρυντός**.

**πράττω**, Ionic **πρήσσω** (§§ 15 a; 22).

**πτήσσω** (Ionic and poetic also **πτώσσω**), poetic 2d aor. **ἐπτακον** (§ 208).

Homer has also from theme *πτα-*, 2d aor. dual **πτή-την** (§ 209) and 2d pf. partic. **πε-πτη-ώς** (§ 220).

**πρίσσω** *pound* (Ionic, poetic, and late), 1st aor. **ἐπτισα**, pf. mid. **ἐπτισμαι** (§ 189 note), 1st aor. pass. **ἐπτίσθην** (§ 189, note).

**βάλω** (for *\*βαν-ω*, § 195, 4) *sprinkle* (Ionic and poetic), fut. **βανῶ**, 1st aor. **ἐβᾶνα** (§ 204, note 2), pf. mid. **ἐβρασμαι** (§ 247), 1st aor. pass. **ἐβράνθην**.

Homer has also forms as if from root *ραδ-*: 1st aor. **ἐβρασσα**, and pf. 3d pl. **ἐβράδ-αται**, plupf. **ἐβράδατο** (§ 226 a).

**βαί-ω** (§ 193) *strike* (poetic), fut. **βάλσω**, 1st aor. **ἐβραισα**, 1st aor. pass. **ἐβραίσθην** (§ 189).

**ῥέξω** (§ 195, 2; for *\*(f)ρεγ-ω*, § 2 a, cf. *ῥδω* and *ῥργον work*) *do* (poetic), fut. **ῥέξω**, 1st aor. **ἐρρεξα** and **ῥρεξα**, 1st aor. pass. partic. **ῥεχθεις**, vbl. **ῥεκτός**.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

[root **ῥη-**] pf. **εῖρηκα** *have said*, pf. mid. **εἶρημαι**, 1st aor. pass. **ἐρρήθην**, see **εἶρω**.

**ῥήγ-νῦ-μι** (§ 196, 5; theme **ῥηγ-**, **ῥαγ-**, § 13, and a stronger form **ῥωγ-**) *break*, fut. **ῥήξω**, 1st aor. **ἐρρηξα**, 2d pf. **ἔρρωγα** *am broken* (§ 494, 3), pf. mid. (rare) **ἔρρηγμαι**, 2d aor. pass. **ἐρράγην** (§ 232, 1).

**ρίγῳ** (-όω?) *shiver*, in pres. contracts to **ω** and **ω** instead of **ου** and **οι**; as opt. **ῥιγῶην**, infin. **ῥιγῶν**, cf. **δηλῶ** (§ 250), fut. **ρίγῶσω**, 1st aor. **ἐρρίγωσα**.

**ρίπτ-ω** (§ 194; **ῥιπ-**; **ῥιπ-**, § 13) and **ρίπτῳ** (-έω, § 190) *throw*, fut. **ρίψω**, 1st aor. **ἔρριψα**, 2d pf. **ἔρριφα** (§ 219, 1), pf. mid. **ἔρριμμαι** (§ 27, 1), 2d aor. pass. **ἐρρίφην**.

**ῥών-νῦ-μι** (§ 196, note) *strengthen*, 1st aor. **ἔρρωσα**, pf. mid. **ἔρρωμαι** (partic. **ἔρρωμένος** *strong*, as an adjective), 1st aor. pass. **ἔρρώσθην** (§ 189).

**σαίρω** (§ 195, 4; theme **σηρ-**, **σαρ-**, § 13) *clean off*, 2d pf. **σέσηρα** (§ 535) *show the teeth, grin*.

**σαλπίζω** (§ 195, note 1; **σαλπιγγ-**) *sound a trumpet*, 1st aor. **ἐσάλπιξα**.

**σάττω** (§ 195, note 2; **σαγ-**) *pack, load*, 1st aor. **ἔσαξα**, pf. mid. **σέσαγαμαι**.

**σβέν-νῦ-μι** (§ 196, note) *extinguish*, fut. **σβέσω** (§ 188), 1st aor. **ἔσβεσα** (§ 188), 1st pf. (**ἀπ-**)**ἔσβηκα** (§ 218, 2) intrans. *have gone out* (§ 494, 3), 1st aor. pass. **ἐσβέσθην**, and 2d aor. pass. as intrans. (§ 514), (**ἀπ-**)**ἔσβην** *went out*.

**ρίγῳ** (-έω) *shudder* (poetic), fut. **ρίγῶσω**, 1st aor. **ἐρρίγησα**, 2d pf. **ἔρριγ-α** (§§ 190; 535).

**ρίπτω**, poetic 1st aor. pass. **ἐρρίφθην**.

**ῥύομαι** (§ 193) *defend, protect* (poetic) = **ῥυῖμαι**, q.v., fut. **ῥύσομαι**, 1st aor. **ἔρρυσάμην**, 2d aor. mid. 3d sing. **ἐρ(ρ)ῦτο** (§ 209), 3d pl. **ῥύ-ατο** (§§ 167 d; 171 a), pf. mid. **ἐρῦμαι**? (referred also to **ῥυῖμαι**).

**ῥυπῶ** *soil*, epic pf. mid. partic. **ῥε-ρυπω-μένος** (contrary to § 178, 1). Also a pres. **ῥυπᾶω** *be dirty* (cf. § 292, 1 and 3).

**σαίλω** (§ 195, 4; **σαν-**) *fawn upon* (poetic), 1st aor. **ἔσηνα** (§ 204, note 2).

**σάω** (§ 292, 1; cf. **σᾶος** *safe*) *save* (poetic), fut. **σαώσω**, 1st aor. **ἐσάωσα**, 1st aor. pass. **ἐσαώθην** (epic. pres. subj. 2d sing. **σαῶς** (cf. § 170, 2; Mss. **σῶης**, **σῶις**), 3d sing. **σαῶ** (cf. § 170, 2; Mss. **σῶω**, **σῶη**, **σῶι**), 3d pl. **σαῶσι** (Mss. **σῶωσι**, cf. § 199 b), epic. impf. 3d sing. **σᾶου** (§ 171 a; Mss. **σᾶω**, cf. § 199 b), epic impv. 2d sing. **σᾶου** (for \***σαοε**; Mss. **σᾶω**, cf. § 199 b).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

σέβ-ω (§ 193) more often σέβομαι (§ 158, 3) *revere*, 1st aor. ἐσέφθην (§ 158, 3).

σει-ω (§ 193) *shake*, fut. σείσω, etc., regular, but pf. mid. σέσεισμαι (§ 189) and 1st aor. pass. ἐσείσθην (§ 189).

σημαίνω (§ 292, 8; cf. σῆμα *sign*) *show*, fut. σημανῶ (§ 213), 1st aor. ἐσήμνηα (§ 204, note 2), pf. mid. σεσήμασμαι (§ 247), 1st aor. pass. ἐσημάνθην.

σήπ-ω (§ 193, 1; theme σηπ-, σαπ-, § 13) *rot* (fut. σήψω), 2d pf. σέσηπα *be rotten* (§ 494, 2), 2d aor. pass. as intrans. (§ 514) ἐσάπην.

σκάπ-τω (§ 194; σκαφ-) *dig*, fut. σκάψω, 1st aor. ἔσκαψα, 2d pf. ἔσκαφα (§ 219, 1), pf. mid. ἔσκαμμαι (§ 247), 2d aor. pass. (κατ-)ἐσκάφην.

σκεδάν-νῦ-μι (§ 196, note) *scatter*, fut. σκεδῶ (cf. § 212, 1), 1st aor. ἐσκεδάσα, pf. mid. ἐσκεδάσμαι (§ 189), 1st aor. pass. ἐσκεδάσθην (§ 189).

σκέπ-τομαι (§ 194; σκεπ-) *view* (in Attic prose the present is usually supplied (§ 164) by σκοπῶ (-έω), regular), fut. σκέψομαι, 1st aor. ἐσκεψάμην (§ 158, 3), pf. ἔσκεμμαι (§ 247), vbl. σκεπτέος.

σκήπ-τω (§ 194; σκηπ-) *prop*, fut. σκήψω, 1st aor. ἔσκηψα, pf. mid. ἔσκημμαι (§ 247), 1st aor. pass. ἐσκήφθην.

σκώπ-τω (§ 194; σκωπ-) *jeer*, fut. σκώσομαι (§ 507), 1st aor. ἔσκωψα (pf. mid. ἔσκωμμαι, § 247), 1st aor. pass. ἐσκώφθην.

σμῶ (σμῆς, σμῆ, etc., § 199, 3) *smear*, otherwise regular, fut. σμήσω, etc.

σεύω (§ 193; theme σευ-, συ-, § 14, 2) *drive on, urge* (poetic), aor. ἔσσευα (§§ 172, 1 a; 207, note 1), aor. mid. 2d sing. ἔσσου, 3d sing. ἔσσύ-το (σύτο), and partic. σύ-μενος (§ 211 a), pf. mid. ἔσσυμαι *be in haste* (§ 535), 1st aor. pass. ἐσσύθην or ἐσύθην *rushed* (cf. § 514). Also a pres. σοῦμαι (from \*σοέομαι?), etc., impv. σοῦ, σοῦσθω, infin. σοῦσθαι. (For σεῦ-ται, assumed to be a -μι form, perhaps σοῦται should be read.)

σίνομαι (§ 195, 4; σιν-) *injure*, 1st aor. ἐσινάμην (Ionic).

σκέλλω (§ 195, 3; σκελ-, σκλα-, §§ 14, 1; 38) *dry up* (Ionic and poetic), epic 1st aor. ἔσκηλα (with η, § 204), 2d aor. intrans. (§ 294, 1), ἔσκλην (§§ 207 a; 209), 1st pf. ἔ-σκλη-κα (§ 218, 3).

σκενάζω *make ready*, regular, Herodotus has pf. 3d pl. ἐσκενάδ-αται, plupf. ἐσκενάδ-ατο (§ 226 a).

σκίδνῃ-μι (§ 193, 3) *scatter* (poetic) = σκεδάννυμι, q.v.

σμήχω (Ionic and poetic, = σμῶ), 1st aor. ἔσμηξα, 1st aor. pass. ἐσμήχθην, σοῦμαι. See σεύω.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

σπείρω (§ 195, 4; theme σπερ-, σπαρ-, § 14, 1) *sow*, fut. σπερῶ, 1st aor. ἔσπειρα, pf. mid. ἔσπαρμαι (§ 224, note), 2d aor. pass. ἐσπάρην (§ 232, 2), vbl. σπαρτός.

σπένδ-ω (§ 193), *pour libation*, fut. σπείσω (for \*σπενδ-σω, § 34), 1st aor. ἔσπεισα, pf. mid. ἔσπειςμαι (§ 189, note).

σπῶ(-άω, § 188) *draw*, fut. σπάσω, 1st aor. ἔσπασα, 1st pf. ἔσπακα, pf. mid. ἔσπασμαι (§ 189), 1st aor. pass. ἐσπάσθην (§ 189), vbl. σπαστός (§ 189).

στέλλω (§ 195, 3; theme στελ-, σταλ-, § 14, 1) *send*, fut. στελῶ (§ 213), 1st aor. ἔστειλα (§ 204), 1st pf. ἔσταλκα (§ 218, 4), pf. mid. ἔσταλμαι (§ 224, note), 2d aor. pass. ἐστάλην (§ 232, 2).

στενάζω (§ 195, 2; στεναγ-) *groan*, fut. στενάξω, 1st aor. ἐστέναξα.

στέργ-ω (§ 193, 2; theme στοργ-, στεργ-, § 14) *love*, fut. στέρξω, 1st aor. ἔστερξα, 2d pf. ἔστοργα (§ 219, 3).

(ἀπο-)στερῶ (-έω, § 292, 2) and στερ-ίσκω (§ 197) *deprive*, also a pres. mid. στέρομαι *be deprived, be in want*, fut. στερήσω, etc., regular.

στίζω (§ 195, 2; στιγ-) *prick*, fut. στίξω, 1st aor. ἔστιξα, pf. mid. ἔστιγμαi, vbl. στικτός (§ 25).

στόρν-νῦμι (§ 196, 5) *spread*, in prose usually στρώννῦμι (§ 38, 1) q.v., fut. στορῶ (for στορέσω, § 212, 1), 1st aor. ἐστόρεσα (§ 188).

στρέφ-ω (§ 193, 2; theme στροφ-, στρεφ-, στραφ-, § 14, 1) *turn*, fut. στρέψω, 1st aor. ἔστρεψα, 2d pf. ἔστροφα (§ 219, 3), pf. mid. ἔστραμμαι (§ 224, note), 1st aor. pass. ἐστρέφθην (mostly epic, rare in prose), usually 2d aor. pass. as intrans. (§ 514) ἐστράφην (§ 232, 2), vbl. στρεπτός.

στρών-νῦμι (§ 196, note) *spread* (cf. στόρνῦμι), fut. στρώσω, 1st aor. ἔστρωσα, pf. mid. ἔστρωμαι, 1st aor. pass. ἐστρώθην.

στάζω (§ 195, 2; σταγ-) *drop* (Ionic and poetic, rare in prose), [fut. στάξω], 1st aor. ἔσταξα, pf. mid. ἔσταγμαi, aorists pass. ἐστάχθην (1st) and ἐστάγην (2d).

στειβω (§ 193, 2) *tread* (mostly poetic), fut. στείψω, etc., regular. Also στιβῶ (-έω), pf. mid. ἐστιβημαι.

στείχ-ω (§ 193, 2; στειχ-, στιχ-, § 14, 2) *march*, 1st aor. ἔστειξα, and epic 2d aor. intrans. ἔστιχον (§ 208).

στέρομαι, poetic 2d aor. pass. ἐστέρην (contrary to § 232, 2).

στεύται, στεῦνται, and στεῦτο (poetic) *set one's self at, promise, threaten* (only pres. and impf.).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**συρίπτω** *whistle*, see **συρίζω** below.

**σύρω** (§ 193) *draw* (fut. **συρῶ**), 1st aor. **ἔσυρα**, 1st pf. **σέσυρκα**, pf. mid. **σέσυρμαι** [2d aor. pass. **ἐσύρην**, late].

**σφάζω** (§ 195, 2; **σφαγ-**), in prose commonly **σφάττω** (§ 195, note 2) *slay*, fut. **σφάξω**, 1st aor. **ἔσφαξα**, pf. mid. **ἔσφαγμαι**, 2d aor. pass. **ἔσφάγην**, vbl. **σφακτός**.

**σφάλλω** (§ 195, 3; **σφαλ-**) *trip, deceive*, fut. **σφαλῶ**, 1st aor. **ἔσφηλα** (§ 204, note 2), pf. mid. **ἔσφαλμαι**, 2d aor. pass. **ἔσφάλην**.

**σῶζω** (for \***σω-ιζω**, § 292, 6; cf. **σῶς** *safe*) *save*, fut. **σώσω** (contr. from **σαώσω**, see **σαόω**), 1st aor. **ἔσωσα** (and **ἔωσω**, contr. from **ἐσαώσω**, see **σαόω**), pf. mid. **σέσωκα** (and **σέσωκα**, from **σαόω**), pf. mid. **σέσωμαι** (§ 189, and **σέσωμαι**, contr. from **σεσαώμαι**, see **σαόω**), 1st aor. pass. **ἔσώθην** (contr. from **ἐσαώθην**, see **σαόω**), vbl. **σωστέος** (§ 189).

**ταράττω** (§ 195, 1; **ταραχ-**) *disturb*, fut. **ταράξω** (fut. mid. often pass., § 515, 1), 1st aor. **ἐτάραξα**, pf. mid. **τετάραγμαί**, 1st aor. pass. **ἐταράχθην**.

**τάττω** (§ 195, note 2; **ταγ-**) *arrange*, fut. **τάξω**, 1st aor. **ἔταξα**, 2d pf. **τέταχα** (§ 219, 1), pf. mid. **τέταγμαι**, 1st aor. pass. **ἐτάχθην**, vbls. **τακτός**, **τακτέος** (§ 25).

**τείνω** (§ 195, 4; theme **τεν-**, **τα-**, § 14, note) *stretch*, fut. **τενῶ**, 1st aor. **ἔτεινα**, 1st pf. **τέτακα** (§ 218, 4), pf. mid. **τέταμαι** (§ 224, note),

**στυγῶ** (-έω, § 190) *hate* (Ionic and poetic), fut. mid. (as pass. § 515, 1) **στυγήσομαι**, 1st aor. **ἐστύγησα**, and trans. **ἔστυξα** *made hateful*, 2d aor. (epic) **ἔστυγον**, 1st pf. **ἐστύγηκα** (§ 535), 1st aor. pass. **ἐστυγήθην**.

**συρίζω** (§ 195, note 1; **συριγγ-**), Attic **συρίπτω** (§ 195, note 2) *whistle*, 1st aor. **ἐσύριξα**.

**σφάζω**, Ionic and poetic is the rare 1st aor. pass. **ἐσφάχθην**.

**σχεθεῖν**, **ἔσχεθον**, etc. See **ἔχω**.

[root **ταγ-**] only epic 2d aor. partic. **τεταγών** *seizing* (§ 208, 1 a).

**τα-νύ-ω** (§ 196, 5, for \***τυν-νυ-ω**, § 14, note; cf. **τείνω**) *stretch* (poetic and Ionic), also pres. mid. **τά-νυ-μαι** (pres. theme is carried into the other tenses), fut. **τανύω** (§ 216), 1st aor. **ἐτάνυσα** and **ἐτάνυσσα** (§ 201 a), pf. mid. **τετάνυμαι**, 1st aor. pass. **ἐτανύσθην**.

**ταράττω**, Ionic **ταράσσω** (§ 22), epic 2d pf. intrans. (§ 494, 3) **τέ-τερηχα** (§ 38) *be disturbed*.

[root **ταφ-** (for \***θαφ**, § 41), **θηπ-** (§ 13)] (poetic), only 2d aor. **ἔταφον**, 2d pf. **τέθηπα** (§ 219, 2), epic plupf. **ἐ-τε-θήπεα** (§ 222 a).



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1st aor. pass. **ἐτάθην** (for \*ἐ-τν-θην, § 14, note, contrary to § 231, 4), vbls. **τατός, τατέος** (§ 14, note).

**τεκμαίρομαι** *judge, infer*, fut. **τεκμαροῦμαι**, 1st aor. **ἐτεκμηράμην** (§ 158, 3). (ἀνα-) **τέλλω** (§ 195, 3; theme **τελ-, ταλ-,** § 14, 1) *cause to rise, rise*, 1st aor. (ἀν-) **ἔτειλα**, pf. mid. (ἐν-) **τέταλμαι** (§ 224, note).

**τελῶ** (-έω for \*τελεσ-ω, § 292, 2; cf. τέλος *end*) *finish*, fut. **τελῶ** (§ 212, 1), 1st aor. **ἐτέλεσα** (§ 188), pf. **τετέλεκα** (§ 188), pf. mid. **τετέλεσμαι** (§ 189), 1st aor. pass. **ἐτελέσθην** (§ 189), vbl. **τελεστέος** (§ 189).

**τέμ-νω** (§ 196, 1; **τεμ-, ταμ-,** § 14, 1) *cut*, fut. **τεμῶ**, 2d aor. **ἔτεμον**, 1st pf. **τέτμηκα** (§ 218, 3), pf. mid. **τέτμημαι** (§ 224, 1), 1st aor. pass. **ἐτμήθην** (§ 38, 1), vbl. **τμητέος** (§ 38, 1).

**τέρπ-ω** (§ 193, 2; **τερπ-, ταρπ-,** § 14, 1) *delight*, fut. **τέρψω**, 1st aor. **ἔτερψα**, 1st aor. pass. **ἐτέρφθην**.

**τετραίνω** (§ 195, 4, **τετραν-**) *bore*; also tenses from theme **τερ-, τρη-,** § 38, 1, 1st aor. **ἐτέτρανα** (§ 204, note 2), also **ἔτρησα**, pf. mid. **τέτρημαι** (**τρη-**).

**τήκ-ω** (§ 193, 1; theme **τηκ-, τακ-,** § 13) *melt*, fut. **τήξω**, 1st aor. **ἔτηξα**, 2d pf. **πέτηκα** *am melted* (§ 494, 2), 2d aor. pass. as intrans. (§ 514), **ἐτάκην** (§ 232, 1) *melted*, vbl. **τηκτός**.

**τεκμαίρομαι**, act. **τεκμαίρω** *set a mark* is poetic.

[root **τεμ-, τμ-**] *encounter*, only epic 2d aor. **ἔ-τε-τμ-ον** (§ 208, 1 a) and **τέ-τμ-ον** (§ 171 a).

**τέμνω**, Ionic and poetic **τάμνω**, 2d aor. **ἔταμον** (§ 208). See also **τμήγω**.

**τέρπω**, epic 2d aor. mid. **τε-ταρπ-όμεν** (§§ 208; 208, 1 a; 171 a), subj. **τετάρπωμαι** and **τάρπωμαι**, 1st aor. pass. also **ἐτάρφθην**, and 2d aor. pass. (cf. § 514) **ἐτάρπην**, with subj. 1st pl. **τραπήομεν** (§§ 38; 233, 1 a; Mss. **τραπέομεν**).

**τερσαίνω** (§ 195, 4) *dry*, epic 1st aor. **τέρσηνα** (§ 171 a).

**τέρσομαι** (poetic) *become dry*, 2d aor. pass. as intrans. (§ 514) **ἐτέρσην** *became dry*.

**τεταγών** *having seized*. See [**ταγ-**].

**τετίησθον, τετιηώς, τετιημένος**. See [**τιε-**].

**τέτμον**. See [**τεμ-**].

**τεύχ-ω** (§ 193, 2; theme **τευχ-, τυχ-,** § 14, 2) *make ready* (poetic), fut. **τεύξω**, 1st aor. **ἔτευξα**, 2d aor. infin. (from theme **τυκ-**) **τετυκεῖν**, 3d pl. mid. **τετύκοντο** (§ 171 a), 2d pf. **τέτευχα** *be ready* (§ 494, 3), pf. mid. **τέ-τυγ-μαι** (§ 224, note; for 3d pl. **τετύχ-αται, τετύχ-ατο**, see § 226 a), epic 1st aor. pass. **ἐτύχθην** (contrary to § 231, 4). Cf. **τυγχάνω**.

**τήκω**, rare and mostly poetic is 1st aor. pass. **ἐτήχθην** *was melted*.

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**τί-θη-μι** (§ 193, 3; theme *θη-, θε-,* § 13) *put* (inflection § 251), fut. *θήσω*, aor. *ἔθηκα* (§ 211, 3, inflection § 255), 1st pf. *τέθηκα*, pf. mid. *τέθειμαι*, but usually supplied by *κείμει* (§ 264), 1st aor. pass. *ἐτέθην* (§ 40), vbls. *θετός, θετέος*.

**τίκτω** (for *\*τι-τκ-ω*, § 193, 3; theme *τοκ-, τεκ-, τκ-,* § 14) *beget, bring forth*, fut. *τέξω*, 2d aor. *ἔτεκον*, 2d pf. *τέτοκα* (§ 219, 3), 1st aor. pass. *ἐτέχθην*.

**τί-νω** (§ 196, 1; theme *τει-, τι-,* § 14, 2) *pay*, fut. *τείσω*, 1st aor. *ἔτεισα*, 1st pf. *τέτεικα*, pf. mid. *τέτεισμαι* (§ 189), 1st aor. pass. *ἐτείσθην* (§ 189), vbl. *τειστός* (§ 189).

**τι-τρώ-σκω** (§ 197, 1; *τρω-*) *wound*, fut. *τρώσω*, 1st aor. *ἔτρωσα*, pf. mid. *πέτρωμαι*, 1st aor. pass. *ἐτρώθην*.

**τρέπ-ω** (§ 193, 2; theme *τροπ-, τρεπ-, τραπ-,* § 14, 1) *turn*, fut. *τρέψω*, 1st aor. *ἔτρεψα*, 2d aor. mid. *ἐτραπόμην* (§ 208) *turned, fled*, 2d pf. *πέτροφα* (sometimes possibly *τέτραφα*), pf. mid. *τέτραμμαι* (§ 224, note), 1st aor. pass. *ἐτρέφθην* and 2d aor. pass. usually as intrans. (§ 514) *ἐτράπην* (§ 232, 2) *turned*, vbl. *τρεπτός*.

**τρέφ-ω** (§ 193, 2; theme *τροφ-, τρεφ-, τραφ-,* § 14, 1; for *\*θροφ-*, etc., § 41) *support, feed, rear*, fut. *θρέψω* (§ 41), 1st aor. *ἔθρεψα* (§ 41),

[root *τιε-*] only epic 2d pf. partic. *τετιηώς* *troubled*, dual. mid. *τετιη-σθον*, mid. partic. *τετιημένος* *troubled*.

**τίλλω** (§ 195, 3; *τιλ-*) *pluck* (mostly poetic) fut. *τιλῶ*, 1st aor. *ἔτιλα*, pf. mid. *τέτιλμαι*, 1st aor. pass. *ἐτίλθην*.

**τίνω**, Homer has *τίνω* (with long *ι*); in pres. and impf. *τί-ω* (§ 193) *give what is due, honor* (poetic), fut. *τίσω*, 1st aor. *ἔτισα*, pf. mid. *τετίμένος*.

**τι-ταίνω** (§ 195, 4; theme *ταν-* reduplicated; cf. *τείνω*) *stretch* (epic),<sup>9</sup> 1st aor. *ἐτίτηνα* (§ 204).

[root *τλη-, τλα-, ταλα-*] *endure* (poetic), fut. *τλήσομαι*, 1st aor. *ἐτάλασσα* (*ταλα-*), 2d aor. *ἔτλην* (like *ἔστην*, § 257), 1st pf. *τέ-τλη-κα*, also 2d pf. without suffix (§§ 220; 258) *τέτλαμεν*, opt. *τετλαίην*, impv. *τέτλαθι*, etc.

**τμήγω** (§ 193, 1; *τμηγ-, τμαγ-*) *cut* (poetic = *τέμνω*), fut. *τμήξω*, 1st aor. *ἔτμηξα*, 2d aor. *ἔτμαγον* (§ 208), 2d aor. pass. *ἐτμάγην* (§ 232, 1).

**τορῶ(-εω)** *pierce* (poetic), fut. *τορήσω*, and from redup. aor. stem (§ 519, note 2) *τετορήσω*, 1st aor. *ἐτόρησα*, 2d aor. *ἔτορον* (cf. § 190).

**τρέπω**, Ionic has sometimes *τράπω*, poetic 2d aor. act. *ἔτραπον*, Homer and Herodotus have 1st aor. pass. *ἐτράφθην*.

**τρέφω**, epic 2d aor. (intrans.) *ἔτραφον* *grew up* (§ 494, 1), poetic 1st aor. pass. *ἐθρέφθην*.

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2d pf. **τέτροφα** (§ 219, 3), pf. mid. **τέθραμμαι** (§ 224, note), 2d aor. pass. **ἐτράφην** (§ 232, 2).

**τρέχ-ω** (§ 193; theme **θρεχ-**, § 41) *run*; other tenses supplied (§ 164) from theme **δραμ-**; fut. **δραμοῦμαι**, 2d aor. **ἔδραμον**, pf. **δεδράμηκα** (§ 190), pf. mid. **δεδράμηναι** (§ 190), but vbl. **θρεκτός**.

**τρέω** (§ 199, 2) *tremble*, 1st aor. **ἔτρεσα** (§ 188).

**τρίβ-ω** (§ 193; **τριβ-**, **τριβ-**) *rub*, fut. **τρίψω**, 1st aor. **ἔτριψα**, 2d pf. **τέτριφα**, pf. mid. **τέτριμμαι** (§ 247), 1st aor. pass. **ἐτρίφθην**, but more often 2d aor. pass. **ἐτρίβην**.

**τρώχ-ω**, **τρυνῶ** (-όω), and **τρώ-ω** *wear away, exhaust*, all regular, but see § 164.

**τρώγ-ω** (§ 193; **τρωγ-**, **τραγ-**) *gnaw*, fut. **τρώξομαι** (§ 507), 2d aor. **ἔτραγον**, pf. mid. **τέτρωγμαι**, vbl. **τρωκτός**.

**τυγχάνω** (§ 196, 2; theme **τευχ-**, **τυχ-**, § 14, 2) *hit, happen*, fut. **τεύξομαι** (§ 507), 2d aor. **ἔτυχον** (§ 208), 1st pf. **τετύχηκα** (§ 190).

**τύπτ-ω** (§ 194; **τυπ-**) *strike*, fut. **τυπτήσω** (§§ 190; 519, note 2), other tenses usually supplied (§ 164) from **παίω** or **πατάσσω**; pass. supplied from **πλήττω**.

**τύφ-ω** (§ 193; theme **θυφ-**, § 41) *raise smoke, smoke*, pf. **τέθυμμαι**, 2d aor. pass. as intrans. (§ 514) **ἐτύφην**.

**ὑπισχ-νοῦμαι** (-έομαι, § 196, 4) *promise* (§ 508), fut. **ὑποσχέσομαι**, 2d aor. **ὑπέσχομην**, pf. **ὑπέσχημαι**; cf. **ἔχω** and **ἴσχω**.

**ὑφαίνω** (§ 195, 4; **ὑφαν-**) *weave*, fut. **ὑφανῶ**, 1st aor. **ὑφήνα** (§ 204, note 2), pf. mid. **ὑφασμαι** (§ 247), 1st aor. pass. **ὑφάνθην**, vbl. **ὑφαντός**.

**ὔ-ω** (§ 193) *rain*, fut. **ὔσω**, 1st aor. **ὔσα**, pf. mid. **ὔσμαι** (§ 189), 1st aor. pass. **ὔσθην** (§ 189).

**τρέχω**, poetic fut. **θρέξομαι** (§ 507), 1st aor. **ἔθρεξα** (§ 41).

**τρίζω** (§ 195, 2; **τριγ-**) *squeak* (Ionic and poetic), 2d pf. **τέ-τριγ-α** (§ 535) with Epic partic. **τετριγώς**, **-γῶτος**, fem. **τετριγυῖα**.

**τρώω** *wound* (epic, rare) = **τιτρώσκω**.

**τυγχάνω**, epic also 1st aor. **ἐτύχησα**, Ionic and late is 2d pf. **τέτευχα**. Homer often uses **τέτυγμαι**, **ἐτύχθην** (from **τεύχω**) in almost the sense of **τετύχηκα**, **ἔτυχον**.

**τύπτω**, epic and Ionic 1st aor. **ἔτυψα**, poetic 2d aor. **ἔτυπον**, pf. mid. (Ionic and poetic) **τέτυμμαι** (§ 27, 1), poetic 2d aor. pass. **ἐτύπην**.

**ὑπισχνοῦμαι**, Ionic and poetic usually **ὑπίσχομαι**.

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**φαίνω** (for \*φαν-ω, § 195, 4; theme φαν-) *show*, fut. φανῶ, 1st aor. ἔφηνα (§ 204, note 2), 1st pf. πέφαγκα, 2d pf. πέφηνα *have appeared* (§ 494, 2), pf. mid. πέφασμαι (see § 247), 2d aor. pass. as intrans. (§ 514) ἐφάνην *appeared*.

**φά-σκ-ω** (§ 197) *say*, only pres. and impf.; see φημί.

**φείδ-ομαι** (§ 193, 2; theme φείδ-, φιδ-) *spare*, fut. φείσομαι (for \*φείδ-ομαι, § 30), 1st aor. ἐφεισάμην, vbl. φεισ-τέος (§ 26).

**φέρ-ω** (§ 193, 2) *carry* (see § 164), fut. supplied by οἴσω, aor. supplied by ἤνεγκα (§ 207, note 1) or 2d aor. ἤνεγκον (theme ἐνεγκ-), 2d pf. ἐν-ήνοχ-α (§§ 179; 219, 1 and 3), pf. mid. ἐν-ήνεγ-μαι (§ 224, note), 1st aor. pass. ἤνέχθην, vbls. οἰστός, οἰστέος. Cf. [ἐνεκ-].

**φεύγ-ω** (§ 193, 2; φευγ-, φυγ-, § 14, 2), also rarely φυγγάνω (§ 196, 2) *flee*, fut. φεύξομαι or φευξοῦμαι (§ 214), 2d aor. ἔφυγον (§ 208), 2d pf. πέφευγα (§ 219, note 1).

**φη-μί** (§ 193; φη-, φα-, § 13) *say* (inflection § 263), fut. φήσω, 1st aor. ἔφησα, vbls. φατός, φατέος.

**φθά-νω** (§ 196, 2; φθη-, φθα-, § 13) *anticipate*, fut. φθήσομαι (§ 507; doubtful is φθάσω), 1st aor. ἔφθασα, 2d aor. ἔφθην (like ἔστην, § 257).

**φθείρω** (§ 195, 4; theme φθορ-, φθερ-, φθαρ-, § 14, 1) *corrupt*, fut. φθερῶ, 1st aor. ἔφθειρα, 1st pf. ἔφθαρκα (§ 218, 4), but commonly 2d pf. δι-έφθορα (§ 219, 3), pf. mid. ἔφθαρμαι (§ 224, note), 2d aor. pass. (cf. § 514), ἐφθάρην (§ 232, 2).

**φαίνω**, epic also φαείνω *appear, shine*, 1st aor. pass. ἐφαένθην (Mss. ἐφάδν-θην, cf. § 199 b). Homer has also from shorter root φα- 2d aor. φάε (§ 171 a) *appeared*, and fut. pf. πεφήσεται. For φάνεσκον see § 191 b. **φείδομαι**, epic 2d aor. πεφιδόμην (§§ 208; 208, 1 a; 171 a), fut. from aor. stem (§ 519 a) πεφιδήσομαι.

[root φεν-, φν-, φα (for φν-, § 14 note)] *kill* (epic), 2d aor. ἔ-πε-φν-ον (§§ 208; 208, 1 a) and πέφνον (§ 171 a) *slew*, pf. mid. πέ-φα-μαι (§ 224, note), fut. pf. πεφήσομαι (§ 228).

**φέρω**, epic 2d pl. impv. φέρετε (for φέρετε), for 1st aor. impv. οἶσε see § 201 b. (Herodotus has (once) 1st aor. infin. ἀν-οἶσαι.) Ionic forms from theme ἐνεικ- are 1st aor. ἤνεια (§ 207, note 1), 2d aor. ἤνεικον, pf. mid. ἐν-ήνειγμαι, 1st aor. pass. ἤνελχθην.

**φεύγω**, epic pf. mid. partic. πε-φυγ-μένος (§ 219 a), and pf. act. partic. πε-φυξ-όντες (as if from \*φύξ-ω).

**φθάνω**, epic 2d aor. mid. partic. φθάμενος (§ 211 a).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

**φθί-νω** (§ 196, 1), *waste, decay*, fut. **φθίσω**, 1st aor. **ἔφθισα**, 2d aor. mid. **ἐφθίμην** *perished*, pf. mid. **ἔφθιμαι**.

**φιλῶ**(-έω) *love* (inflection § 249), fut. **φιλήσω**, etc., regular.

**φράγ-νῦ-μι** (§ 196, 5) *fence* = **φράττω**, q.v.

**φράζω** (§ 195, 2; **φραδ-**) *point out, declare, tell* (mid. *consider*), fut. **φράσω** (§ 30), 1st aor. **ἔφρασα**, 1st pf. **πέφρακα**, pf. mid. **πέφρασμαι** (§ 189, note), 1st aor. pass. **ἐφράσθην** (§ 189, note), vbl. **φραστέος** (§ 189).

**φράττω** (§ 195, 1; theme **φρακ-** and **φραγ-**, § 195, note 2) *fence* [fut. **φράξω** or **φάρξω** (§ 38)], 1st aor. **ἔφραξα** or **ἔφαρξα** (§ 38), pf. mid. **πέφραγμα** or **πέφαργμαι** (§ 38), 1st aor. pass. **ἐφράχθην**, vbl. **φρακ-τός** or **φαρκ-τός** (§ 38).

**φρίττω** (§ 195, 1; **φρικ-**) *shudder* [fut. **φρίξω**], 1st aor. **ἔφριξα**, 1st pf. **πέφρικα** *am in a shudder* (§ 535).

**φρύγ-ω** (§ 193) *roast*, fut. **φρύξω**, 1st aor. **ἔφρῡξα**, pf. mid. **πέφρῡγμα**, vbl. **φρυκτός**.

**φυλάττω** (§ 195, 1; **φυλακ-**) *guard*, fut. **φυλάξω**, 1st aor. **ἐφύλαξα**, 2d pf. **πεφύλαχα**, pf. mid. **πεφύλαγμα**, 1st aor. pass. **ἐφύλάχθην**, vbl. **φυλακτέος**.

**φύρ-ω** (§ 193) *mix*, pf. mid. **πέφυρμαι**; also **φυρῶ**(-άω) regular.

**φύ-ω** (§ 193; **φῦ-**, **φν-**, § 13) *produce*, fut. **φύσω**, 1st aor. **ἔφῡσα**, 2d aor. **ἔφῡν** *grew, be by nature* (§ 494, 1), 1st pf. **πέφῡκα** *be* (§ 494, 3), vbl. **φυτός**.

**φθίνω**, Homer has **φθίνω** with long *ī*. (Two supposed occurrences of a pres. **φθίω** in Homer (**φθίης**, **ἔφθιεν**) are easily corrected to the corresponding forms (**φθίειαι**, **ἔφθιτο**) of the aor. mid.) For the epic 2d aor. opt. **φθίμην**, etc. (for \***φθι-ι-μην**) see § 211, 2 a. For pf. 3d pl. **ἔ-φθι-ατο** see § 226 a. Epic 1st aor. pass. **ἐφθίθην** (3d pl. **ἔφθιθεν**, § 233 a).

**φιλῶ**, epic 1st aor. mid., from stem **φιλ-** (cf. § 190), **ἐ-φιλ-άμην** (§ 204).

For epic pres. infin. **φιλή-μεναι** see § 199 d.

**φλεγ-έθω** (§ 191 a) *burn* (poetic) = **φλέγω**.

**φράζω**, epic 2d aor. **ἐ-πέ-φραδ-ον** (§ 208, 1 a) or **πέφραδον** (§ 171 a).

**φρύγω**, aorists pass. (Ionic and late) **ἐφρύχθην** 1st, **ἐφρύγην** 2d.

**φύρω**, epic 1st aor. **ἔφυρσα** (§ 204 a), poetic 1st aor. pass. **ἐφύρθην**.

**φύω**, in Homer usually with *ū*, in epic also 2d pf. (§ 220) 3d pl. **πε-φύ-ᾱσι**, partic. **πε-φν-ώς** (fem. **ἐμ-πεφνυῖα**), 1st plupf. with variable vowel **ἐ-πέ-φῡκ-ον**.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

(ἀνα-)χάζω (§ 195, 2; χαδ-) *withdraw* (fut. χάσομαι, § 507), 1st aor. ἔχασα. The verb is mostly poetic; cf. κέκαδον.

χαίρω (§ 195, 4; χαρ-) *rejoice*, fut. χαιρήσω (§ 190), 1st pf. κεχάρηκα (§ 190), pf. mid. κέχαρμαι and κεχάρημαι (§ 190), 2d aor. pass. as intrans. (§ 514) ἐχάρην *rejoiced*, vbl. χαρτός.

χαλῶ (-άω, § 188) *loosen*, 1st aor. ἐχάλασα, 1st aor. pass. ἐχαλάσθην (§ 189).

χέω (§ 195, 2; theme χοδ-, χεδ-, § 14) *caco*, fut. χεσοῦμαι (for \*χεδσοῦμαι, §§ 30; 214), 1st aor. ἔχεσα, rarely with variable vowel (cf. § 201 b) ἔχεσον, 2d pf. κέχοδα (§ 219, 3).

χέω (§ 193, note; § 199, 2; theme χεν-, χυ-, § 14, 2) *pour*, fut. χέω (§ 216), aor. ἔχεα (§ 207, note 1), 1st pf. κέχυνκα, pf. mid. κέχυνμαι (§ 224, note), 1st aor. pass. ἐχύθην, vbl. χυτός.

χρή *it is necessary*, see § 267.

χρίω (§ 193) *anoint, sting*, fut. χρίσω, 1st aor. ἔκρισα, pf. mid. κέχριμαι, 1st aor. pass. ἐκρίσθην (§ 189), vbl. χρίστός (§ 189).

χρῶζω (for χρω-ίζω, § 292, 6, cf. χρώ-ς *complexion*) *color, stain*, pf. mid. κέχρωφμαι (§ 189), 1st aor. pass. ἐχρώσθην (§ 189).

χρῶ (§ 199, 3) *give oracles*, fut. χρήσω, 1st aor. ἔχρησα, 1st pf. κέχρηκα, pf. mid. κέχρημαι, 1st aor. pass. ἐχρήσθην (§ 189). ἀποχρῶ *be sufficient* (usually impersonal ἀποχρηῇ), like χρῶ.

χρῶμαι (χρηῇ, χρῆται, etc., § 199, 3) *use* (middle deponent, § 158, 3),

χαίρω, epic 1st aor. mid. 3d sing. χήρατο (§§ 204; 171 a); epic 2d aor. mid. κεχαρόμην (§§ 208, 1 a; 171 a).

χανδάνω (§ 196, 2; theme χονδ-, χενδ-, χαδ- (for χνδ-, § 14, note) *contain* (Ionic and poetic), fut. χείσεται (for \*χενδσεται, § 34), 2d aor. ἔχαδον, 2d pf. κέχανδα Mss. (better κέχονδα, § 219, 3).

χάσκω (for \*χαν-σκω?, § 197; theme χην-, χαν-, § 13) *gape* (Ionic and poetic), fut. χανοῦμαι, 2d aor. ἔχανον, 2d pf. κέχηνα *be agape* (§ 535).

χέω, epic pres. rarely χείω, epic aor. also ἔχενα; for epic 2d aor. mid. as pass. ἔχυτο see §§ 211 a; § 515, 1.

[root χραισμ-] *help, avert* (epic), only 2d aor. ἔχραισμον; also from χραισμε- (§ 190), fut. χραισμήσω, 1st aor. ἐχραίσμησα.

χρῶζω, poetic χροῖζω.

χρῶ, χρῶμαι, in Ionic contract to ā where Attic has η; as 3d sing. χρᾶται, infin. χρᾶσθαι, etc.; pres. subj. χρέωμαι, etc. (cf. § 199 c); partic. χρεώμενος (cf. § 199 c).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

fut. **χρήσομαι**, 1st aor. **ἐχρησάμην**, pf. **κέχρημαι**, 1st aor. pass. (§ 510) **ἐχρήσθην** (§ 189), vbls. **χρηστός**, **χρηστέος** (§ 189).

**χῶ** (-ώω) *heap up*, fut. **χώσω**, 1st aor. **ἔχωσα**, 1st pf. **κέχωκα**, pf. mid. **κέχασμαι** (§ 189), 1st aor. pass. **ἐχώσθην** (§ 189), vbl. **χωστός** (§ 189).

**ψεύδ-ω** (§ 193, 2) *deceive* (mid. *lie*), fut. **ψεύσω** (§ 30), 1st aor. **ἔψευσα** (§ 30), pf. mid. **ἔψευσμαι** (§ 189, note), 1st aor. pass. **ἐψεύσθην** (§ 189, note).

**ψύχ-ω** (§ 193) *cool*, fut. **ψύξω**, 1st aor. **ἔψυξα**, pf. mid. **ἔψυγμαι**, 1st aor. pass. **ἐψύχθην** and 2d aor. pass. as intrans. (§ 514) **ἐψύχην** *cooled*.

**ψῶ** (**ψῆς**, **ψῆ**, etc., § 199, 3) *rub* (usually in composition: as **ἀπο-ψῶ**), fut. **ψήσω**, etc., regular; pf. mid. usually supplied from **ψήχω** (regular), **ἔψηγμαι**.

**ῶθῶ** (-έω, § 190; theme **ῶθ-**, for \***ρωθ-**, § 2 a) *push* (impf. **ἔώθουν**, § 172, 2), fut. **ῶσω** (for \***ῶθ-σω**, § 30), 1st aor. **ἔωσα** (§ 172, 2), pf. mid. **ἔωσμαι** (§§ 180; 189, note), 1st aor. pass. **ἔώσθην** (§§ 172, 2; 189, note), vbl. **ῶστέος** (§ 189).

**ῶνούμαι** (-έομαι) *buy* (impf. **ἔωνούμην**, § 172, 2), fut. **ῶνήσομαι**, aor. sup-plied (§ 164) by **ἐπριάμην** (§ 257), pf. **ἔώνημαι** (§ 180), 1st aor. pass. **ἔωνήθην** (§ 172, 2), vbls. **ῶνητός**, **ῶνητέος**.

**ῶθῶ**, poetic fut. sometimes **ῶθήσω** (§ 190), Ionic 1st aor. (contracted) **ῶσα**, pf. mid. **ῶσμαι**.

# ENGLISH INDEX

[THE REFERENCES ARE TO SECTIONS]

Verb forms, as a rule, are not listed in the Greek index, but they are to be sought in the List of Verbs (§ 729).

**Ablative** genitive 361 ff.

**Absolute** construction, accusative 343, 658 ; genitive 369, 657.

**Abstract** for concrete 322 ; substantive suffixes 282.

**Acatalectic** verse 689.

**Accent** 55 ff. ; position of 57 ; rules for 58 ff. ; recessive accent 64 ; accent of contracted syllables 65 ; of elided words 66 ; proclitics 69 ; enclitics 70 ; accent in declension 77 ; stems of one syllable in 3d decl. 100 ; of neuter participle 129, 2-3 ; of adjectives 117, 2 ; 118, 3 ; 119, 1 ; 120, 1-2 ; 122, 2 ; of personal pronouns 139, 1-2 and notes 1-2 ; of the verb 184 ; of infinitive, participle, and verbals 185 ; of contract verbs 185 note ; of *ἐστίν* 262, 1.

**Accompaniment**, dative of 392.

**Accusative**, singular of Attic 2d decl. 92, 3 ; in 3d decl. 97 ; of *-αι*-stems in Hdt. 112 a ; Epic *-έα* for *-υυ* 123 a ; plural of 1st decl. 84 note ; of stems in *-ι-* and *-υ-* 110, 4 ; 110 e ; plural of *βοῦς* 111 c ; of comparatives 121, 2.

**Accusative** case, syntax of 328 ff. ; direct object 329 ff. ; cognate 331 ff. ; of part affected 335 ; " whole

and part " 335 a ; adverbial uses 336 ff. ; of specification 337 ; of extent 338 ; of limit of motion 339 and a ; two accusatives with one verb 340 ; predicate accusative 341 ; subject of infinitive 342 and note ; 629 ; of swearing 344 ; with compound verbs 345 ; prepositions with 346 ; 399 ; with verbs that usually take genitive 356 note 1 ; by attraction from genitive or dative 631, 1 ; accusative absolute 343 ; after *ὥς* and *ὥστερ* instead of genitive absolute 658 note.

**Action**, suffixes denoting 279.

**Active** infinitive with passive meaning 641 note.

**Active** voice 503 ; endings of 166, 1 ; 167 ; 170 notes 1 and 2.

**Acute** accent 56 ; changed to grave 67.

**Adjectives**, declension of 116 ff. ; of 1st and 2d decl. 117 ; contract 118 ; of two endings 119 ; of 3d decl. 120 ff. ; of 1st and 3d decl. 122 ff. ; stems in *-υ-* 123 ; stems in *-υτ-* 125 ; of one ending 126 ; of irregular declension 127-128 ; comparison of adjectives 132 ff. ; in *-ων* and *-ους* 133 ; by *μᾶλλον*, *μάλιστα* 135 ; irregular comparison 136 ;



## [THE REFERENCES ARE TO SECTIONS]

- correlation of pronominal adjectives 151; numeral adjectives 152; formation of adjectives 287-289; syntax of adjectives 419 ff.; agreement of 420 ff.; predicate 421 ff.; used substantively 424; with adverbial force 425; comparative 426; superlative 427; position of with article 451 ff.; objective genitive with 351; 367; partitive genitive with 357; genitive of separation with 362, 2; dative with 376 note; 392, 2; infinitive with 641.
- Adonic verse 708, 1.
- Advantage, dative of 377 note 1; 378.
- Adverbial use of prepositions in Homer 398 a; adverbial force of appositive 318 note; adverbial accusative 336 ff.; adjectives with adverbial force 425; adverbial infinitive 642.
- Adverbs, form of 137; comparison of 138; correlation of pronominal 151; numeral adverbs 152; formation of 290.
- Adverbs, syntax of 429 ff.; attributive = adjective 429, 1; *οὐ* and *μή* 431-435; *ἄν* 436-439; use of *ἤ* with comparative adverbs 426 note 3; 430; partitive genitive with 360 and note; genitive of separation with 362, 3; dative with 392, 3; adverbs with circumstantial participle 654 ff.
- Aeolic dialect, Introduction, page 12; Aeolic forms in Homer 139 a; 199 d.
- Agent, suffixes denoting 278; genitive of 372; 516; dative of 380; 516, 1; 516 a; accusative of 516, 1.
- Agreement 314; of substantives 317 ff.; of adjectives 420 ff.; of pronouns 462; personal 466; reflexive 469; *αὐτός* 474; possessive 476; demonstrative 480; relative 483 ff.; interrogative 489; indefinite 491; agreement of verbs 495.
- Alphabet 1.
- Alternative questions, direct 574 and a; indirect 579 and a.
- Anacalasis 711 note.
- Anacoluthon 717, 1.
- Anacrusis 706.
- Analogy, in word formation 275; 283, 1; 284, 1; 287, 5; 292.
- Anapaest 683; anapaestic rhythms 703 ff.; 709, 2.
- Anastrophe 68.
- Antecedent 460; implied 461; not expressed 486.
- Antepenuit 51.
- Anticipatory subjunctive 555 note; 562 a; in questions 576 a.
- Antistrophe 691.
- Antonomasia 322.
- Aorist tense 161 note: First aorist, formation of 201 ff.; inflection of 206; in *-ξα* in Homer 195, 2 a; in *-σσα* in Homer 201 a; with variable vowel 201 b; in *-ρσα* in Homer 204 a: Second aorist, reduplication of 183; 208, 1 a; formation of 207 ff.; inflection of 210 ff.; 207 note 1; epic peculiarities 207 a; 208, 1 a; 210 a; 211 a; subjunctive of, in Homer 211, 1 a; in Herodotus 211, 1 b; epic optative of *-ι-* and *-υ-* stems 211, 2 a: First aorist passive, formation of 231; inflection of 233; 245: Second aorist passive, formation of 232; inflection of 233; 246.
- Aorist, use of 528 ff.; inceptive 529; rendered by present 529 note; gnomic 530; of the future 531; in other modes than indicative 543 ff.; in indirect discourse 551;

[THE REFERENCES ARE TO SECTIONS]

- aorist middle as passive 515, 1 and a; aorist indicative in subordinate clauses not changed in indirect discourse 675, 3.
- Aphaeresis 717, 2.
- Apocope 43 note 3.
- Apodosis 600; apodotic  $\delta\epsilon$  601 note.
- Apparent compounds 297.
- Apposition 317 ff.; genitive case in apposition with adjective 420 note; with possessive pronoun 477 note.
- Arsis 684.
- Article,  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$ , declined 144; epic forms of 144 a.
- Article, syntax of 443 ff.; use as a demonstrative 443; in Homer 443 a; with proper names 446; with possessive force 447; generic 448; with predicate substantive 449; position of article 450 ff.; attributive 451; predicate 453; with  $\mu\acute{\epsilon}\tau\omicron\varsigma$ ,  $\delta\kappa\omicron\varsigma$ , etc. 454; with  $\pi\acute{\alpha}\varsigma$  and  $\delta\lambda\omicron\varsigma$  455; with demonstrative pronouns 456; with limiting genitive 457; predicate position modified 458.
- Articular infinitive 636 and a.
- Asclepiadean verse 708, 6.
- Aspiration, rejection of 40; 44, 4 a; transfer of 41; in Ionic 41 a; in elision 44, 4.
- Assimilation of consonants 25; 27; 31; 33; in contracted verbs in Homer 199 b-c.
- Association, dative of 392.
- Asyndeton 717, 3.
- Attempted action 523; 527.
- Attic dialect, Introduction, page 12;  $\eta$  for original  $\bar{a}$  in 15; Attic 2d decl. 92; in Ionic 92 a; Attic reduplication 179; augment of 176 a; Attic future 215.
- Attraction 316; of adjectives 631, 1; of pronouns 465; 484; of verbs 501; 590 notes 1 and 4.
- Attributive, the 302; adverb = adjective 429, 1; attributive position of adjectives 451 ff.; of  $\alpha\upsilon\tau\acute{o}\varsigma$  475, 1; attributive participle 650; rendering of 650 note 2.
- Augment 171 ff.; omission of 171 a; syllabic 172; doubling of liquids after 172, 1 a; temporal 173; of compound verbs 174; of denominative verbs 175; double augment 172 note 1; 175 note; of pluperfect 176.
- Bacchius 683; Bacchiac rhythms 713.
- Basis (metrical) 707 note 1.
- Brachylogy 717, 4.
- Breathings 8; smooth for rough in Ionic 8 a; always rough with  $\rho$  and  $\nu$  9; 10.
- Bucolic diaeresis 701, 1.
- Caesura 690; masculine and feminine 701 note.
- Case endings 76; Homeric 76 a-c.
- Cases, formation of in 3d decl. 95 ff.
- Cases, syntax of 323 ff.; nominative 325; vocative 327; accusative 328 ff.; genitive 347 ff.; dative 373 ff.; prepositions with the cases 398 ff.
- Catalexis 689.
- Causal clauses 598.
- Cause, genitive of 366; dative of 391 and note; implied by circumstantial participle 653, 4.
- Charge or penalty, genitive of 367.
- Chiasmus 717, 5.
- Choliambus 698 note.
- Choriambus 683; choriambic rhythms 710.
- Chronology 725 ff.
- Circumflex accent 56.

## [THE REFERENCES ARE TO SECTIONS]

- Circumlocution in wishes 587 note 1 ; 588 note.
- Circumstantial participle 652 ff. ; translation of 653 ; adverbs with 654 ff. ; in genitive and accusative absolute 657-658.
- Cognate accusative 331 ; retained in the passive 340 ; 512 ; 515 note.
- Cognate mutes 12, 2.
- Collectives 315 ; 321 ; agreement of verbs with 500.
- Colon* 686.
- Commands 582 ff. ; in indirect discourse 678 note.
- Common Greek (*κοινή*) Introduction, page 12 ; common, quantity of syllables 54 ; gender 78 note.
- Comparative degree, syntax of 426.
- Comparatives, declension of 121 ; genitive with 363 ; 426, 2.
- Comparison of adjectives 132 ff. ; by *-τερος*, *-τατος* 132 ; by *-ίων*, *-ιστος* 134 ; by *μᾶλλον*, *μάλιστα* 135 ; irregular comparison 136 ; comparison of adverbs 138.
- Compensative lengthening 16.
- Complementary infinitive 638.
- Complex sentences 313.
- Compound negatives 433.
- Compound sentences 312.
- Compound verbs, augment of 175, 1 ; reduplication of 181 ; accent of 184, 1 ; accusative with 345 ; genitive with 370 ; dative with 394 ; some transitive by composition 493, 2.
- Compound words, formation of 294 ff. ; inflection of 294, 1 ; apparent compounds 297 ; compound verbs 298 ; meaning of compound words 300 ; accent of 300 note.
- Concession, implied by circumstantial participle 653, 7.
- Concessive clauses 617.
- Conclusion (of condition). See Apodosis.
- Conditions 599 ff. ; simple 602 ; more vivid 604 ; less vivid 605 ; contrary to fact 606 ; general 608 ff. ; summary of conditions 611 ; variations in 612 ; implied conditions 614 ; implied in participle 653, 6.
- Conjugation of *-ω* verbs 237 ff. ; of *-μι* verbs 251 ff. ; of irregular verbs 258 ff.
- Conjunctions, syntax of 440 ff.
- Conjunctive mode. See Subjunctive.
- Consonants 12 ; sounds of 11 ; all sounded 11 note ; double consonants 12, 3 ; consonant changes 22-37 ; doubled consonants 22-24 ; in Homer 22 a ; with vowels 38-39 ; with *ι* 39 ; final 48.
- Construction according to sense 315 ; with collective substantives 321 ; 500 ; with neuter words, etc. 422 ; 464.
- Context, meanings of tenses from 518 ; 523 ; 524 ; 527 ; 530 ; time implied by 541 ; 544 ; 547.
- Contract adjectives 118 ; participles, declined 130.
- Contract verbs, accent of 185 note ; inflection of 199 ; in Homer 199 a-d ; in Herodotus 199 e ; paradigms of 248-250 ; contraction of verbs of two syllables in *-έω* 199, 2.
- Contracted substantives in 1st decl. 88 ; in Ionic 88 a ; in 2d decl. 91.
- Contracted syllables, accent of 65.
- Contraction of mode suffix. See 160, 2.
- Contraction of names in *-κλέης* 108 and a.
- Contraction of vowels 18 ; table of 715 ; contraction of three vowels 19 note 1.

[THE REFERENCES ARE TO SECTIONS]

- Co-ordinate mutes 12, 2.  
 Copula 307; omission of 308.  
 Coronis 43.  
 Correlation of pronouns 151.  
 Crasis 43; accent in 66 note.  
 Cretic 683; Cretic rhythms 714.  
 Customary action 520, 1; 526, 1; 568.  
 Cyclic feet 682, 6.
- Dactyl** 683; dactylic rhythms 700 ff.; 709, 1; dactylo-epitritic rhythms 709.  
**Daric**, value of 724, 1.  
**Dative case**, accent of 77, 2; in Attic 2d decl. 92, 1; dative plural, ending of in Homer 76 b; 99 a; of 1st decl. in Ionic 84 b; of 2d decl. in Homer 90 c; of 3d decl. 99; Homeric 99 a; 106 b-c; of *βοῦς* 111 c.  
**Dative case**, syntax of 373 ff.; indirect object 375; of interest 377; of advantage or disadvantage 378; of possession 379; of agent 380; ethical (or emotional) 381; of reference 382; of place 384 and a; of time 385; instrumental 386; of means 387; of degree of difference 388; of manner 389; of respect 390; of cause 391; of accompaniment 392; with substantives 393; with compound verbs 394 and note; prepositions with 395; 399.  
**Days**, names of 727; divisions of 728.  
**Declension of nouns** 75; of substantives 78 ff.: First declension 80 ff.: Second declension 89 ff.; Homeric peculiarities 90 a-c: Third declension 93 ff.; irregular declension 114-115; declension of adjectives 116 ff.; of pronouns 139 ff.; of numerals 155.
- Degree of difference, dative of 388.  
 Deliberative questions (subj.) 577.  
 Demonstrative pronouns 144 ff.; adjectives and adverbs 151; pronouns, syntax of 480 ff.; article with 456 and note.  
 Denominative verbs 165; 291-292; formation of 292; not compounds 298 note.  
 Denominative words 269.  
 Deponent verbs 158, 3; 508.  
 Depriving, genitive after words of 362 note; two accusatives after 340.  
 Derivative words 269 ff. See **Suffix**.  
 Descriptive genitive 352.  
 Desiderative verbs 293.  
 Diaeresis 7; in versification 690.  
 Dialects, Introduction, pages 11-12.  
 Digamma. See **Vau**.  
 Dimeter 686, 2.  
 Diminutives, suffixes forming 283.  
 Diphthongs 5; improper 5, 1; sounds of 6, 1-3; interchange of 14, 2; contraction of 19; how augmented 173, 1; diphthong stems in 3d decl. 111.  
 Dipody 686, 1.  
 Direct questions. See **Questions**.  
 Disadvantage, dative of 378; 377 notes 1 and 2.  
 Dochmiac rhythms 712.  
 Doric dialect, Introduction, page 12; of the drama 680 note; Doric future 214.  
 Double consonants 12, 3.  
 Doubled consonants 22-24.  
 Drama, Doric of 680 note.  
 Dry measure 721.  
 Dual, forms of 74 note 1; ending of genitive and dative of 2d decl. in Homer 90 b; accent of nominative in 2d decl. contracts 91, 2; epic form of in genitive and dative 3d decl. 99 b; feminine of 117, 3.

[THE REFERENCES ARE TO SECTIONS]

**Elegiac distich** 702.**Elision** 44 ; in Homer 44 a ; 44, 2 a ; in formation of compounds 295, 1 ; accent of elided words 66 ; half elision 52 a.**Ellipsis** 717, 6.**Emotional dative** 381.**Enclitics** 70 ; accent when retained 71 ; enclitic forms of personal pronouns 139, 1.**Endings, personal.** See **Person**.**Epic case endings** 76 a-c.**Epic dialect, peculiarities of.** See footnotes throughout the book.**Epic Shortening** 52 a.**Epitrite** 709.**Epode** 691.**Era, the.** See **Year**.**Ethical dative** 381.**Eupolidean verse** 708, 6.**Exclamations, genitive in** 366 note ; use of relatives in 488 note.**Exhortations** 582 ff.**Expectation, future infinitive with verbs of** 549, 2.**Extent, accusative of** 338.**Fact, statements of** 562 ; in indirect discourse 676.**Fearing, clauses of** 594.**Feet** 683.**Feminine caesura** 701 note.**Figures of syntax** 717.**Final clauses** 590 ff. ; purpose 590 ff. ; fearing 594 ; result 595.**Finite modes** 159 ; uses of 552 ff. See **Modes**.**First person.** See **Person**.**Fullness, suffix -εϋτ- denoting** 289, 1.**Future conditions** 603 ff. ; forms of in Homer 604 a, b ; 605 a.**Future passive, formation of** 234 ; inflection of 234, 1 ; 245 ; 246, 1.**Future perfect, formation of** 228 ;

inflection of 229 ; 244 ; future perfect active 230 ; use of 538.

**Future tense (active), formation of,** 212 ff. ; of liquid verbs 213 ; Doric 214 ; Attic 215 ; without suffix 216 ; inflection of 217 ; 238-239.**Future, use of** 532 ff. ; implying permission or command 583 note 1 ; periphrastic 533 ; future middle as passive 515, 1 and a ; aoristic future 519 note 2 ; 519 a ; future indicative in present conditions 602 note 2 ; future and future perfect in other modes than indicative 548 ff. ; in indirect discourse 551.**Gender, general rules for** 78 ; indicated by δ, ἡ, τὸ 79 ; rules for, in 3d decl. 94.**General conditions** 608 ; forms of, in Homer 609 a ; 610 a.**Generic article** 448.**Genitive absolute** 369 ; 657 ; translation of 657, 1 ; substantive not expressed with 657 note 1 ; irregular use of 657 note 2.**Genitive, accent of** 77, 2 ; in Attic 2d decl. 92, 1 ; singular of 1st decl. masculine 87 note ; in Homer 87 a ; of 2d decl. in Homer 90 a ; of stems in -υ- 110 d ; genitive (and dative) dual, ending in 2d decl. in Homer 90 b ; in 3d decl. 99 b ; genitive plural 1st decl. accent of 84 ; ending in Homer 84 a ; of stems in -ι- and -υ- 110, 3 ; of adjectives in Ionic 117, 1 a ; accent of, in adjectives in -υς 122, 2 ; of αὐτὸς in Ionic 140 a.**Genitive case, syntax of** 347 ff. ; possessive 348 ; subjective 349 ; objective 350 ; descriptive 352 ; of value 353 ; partitive 354-360 ; of

[THE REFERENCES ARE TO SECTIONS]

- place 358 and a-b; of time 359; with adverbs 360; of separation 362 and a; with comparatives 363; with verbs of inferiority and superiority 364; of source 365; of cause 366; of exclamation 366 note; of charge or penalty 367; two or more genitives with one word 368; with compound verbs 370; prepositions with 371; 399; of agent 372; article with limiting genitives 457.
- Gentile (or place name) suffixes 286.
- Glyconic verses 708, 3.
- Gnomic aorist 530; in Homeric similes 530 a.
- Grave accent 56.
- H**alf elision 52 a.
- Hendiadys 717, 7.
- Herodotus, dialect of. See foot-notes throughout the book.
- Hexameter, dactylic 701.
- Hexapody 686, 1.
- Hiatus 42; in verse 688, 1.
- Hindering, construction after words of 643.
- Historical present 525.
- Homer, books of, how numbered 156 note. See also Epic.
- Hoping, future infinitive with verbs of 549, 2.
- Hortatory subjunctive 585.
- Hypallage 717, 8.
- Hyperbaton 717, 9.
- Hypotaxis 717, 10.
- Hysteron proteron 717, 11.
- Iambus 683; Iambic rhythms 697 ff.; 707, 2.
- Ictus* 684.
- Imperative mode, endings of 167 and note 4; perfect imperative 221, 2; aorist passive imperative -τι for -θι 233, 3; uses of the imperative 560; in commands 583; in prohibitions 584; imperative in indirect discourse 678 note.
- Imperative, tenses of 539 ff.; present 540; aorist 543; perfect 546.
- Imperfect, formation of. See Present system; augment of 171; use of 526 ff.; of customary action 526, 1; of attempted action 527; translated by present 527 note; in condition contrary to fact 606; in Homer 606 a; not changed to optative in indirect discourse 675, 1.
- Impersonal construction, origin of 305 note; with infinitive 634; with verbal adjective 665.
- Improper diphthongs 5, 1; sounds of 6, 1.
- Improper prepositions, use of 418; genitive with 418 note.
- Inceptive aorist 529.
- "Incorporation," with relative pronouns 485; with οὐδεις ὅστις οὐ and θαυμαστός ὅσος 485 note 1; with ὅλος, ὅσος, etc. 485 note 2.
- Indefinite pronouns 148; 150; adjectives and adverbs 151; pronouns, syntax of 491.
- Indicative mode, endings of 166, 2; uses of 553; in statements of fact 562; potential indicative 565; future with οὐ μή 569, 2; in questions 576; potential in questions 576; indicative in hopeless wishes 588; with εἴν (potential) of recurrent action 568; simple indicative instead of potential optative 564; instead of potential indicative 566-567; future indicative in purpose clauses 590 note 3; past tense in unattained purpose 590 note 4; future in relative clause

## [THE REFERENCES ARE TO SECTIONS]

- of purpose 591; in object clauses 593; in clauses of fearing 594 note; present or past in clauses of fearing 594, 1; origin of this construction 594 note; in result clauses 595; 597; in causal clauses 598; in simple conditions 602; in more vivid conditions 604; in conditions contrary to fact 606; without *ἄν* in conditions contrary to fact 607; in general conditions 608 ff.; in relative and temporal clauses 619; 621; 622; past tenses of, not changed in indirect discourse 675; equivalents of indicative in simple conditions 602 note 1.
- Indirect discourse 668 ff.; principles of 670 ff.; infinitive in 551; 646; 671; participle in 551; 661; 671; optative in 673; verbs not changed to optative 674 ff.; inserted statement of fact 676; implied indirect discourse 677; summary 678.
- Indirect questions 578 ff.; 'yes' or 'no' 578; alternative 579; word 580; modes in 581; 673 ff. See also Questions.
- Indo-European group of languages, Introduction, page 11.
- Infinitive 159, 1; endings of 167; epic 167 e; accent of 185, 1; accent of epic form 185, 1 a; tenses of 539 ff.; present 540; 541; aorist 543; perfect 546; 547; future 548 ff.; future infinitive as substantive 549: Uses of 628 ff.; subject accusative 342; 629; subject not expressed 630; agreement of predicate words 631; negative with 633; personal and impersonal construction 634; use as a substantive 635 ff.; in commands 583 note 2; in wishes 587 note 3; of purpose 592; of purpose with *τοῦ* 352, 1 note; 639, note; with adjectives and substantives 641; adverbial use 642; after words of hindering 643; of suggestion 644; with *ὥστε* 595; with *ἐφ' ᾧ*, *ἐφ' ᾧτε* 596; with *πρίν* 627; after a comparative 426 note 5; 645 note; in indirect discourse 646; 671; with *ἄν* 647; instead of participle 660, 1 note; 661 note 3; in relative clause in indirect discourse 671 note.
- Inflection, general 73; of nouns (general) 74; of substantives 78 ff.; of adjectives 116 ff.; of pronouns 139 ff.; of verbs 157 ff.; of compound words 294, 1.
- Inseparable prefixes 299.
- Instrument, suffix *-τρο-* denoting 281, 1.
- Instrumental dative 386 ff.
- Intensive pronoun *αὐτός*. See *αὐτός* in Greek Index.
- Interchange of vowels 13; 13 a; 14; of diphthongs 14, 2; of quantity 17.
- Interest, dative of 377.
- Interrogative pronouns 148; adjectives and adverbs 151; pronouns, syntax of 489 ff.
- Intransitive verbs 493; tenses 494.
- Ionic dialect, Introduction, page 12; *η* for *ᾱ* in 15 a; contraction infrequent in 18 a; aspiration in 41 a; 44, 4 a.
- Ionic feet 683; rhythms 711.
- Iota class of verbs 195.
- Iota subscript 5, 1.
- Irrational syllable 682, 5.
- Irregular substantives 114-115; adjectives 127; comparison 136; verbs 164; conditions 612.
- Iterative forms 191 b.

[THE REFERENCES ARE TO SECTIONS]

**Koppa** 156.

**Labial mutes** 12, 2; before  $\mu$  27, 1; with  $\sigma$  28; labial stems in 3d decl. 101; labial verbs, formation of tenses of 203; 219, 1; 231, 1; 247, 1.

**Linear measure** 718.

**Lingual mutes** 12, 2; before another lingual 26; before  $\mu$  27, 3; before  $\sigma$  30; assimilated in Homer 30 a; lingual stems in 3d decl. 102-103; lingual verbs, formation of tenses of 203; 218, 1; 231, 1; 247, 3.

**Liquids** 12, 1; doubled after augment 172, 1 a; liquid stems in 3d decl. 104; liquid verbs, present of 195, 3-4; 1st aorist of 204; in Homer 204 a; epic 2d aorist of 207 a; future of 213; in Homer 213 a; 1st perfect of 218, 3; inflection of future 239.

**Liquid measure** 720.

**Litotes** 717, 12.

**Local adverb endings** 137, 2 and a.

**Locative case** 76 note; locative dative 383 ff.

**Logaoedic rhythms** 707, 1.

**Lyric rhythms** 705 ff.

**Manner**, dative of 389; implied by circumstantial participle 653, 3.

**Masculine for feminine** in first person plural in tragedy 423 note; masculine caesura 701 note.

**Material**, adjective suffixes denoting 288; genitive of 352 note.

**Means**, suffix  $-\rho\sigma$ - denoting 281, 1;  $-\iota\sigma$ - 284, 1; dative of 387; implied by circumstantial participle 653, 2.

**Measure**, genitive of 352 note.

**Measures** 718 ff.

**Metathesis** 38; of quantity 17.

**Metonymy** 717, 13.

**Metre** 681 ff.

**Middle mutes** 12, 2; middle deponents 158, 3.

**Middle voice**, ending of 166, 1; 167; 170 note 3; 504; translation of 506; in future only 507.

**Mode of the verb** 159. See Indicative, Subjunctive, Optative, Imperative, Infinitive, and Participle.

**Mode suffixes** 160 and a; contracted with vowel of stem 160, 2; 170, 2-3; 200, 1; 211, 1-2; 233, 1-2.

**Modes**, uses of the finite 552 ff.; of infinitive 628 ff.; of participle 648 ff.

**Modern Greek**, Introduction, page 12.

**Molossus** 683 footnote.

**Money**, table of 724.

**Months**, names of 726, 1; divisions of 727.

**Mood**. See Mode.

**Mora** 682, 1.

**Movable consonants** 45-47.

**Mutes**, classified 12, 2; changes in 25-34; mutes before mutes 25-26; smooth in Herodotus 44, 4 a.

**Mute verbs**. See Labial, Lingual, Palatal.

**Negatives** 431 ff.; strengthened 433; sympathetic 434-435; negative wishes 589; negative with infinitive 633; in indirect discourse 670, 3.

**Neuters**, nominative, vocative, and accusative alike 74 note 3; neuter words of 3d decl. 95; neuter plural, agreement of verb with 498.

**Nominative singular** in  $-\tau\alpha$  (1st decl.) 85 a; in 3d decl. 96.

**Nominative case**, syntax of 325-6; in address and exclamations 326 note.



## [THE REFERENCES ARE TO SECTIONS]

- Nouns (substantives and adjectives), inflection of 74 ff.
- Noun stems, changes of, in derived words 274.
- Nu class of verbs 196.
- Number of the verb. See Singular, Dual, Plural.
- Numerals 152; declension of 155; notation 156.
- O**bject, direct 329; indirect 375 ff.; direct object sometimes retained with passive 515, 3.
- Object clauses 593 and a.
- Objective genitive 350.
- Olympiad 725.
- Optative mode, suffix of 160; endings of 166, 4; 170 notes 2-3; accent of, see 160, 2; optative of 2d aorist of -ι- and -υ- stems 211, 2 a; of the perfect 221, 1; 227; of the aorist passive 233, 2.
- Optative mode, uses of 557 ff.; potential (with *δν*) 563; without *δν* in Homer 563 a, b; optative in wishes 587; in hopeless wishes (epic) 588 a; in purpose clauses 590; by attraction 590 note 1; in object clauses 593; in causal clauses 598 note; in conditions 605; 610; in relative and temporal clauses 624-627; in indirect discourse 670, 1; 673.
- Optative, tenses of 539 ff.; present 540; aorist 543; perfect 546; future 548; in indirect discourse 551.
- Oxymoron 717, 14.
- Oxytone 62.
- P**aeons 683 footnote.
- Palatal mutes 12, 2; before *μ* 27, 2; with *σ* 29; palatal stems in 3d decl. 101; palatal verbs, formation of tenses of 203; 219, 1; 231, 1; 247, 2.
- Parataxis 717, 15.
- Paroemiac 703, 1.
- Paronomasia 717, 16.
- Paroxytone 62.
- Participles 159, 1; declension of 129; endings of 167; accent of 185, 1; tenses of 539 ff.; present, 540; 542; aorist 543; 545; perfect 546; future 548; 550; in indirect discourse 551.
- Participle, syntax of, 648 ff.; attributive 650; as predicate adjective 651; circumstantial 652 ff.; adverbs with 654 ff.; genitive and accusative absolute 657-658; supplementary participle 659 ff.; in indirect discourse 661; 671; with *δν* 662; with *ἐχων* = perfect 536, 2.
- Partitive apposition 319.
- Partitive genitive 354 ff.; of place 358; of time 359; with adverbs 360 and note; predicate position of 355 note.
- Passive aorists and futures 231 ff.
- Passive deponents 158, 3.
- Passive voice, endings of 166, 1.
- Passive voice, uses of 509 ff.; of deponent verbs 510; object of active becomes subject of 511; cognate accusative retained with 512; 515, 2 note; supplied by active verb 513; origin of 514 ff.; middle as passive 515, 1; of intransitive verbs 515, 2; agent with 516.
- Patronymics 285.
- Pause (metrical) 682, 9-10.
- Pentapody 686, 1.
- Penult 51.
- Perfect active participle, declension of 131.
- Perfect (and pluperfect), use of 534 ff.; perfect with present mean-

[THE REFERENCES ARE TO SECTIONS]

- ing 535; periphrastic 536; of future time 537; in other modes than indicative 546 ff.; in indirect discourse 551.
- Perfect middle system, formation of 224; inflection of 225; 244; 247; Ionic, 3d plural 226 a.
- Perfect, reduplication of 178 ff.; first perfect system, formation of, 218; inflection 221; 242-243; second perfect system, formation of, 219; without suffix 220; inflection 221; 243; 258.
- Periphrastic perfect 536; future 533.
- Perispomenon 62.
- Person of the verb 166; personal endings 167; First person, singular endings 167; 170 a; 170 notes 1-2; dual endings 167 and note 1; plural endings 167 and note 2; Second person, singular endings 167; 167 a; 170 notes 1 and 3; 170 c; dual endings 167; plural endings 167; Third person, singular endings 167; 170, note 1; 170 a; dual, endings of 167, 167 b; plural, endings of 167 and notes 3-4; 167 c-d; 170 notes 1-2; of perfect and pluperfect 226 and a.
- Personal construction with infinitive and participle 634; with verbal adjectives 664.
- Personal pronouns, declension of 139; in Homer 139 a; in Herodotus 139 b; syntax of 466 ff.; sometimes not expressed in nominative 467; sometimes reflexive in Homer 470 a; genitive case of = possessive 477.
- Pherecratean verses 708, 2.
- Philosophical imperfect 527 note.
- Place, suffixes denoting 284; how expressed 396; genitive of 358; dative of 384; place toward which 339; locative case 76 note.
- Pleonasm 717, 17.
- Pluperfect active, formation of 222 and a; inflection of 223; 226 and a; 242-243.
- Pluperfect, augment of 176.
- Pluperfect, use of 534 ff.; not changed to optative in indirect discourse 675, 1.
- Plural for singular, first person 495 note.
- Poetry, kinds of 680.
- Position, syllables long by 53.
- Possession, dative of 379.
- Possessive genitive 348; substantive sometimes omitted with 348 note; possessive force of article 447.
- Possessive pronouns 143; syntax of 476 ff.
- Postpositive words 452 note.
- Potential indicative 565; in questions 576; as apodosis of condition contrary to fact 606; in protasis 612 note; not changed to optative in indirect discourse 675, 2.
- Potential optative 563; 565 a; without *ἄν* 563 b; in questions 576; implying wish 587 note 2; as apodosis 605; in protasis 612 note; in indirect discourse 671; 678, 1.
- Predicate 302; of sentence 306; verb omitted 308; predicate enlarged 311; not repeated in compound sentence 312, 1; genitive in predicate 348, 1; 352, 1; 355, 2.
- Predicate adjective 421 ff.
- Predicate position of adjectives 453 ff.; of *αὐτός* 475, 2.
- Predicate substantive, agreement of 320; agreement of verb with 501; article with 449.
- Predicate words, agreement of 631.

## [THE REFERENCES ARE TO SECTIONS]

- Prefixes, inseparable 299.
- Prepositions, apocope 43 note 3; anastrophe 68; originally adverbs 298 a.
- Prepositions with the accusative 346; 399; with the genitive 371; 399; with the dative 395; 399; with adverbs 429 note.
- Prepositions with the cases 398 ff.; attached to verb 398 note 1; repeated with verb and substantive 398 note 2; peculiarities in the use of 398 note 3; adverbial use of, in Homer 398 a; infinitive with 638-640.
- Present tense, reduplication of 182; 193, 3; 197, 1; formation of 192 ff.; simple class 193;  $\tau$  class 194;  $\iota$  class 195;  $\nu$  class 196;  $\sigma\kappa$  class 197; inflection of present 198;  $-\omega$  form 198; contracts 199;  $-\mu$  form 200; paradigms 237; 248-254.
- Present tense, use of 520 ff.; of a continued state 521; with adverbs like  $\pi\acute{\alpha}\lambda\alpha\iota$  522; of attempted action 523; with future meaning 524; historical 525; in other modes than indicative 541; in indirect discourse 551.
- Primary tenses 161, 1; 517; endings of 166, 2; 170 notes 1-3.
- Primitive words 269; primitive verbs 165; 291; formation of tenses of 186; 193, 1-3; 218, 4; 219, 2-3; 219 a; 224 note; 231, 4; 232, 1-2.
- Principal parts of verbs 162, 2.
- Proceleusmatic 683 footnote.
- Proclitics 69.
- Prolepsis 717, 18.
- Prolonged syllables 682, 3-4.
- Promising, future infinitive with verbs of 549, 2.
- Pronouns, declension of 139 ff.; personal pronouns 139; in Homer 139 a; in Herodotus 139 b;  $\alpha\upsilon\tau\acute{o}\varsigma$  140; reflexive 141; reciprocal 142; possessive 143; demonstrative 144 ff.; interrogative and indefinite 148; relative 149-150; correlation of pronouns 151.
- Pronouns, syntax of 459 ff.; agreement of (general) 462 ff.; attraction 465; personal pronouns 466 ff.; reflexive 469 ff.;  $\alpha\upsilon\tau\acute{o}\varsigma$  474-475; possessive 476 ff.; demonstrative 480 ff.; relative 483 ff.; interrogative 489-490; indefinite 491;  $\delta\lambda\lambda\omicron\varsigma$  and  $\epsilon\tau\epsilon\rho\omicron\varsigma$  492.
- Pronunciation 4; 6; 11; of Greek proper names in English 716.
- Proparoxytone 62.
- Properispomenon 62.
- Protasis 600.
- Punctuation 72.
- Purpose, how expressed 590 ff.; by participle 653, 5.
- Quality, suffixes denoting 282.
- Quantity 52-54; in Homer 53 a, b; 54 a; interchange of 17.
- Questions, direct 570 ff.; yes or no 571; rhetorical 573; alternative 574; word 575; modes in direct 576 and a; deliberative 577; indirect 578 ff.; modes in indirect 581; 673 ff.; use of relatives in indirect 490; 580.
- Recessive accent 64; in adjectives 120, 1-2; 121, 1; in verbs 184.
- Reciprocal pronoun 142.
- Recurrent action 568.
- Reduplication 177 ff.; of the perfect 178; Attic 179 and a; with  $\epsilon$ - before a vowel 180; of compound verbs 181; of the present 182; 193, 3; 197, 1; of the 2d aorist 183; 208, 1 and a.

[THE REFERENCES ARE TO SECTIONS]

- Reference, dative of 382.  
 Reflexive pronouns 141; in Homer 141 a.  
 Reflexive pronouns, syntax of 469 ff.; in Homer 470 a; direct 470; indirect 471; 3d person for 1st or 2d 471 note 1; plural for reciprocal 471 note 2; *advós* with 473.  
 Relative clauses 618; expressing purpose 591; implying result 597; implying cause 598; implying condition 621; 622; of anticipation 623 and a; 624; general 625; 625 a.  
 Relative pronouns 149; adjectives and adverbs 151.  
 Relative pronouns, syntax of 483 ff.; attraction of 484; "incorporation" of 485; antecedent not expressed 486; relative not repeated 487.  
 Respect, accusative of 337; dative of 390.  
 Result, how expressed 595 ff.  
 Result of action, suffixes denoting 280.  
 Rhetorical questions 573.  
 Rhythmical series 686.  
 Rhythms 693 ff.  
 Romaic, Introduction, page 12.  
 Roots 270; changes of, in derived words 272.  
 Rough breathing 8.  
 Rough mutes 12, 2.  
**Sampi** 156.  
 Second aorist. See Aorist.  
 Second perfect. See Perfect.  
 Second person. See Person.  
 Secondary tenses 161, 1; 517; endings of 166, 2; 170 notes 1-3.  
 Semivowels 12, 1.  
 Sentences 303 ff.; simple 309 ff.; compound 312; complex 313.  
 Separation, genitive of 362.  
 Sibilant 12, 1.  
 Singular verb with plural subject 496, 1; 498.  
 Smooth breathing 8.  
 Smooth mutes 12, 2; for rough 40; 41; 44, 4 a.  
 Source, genitive of 365.  
 Specification, accusative of 337; dative of 390.  
 Spondee 683; spondaic verse 701.  
 Square measure 719.  
 Statements 561 ff.; in epic poetry 563 a.  
 Stater, value of Cyzicene 724, 1.  
 Stems 73, 1; of pronouns 139 note; of verbs 163; changes of stems in derived words 273-274.  
 Strophe 691.  
 Subject of sentence 304; not expressed 305; enlarged 310; not repeated in compound sentence 312, 1; in nominative case 325; agreement of verb with 495 ff.  
 Subject of infinitive 629; not expressed 630; agreement of predicate words with 631.  
 Subjective genitive 349.  
 Subjunctive mode 159; sign -ω- or -η- 160; with short vowel in Homer 160 a; 211, 1 a; endings of 166, 3; of 2d aorist in Homer 211, 1 a; in Herodotus 211, 1 b; of the perfect 221, 1; 227; of aorist passive 233, 1; 233, 1 a: Tenses of 539 ff.; present 540; aorist 543; perfect 546: Uses of 554 ff.; with *μη* and *μη ού* 569, 1; with *ού μη* 569, 2; in deliberative questions 577; in prohibitions 584; in exhortation 585; in purpose clauses 590; in object clauses 593, 1; in clauses of fearing 594; in conditions 604; 609; in relative and

[THE REFERENCES ARE TO SECTIONS]

- temporal clauses 623; 625-627; changed to optative in indirect discourse 673.
- Substantives, declension of 78 ff.; formation of 276-286; have no distinction of person 314 note: Syntax of 317 ff.; apposition 317 ff.; predicate substantive 320; 326; 341; peculiarities in the meaning of 321-322; genitive with 348-355; dative with 393; infinitive with 641.
- Substantive use of adjectives 424.
- Substitution (metrical) 685.
- Suffixes, substantive 277-286; adjective 287-289; adverb 290; verb 292-293.
- Suggestion, infinitive of 644.
- Superlative degree, syntax of 427; genitive with 355, 1.
- Superlative ending -*τατος* 132; -*ιστος* 134.
- Supplementary participle 659 ff.
- Suppositions. See Conditions.
- Swearing, accusative of 344; future infinitive with verbs of 549, 2.
- Syllaba anceps* 688.
- Syllables 49; division of words into 50; quantity of 52-54; Homeric peculiarities 53 a, b; 54 a; prolonged 682, 3-4.
- Syncope 20.
- Synizesis 19 note 2; between two words 43 note 2.
- Syntax 301 ff.; of substantives 315 ff.; of prepositions 398 ff.; of adjectives 419 ff.; of adverbs 429 ff.; of conjunctions 440 ff.; of the article 443 ff.; of pronouns 459 ff.; of verbs 493 ff.
- System, tense 162; metrical, 692; trochaic 696; iambic 699, 1; anapaestic 703, 2.
- Tau** class of verbs 194.
- Temporal clauses 618; 626 and a; 627 and a.
- Tenses of the verb 161; primary and secondary 161, 1; tense systems 162; formation of 186 ff.
- Tense stems 162; formation of 186 ff.
- Tenses, use of 517 ff.; primary and secondary 517; meanings of from context 518; tenses of indicative, present, future, etc. 519 ff.; of other modes 513 ff. See Present, Future, Aorist, Perfect, Pluperfect, Future Perfect.
- Tetrameter 686, 2; trochaic 695; iambic catalectic 699; anapaestic 704.
- Tetrapody 686, 1.
- Tetraseme 682, 4.
- Theme of verbs 163.
- Thesis 684.
- Third person. See Person.
- Time, how expressed 397; accusative of 338; genitive of 359; dative of 385; implied by circumstantial participle 653, 1; reckoning of 725 ff.
- Tmesis 298 a.
- Transitive verbs 493; tenses 494.
- Tribrach 683.
- Trimeter 686, 2; iambic 698.
- Tripody 686, 1.
- Triseme 682, 3.
- Trochee 683; trochaic rhythms 694 ff.; 707, 2.
- Ultima** 51.
- Unreal conditions. See Conditions contrary to fact.
- Value**, genitive of 352 note; 353.
- Variable vowel 169.
- Vau 2 and 2 a. See also *ϕ* in the Greek Index.

[THE REFERENCES ARE TO SECTIONS]

- Verbal adjectives 159, 2; accent of 185, 2; formation of 235; syntax of 663 ff.; agent with 666.
- Verbs 157 ff.; voices 158; deponent verbs 158, 3; modes 159; tenses 161; principal parts 162; irregular verbs 164; primitive and denominative verbs 165; 291-292; person and number 166; personal endings 167; forms of inflection 168 ff.; augment 171 ff.; reduplication 177 ff.; accent 184-185; formation and inflection of tense stems 186 ff.; synopsis of *παίδευω* 236; paradigms of *-ω* verbs 237 ff.; paradigms of *-μι* verbs 251 ff.; irregular *-μι* verbs 259 ff.; formation of 291-292; desiderative 293; compound 298; verb of predicate omitted 308; verb has no distinction of gender 314 note; not expressed in conditions 615; 616.
- Verbs, syntax of 493 ff.; transitive and intransitive 493 ff.; agreement 495 ff.; voice of 502 ff.; use of tenses 517 ff.; uses of finite modes 552 ff.; infinitive 628 ff.; participle 648 ff.; verbal adjectives 663 ff.; list of verbs 729.
- Verse 687 ff.
- Versification 679 ff.
- Vocative, often like nominative 74 notes 2 and 3; sing. in 1st decl. masculine 87; in 3d decl. 98; like nominative 98, 1; peculiar vocatives 104 note; 107, 1.
- Vocative case, syntax of 327.
- Voice of the verb 158; 502 ff.; active 503; middle 504 ff.; passive 509 ff. See Active, Middle, and Passive.
- Vowels, short and long 3; sounds of 4; 4, 1; interchange of short and long 13; long for short in Homer 13 a; interchange of short 14; contraction of 18; table of contractions 715; contraction of three vowels 19 note 1; omission of 20; 21; long form before a suffix 274 note; lengthened in forming compounds 296.
- Vowel verbs, formation of tenses of 187-189; aorist of 202; 207; perfect of 218, 2; future perfect of 228; aorist passive of 231, 2; inflection of 236 ff.
- Waterclock** 728.
- Weights**, table of 723.
- 'Whole and part' construction 335 a.
- Wishes** 586 ff.
- Words**, formation of 268; derivative 269 ff.; word groups 271; compound words 294 ff.; word questions. See Questions.
- Year**, name of 725; divisions of 726.
- 'Yes or no' questions. See Questions.
- Zeugma** 717, 19.

# GREEK INDEX

[THE REFERENCES ARE TO SECTIONS]

Verb forms, as a rule, are not listed in this index, but they are to be sought in the List of Verbs (§ 729).

- α**, sound of 4; developed from adjacent consonants 14, 1; vowel equivalent of *ν* 14 note; short in 1st decl. 82; absorbs short vowel 117, 1.
- ἀ-**privative 299, 1.
- ἀ-**conjunctive 299, 2.
- ᾱ**, = *η* in Attic 15; **ᾱ** in Ionic 15 a; for **α** by compensation 15, 1; in 1st decl. after *ε*, *ι*, or *ρ* 83; 86; in fem. of adjectives 117, 1.
- ᾱ-**, substantive suffix 277, 2.
- α** declension 80 ff.
- ᾱ̄**, sound of 6, 1.
- ἀγαθός**, compared 136.
- ἄγε**, **ἄγετε**, with subj. and impv. 582 note.
- ἀγνῶμι**, augment 172, 2; reduplication 180; perfect intransitive 494, 3.
- ἀγχοῦ** 418 a.
- αδᾱ-**, **-αδ-**, patronymic suffixes 285, 2.
- αζω**, formation of verbs in 195, 2; 292, 6.
- Αθήνᾱζε** 137, 2.
- αι**, sound of 6.
- αι** (for *ει*) in Homer 587 a; 600, 1 a.
- αι**, **αι κε** (Epic) = *ει*, *εἰν* 442 b.
- αι** final, effect on accent 63; elision of 44 a.
- αἰδώς**, declined 109.
- Αἰθιοπῆας** 114, 2 a.
- αινω**, formation of verbs in 292, 8.
- αιος**, as suffix 275.
- αἰροῦμαι** choose 506.
- αἰσθάνομαι**, construction with 669, 3.
- αἰσχρός**, compared 134.
- αἰσχρόνομαι**, with partic. 660, 1; with infin. 660, 1 note.
- ακis**, adverbial suffix 290, 4.
- ἀκούω**, construction with 669, 3; with genitive 356; **εἷ** (*κακῶς*) **ἀκούω** 513.
- ἄκρος**, position of article with 454.
- ἀλγεινός**, compared 136.
- ἀλλά** in apodosis 601 note.
- ἀλλὰ γάρ** 441 note 2.
- ἀλλήλων**, declined 142.
- ἄλλοθι** 137, 2.
- ἄλλος**, declined 140; idiomatic uses of 492 notes.
- ἄλλο τι ἤ** in questions 573 note.
- ἄλλως τε καί** 441 note 1.
- ἄμα**, as improper preposition 418; with circumstantial participle 655.
- ἄμαχελ** 137, 1.
- ἄμεινων** 136.
- ἄμμες** 139 a.
- ἄμώς** 143 a.
- ἀμύνω**, construction with 378.
- ἀμφί**, use of 400 and a.
- ἀν** for **ἀνά** 43 note 3.
- ἄν**, use of 436 ff.; position of 439 note 1; repeated 439 note 2; with future indicative (Hm.) 563 a; not used with *ἔδει*, *χρῆν*, etc. 567; 607; in purpose clauses 590 note 2;

[THE REFERENCES ARE TO SECTIONS]

not always used with dependent subj. 604 a ; 609 a ; 623 a ; 625 a ; with infinitive 647 ; with participle 662 ; in indirect discourse 439 ; 670, 2.

άν = έάν 438 note.

άν-, inseparable prefix 299, 1.

-αν%- , present suffix 196, 2.

ανά, use of 401 and a.

ανάγκη έστί with infinitive 641.

ανδάνω, augment 172, 2 ; reduplication 180.

άνευ 418.

άνέχω, augment of 175 note.

άνήρ, declined 105 and a.

άνολγω, augment 172, 2 and note 1 ; reduplication 180.

άντί, use of 402 ; after comparative 426 note 5 ; άντιον 418.

άνύσας quickly 653 note 2.

άνω, compared 138, 1.

άξιος with genitive of value 353, 1.

άο becomes εω 17.

αο, αω, sometimes changed to εο, εω, in Herodotus 199 e.

άπό, use of 403.

άποδίδομαι sell 506.

"Απολλον, vocative 104 note.

άπτομαι touch 506.

άρα in questions 571, 1.

άρήν, declined 115, 2.

\*Αρης, declined 115, 1 and a.

άρι-, inseparable prefix 299 a.

άριστος 136.

άρχήν as adverb 336.

άρχόμενος 653 note 2.

άσσα 148 a.

άσσα (relative) 150 a.

άστυ, declined 110 and d.

-αται, -ατο, 3d plural ending 167 d ; 200 c ; 226 a.

άτε 441 a ; with participle expressing cause 656, 1.

άτερ 418 a.

άττα 148 note 1.

αυ, sound of 6.

αύτη. See ούτος.

αυτίκα with circumstantial participle 655.

αυτός, declined 140 ; as 3d personal pronoun in Attic 140, 1 ; syntax of 474 ff. ; with reflexives 470 a ; 473 ; in Homer 475, 1 a and 3 a ; idiomatic uses 475, 3 notes ; in genitive case with possessive pronouns 479.

αυτοῦ 141, 1.

άχρι 418.

-άω, formation of verbs in 292, 3.

-άω, verbs in (Homeric) 199 b ; 292, 3 a.

β, sound of 11. See Labial Mutes.

βαίνω, έβατον 211 a ; 1st and 2d aorist of 494, 1 ; future transitive 494 note ; βέβηκα 535.

βασιλεύς, declined 111 and a ; without article 446 note.

βελτίων, βέλτιστος 136.

Βορράς, declined 88.

βουλεύω, meaning of middle 506.

βοῦς, declined 111 and c.

γ, sound of 11 ; γ nasal, sound of 11, 1. See also Palatal Mutes.

γάλα 103.

γαμῶ, meaning of middle 506.

γάρ, και γάρ, άλλα γάρ 441 note 2.

γαστήρ, declined 105 and a.

-γγ-, present of verbs with themes in 195 note 1 ; perfect middle 247, 2.

γεγάτην 219 a.

γεραίός, comparison of 132, 2.

-γι- apparently = -ττ- 195 note 2.

γίγνομαι as copula 307.

γν-, reduplication of 178 note.

γόνυ, declined 115, 3 and a.



## [THE REFERENCES ARE TO SECTIONS]

γραῦς, declined 111 and b.

γράφομαι *indict* 506.

γυνή, declined 115, 4.

δ, sound of 11. See also Lingual Mutes.

δανείζομαι *borrow* 506.

δᾶς, declined 115, 5.

δέ in apódosis 601 note.

-δε, adverbial ending 137, 2.

δέδοικα *fear* 535.

δείκνυμι, inflection of 254.

δεῖνα 148 note 2.

δέμας *like* 418 a.

δέπα 106 c.

δέσματα 114, 2 a.

δή, δή ποτε, added to indefinite relatives 151 note.

δῆλός εἰμι, construction with 669, 3; personal 634; 660 note.

-δην, adverbial suffix 290, 2.

διά, use of 404.

δῖα γυναικῶν 355, 1.

δίδωμι, inflection of present 252; of aorist 256; contract forms δίδου, ἐδίδους, etc. 170, 4; 170, 4 a; διδοῦσι 200 b; δός 170 note 1.

δικάζω, meaning of middle 506.

δίκην 336; 418.

δίωτι in causal clauses 598.

δίχα 418 a.

δμῶς, declined 115, 7.

δοιοί, δοιώ 155 a.

δοκῶ, construction with 669, 2.

-δον, adverbial suffix 290, 1.

δόρυ, declined 115, 6 and a.

δός 170 note 1.

δότη, δῶμεν (optative) 211, 2 a.

δύναμαι, accent of optative 200 note.

δύο, declension of 155; δυοῖσι 155 b.

δυσ-, inseparable prefix 299, 3.

δύω, inflection of 2d aorist ἔδυν 257; δῶ 211, 2 a; 1st and 2d aorist of 494, 1.

δύω, δυνῶν, δυνώδεκα 155 a-b; 152 b.

δῶ, contraction of 199 note.

ε, sound of 4; absorbed before ου 19, 1; in tense formation 190.

ε 139.

-εα for -εῖα in Herodotus 123 a.

εᾶ for ηα 17.

εα contracted to ᾶ 91, 1; 106, 2.

εαι contracted to αι 118, 1; 120, 3.

ἐάν = εἰ ἄν 438 note; use of in conditions 600, 1.

ἐαυτοῦ 141; syntax of 469 ff.

ἐγγύς 418.

ἐγώ, declined 139.

ἔδει, without ἄν 567, 1; 607.

ἔδυν. See δύν.

εε, contraction of 18, 3.

εε 139 a.

εης 149 a.

εθεν 139 a.

ἐθίζω, augment 172, 2; reduplication 180.

ει, sound of 6 and 6, 3; for ε by compensation 16, 1.

εἰ, in wishes 587 a; after words of wondering 598, 1; in conditions 601; with subjunctive in Homer 604 a; 609 a.

εἰ γάρ in wishes 587; 588.

εἰ δέ μή 616, 3.

εἶδον, augment 172, 2.

εἴθε in wishes 587; 588.

εἰλήλουθα 219 note 1.

εἰληφα, εἰληχα, εἰλοχα, εἵμαρται 178, 2.

εἶλον, augment 172, 2.

εἰ μή 616, 1; εἰ μή διά 616, 2.

εἰμι, inflection of 261; future meaning of present 524 note; in Homer 524 a.

εἰμι, inflection of 262; accent of 262, 1.

εἰνάκεις, εἵνατος 152 a-b.

[THE REFERENCES ARE TO SECTIONS]

- εἰνί* 406 a.  
*εἶο* 139 a.  
*-εἰος*, as suffix 275.  
*εἶπον* 208, 1; construction with in indirect discourse 669, 1; with infinitive 669 note.  
*εἶρηκα* 178, 2.  
*εἷς*, declined 155.  
*εἷς*, use of 405 and *a*; sometimes accented in Homer 68 a; *εἷς δ* *κε* = *until* 618 a.  
*εἶσα*, augment 172, 2.  
*εἶσω* 418.  
*εἶτα* with circumstantial participle 655.  
*-εἰω*, formation of verbs in 292, 2 a.  
*εἶως* 442 b.  
*έκ*. See *έξ*.  
*έκάς* 418 a.  
*έκείνος*, declined 146; use of 480 ff.  
*έκκητι* 418 a.  
*έκτός* 418.  
*έκών*, declined 129; *έκών εἶναι* 642, 1.  
*έλάττων*, *έλάχιστος* 136; *έλάττον* with comparatives 426 note 4.  
*έλαύνω* = *march* 493, 1.  
*έλλιττω*, augment 172, 2; reduplication 180.  
*έλκω*, augment 172, 2; reduplication 180.  
*έμαντοῦ* 141.  
*έμέθεν* 139 a.  
*έμός* 143.  
*έμου* 139.  
*έμπροσθεν* 418.  
*έν*, use of 406 and *a*; sometimes accented in Homer 68 a; *έν τοῖς* 427 note.  
*έναντίον*, *ένεκα* 418.  
*ένερθε(ν)* 418 a.  
*ένθαῦτα* 41 a.  
*ένί* 406 a.  
*-εντ-* adj. suffix (fullness) 289, 1.  
*έντός* 418.  
*έξ*, *έκ* 47; use of 407; sometimes accented in Homer 68 a.  
*έξήν*, without *άν* 567, 1; 607.  
*έξω* 418.  
*εο*, contraction of 18, 5; contracted to *ευ* in Hdt. 170 c.  
*εο, εον*, contraction of in Ionic 18 a.  
*εο, εω*, from *αο, αω*, in Hdt. 199 e.  
*έοι* 139 a.  
*έός* 143 a.  
*έπάν(έπειάν)*, *έπήν*, *έπειδάν* 438 note.  
*έπει*, *έπειδή*, in causal clauses 598.  
*έπειτα* with circumstantial participle 655.  
*έπί*, use of 408.  
*έπίσταμαι*, accent of subj. and opt. 200 note.  
*έπομαι*, augment of 172, 2.  
*έπριάμην* 257.  
*έργάζομαι*, augment 172, 2; reduplication 180.  
*έρπω*, augment 172, 2; reduplication 180.  
*-εσ-*, substantive suffix 277, 3; adjective suffix 287, 2.  
*-εσι*, dative plural ending (epic) 99 a.  
*εσσι(ν)*, dative plural ending (epic) 76 b; 99 a.  
*έσταμεν* 220.  
*έστηκα stand* 535.  
*έστί*, accent of 262, 1.  
*έστιν(εἰσί) οἱ* 486 note.  
*έστιώ*, augment of 172, 2.  
*έστώς*, declined 131 and note.  
*έσχατος*, article with 454.  
*έτερος*, idiomatic uses of 492 notes.  
*ευ*, sound of 6.  
*-ευ-*, stems in 111 and *a*; contracted 111, 2.  
*εὖ* (Ionic), use of 477 a.  
*-ευ-*, substantive suffix (agent) 278, 1; gentile suffix 286, 1.  
*εὐθύς* with circumstantial partic. 655.  
*εὔτε* 442 a.

## [THE REFERENCES ARE TO SECTIONS]

- εύω, formation of verbs in 292, 4.  
 ἐφ' ᾧτε 441 a; ἐφ' ᾧ, ἐφ' ᾧτε, use of 596.  
 ἐχθρός, compared 134.  
 ἐχρήν 267; without *ἐν* 567, 1; 607.  
 ἔχω, augment of 172, 2; meaning of middle 506; with participle = perfect 536, 2; = *be* 493, 1.  
 ἔχων *persistently* 653 note 2; *with* 653 note 3.  
 εω for *αο* or *ηο* 17.  
 -έω, formation of verbs in 292, 2.  
 ἐῷ, augment 172, 2.  
 ἔως 618 note.
- Ϝ 2 and 2 a; prevents elision in forming compounds 295, 1.  
 Ϛ (numeral) 156.
- ζ 12, 3; sound of 11.  
 ζα-, inseparable prefix 299 a.  
 Ζεύς, declined 115, 8 and a.  
 ζῷ, contraction of 199, 3.
- η, sound of 4; as long form of *α* 13 note; Attic = original *ā* 15; in Ionic 15 a.  
 -η in 1st decl. 83; Ionic 83 a; η in feminine of adjectives 117, 1.  
 η from *α* in 1st aorist of liquid verbs 204 note 2.  
 -η-, subjunctive sign 160.  
 ἦ in questions 571, 1; 571 a; 574 a.  
 ἦ, use of with comparative 426, 2 and notes; interrogative 574 a; ἦ *κατά* 426 note 5.  
 ἦ, ἦδε. See *ὁ* and *οἵδε*.  
 η, sound of 6, 1.  
 ῆ 151; with superlative 428.  
 ηα becomes *ῥα* 17.  
 -ηαι contracted to -η in Hdt. 170 c.  
 ἡγοῦμαι, construction with 669, 2.  
 ἥδη η with circumstantial partic. 655.
- ἡδύς, compared 134.  
 ἦέ, ἦε, in questions 574 a.  
 ἡλίκος 151.  
 ἦμαι, inflection of 265.  
 ἦμαρ 103, 1.  
 ἦμεις 139.  
 ἦμὲν . . . ἦδέ 441 b.  
 ἡμετερόνδε 137, 2 a.  
 ἡμέτερος 143.  
 ἦμί 266.  
 ἦμι-, inseparable prefix 299, 4.  
 ἦμιν, ἦμων 139 note 2.  
 ἡμῖς, article with 454.  
 ἦμος 442 a.  
 ἦν = *ἔάν* 438 note.  
 ἦνίκα 151.  
 ἡνιοχευ- in Homer 114, 2 a.  
 ηο becomes *εω* 17.  
 ἦος 442 b.  
 ἦπαρ 103, 1.  
 Ἡρακλῆος 108 a.  
 ἦρως 113 and a.  
 -ης, adjectives in 120 and a.  
 ἦτις. See *οἷτις*.  
 ἦττων 136.  
 ην, sound of 6, 2.  
 ἦχω 112.  
 ἦώς, declined 109 a.
- θ, sound of 11. See *Lingual mutes*;  
 θ in tense formation 191 a.  
 θανάτου κρίνειν 367 note.  
 θάπτω 41.  
 θαρρῶν *boldly* 653 note 2.  
 θάπτων 134.  
 -θεν, case ending in Homer 76 a; adverbial ending 137, 2.  
 -θι, adverbial ending 137, 2; imperative ending 167; 200 c.  
 θολμάτιον 43.  
 θρίξ 41; declined 101.  
 θυγάτηρ, declined 105 and a.  
 θῦω, meaning of middle 506; ἐτύθην 40.

[THE REFERENCES ARE TO SECTIONS]

- υ, sound of 4; subscript 5, 1; contraction of 18, 1; dropping of 21; with consonants 39, 1-4.  
 -υ, locative ending 76 note.  
 -υ- stems in 3d decl. 110; proper names 110, 2.  
 -υ-, optative suffix 160, 1 (cf. 199; 233 note).  
 υ class of verbs 195.  
 -υ%- , denominative verb suffix 292.  
 -ι, added to demonstrative pronouns, 147.  
 ια one 155 a.  
 -ια-, -ια-, substantive suffixes 282, 1-2.  
 -ιδ-, gentile suffix 286, 1.  
 -ιδια-, -ιδ-, patronymic suffixes 285, 1.  
 ιδιος with possessive genitive 348, 2.  
 ιδρώς in Ionic 102 a.  
 ιερός with possessive genitive 348, 2.  
 -ιζω, formation of verbs in 195, 2; 292, 6; future 215.  
 -ιη-, optative suffix 160, 1 (cf. 199 note; 233 note).  
 ἦμι, augment of 172, 2; reduplication of 180; inflection of 260.  
 ἔθι with imperative 582 note.  
 -ικο-, adjective suffix 287, 6.  
 ἔλεως, declined 119 and a.  
 ἵνα in purpose clauses 590.  
 -ινο-, adjective suffix (material) 288, 2.  
 -ιο-, diminutive suffix 283, 1; place suffix 284, 1; adjective suffix 287, 5.  
 -ισκο-, -ισκᾶ-, diminutive suffixes 283, 2.  
 -ισκ%- present suffix 197.  
 ἵσθημι, ἵσθᾶσι 167 note 3; στήθον 211, 1 a; στέωμεν 211, 1 b; inflection of present 253; of 2d aorist 257; 1st and 2d aorist of 494, 1; perfect intransitive 494, 3.  
 -ιστος, superlative ending 134; more frequent in poetry 134 b.  
 ἔχθῆς, declined 110 and e.  
 -ῖων, comparative ending 134; more frequent in poetry 134 b.
- κ, sound of 11; for π in Herodotus 151 b. See also Palatal Mutes.  
 -κα, 1st perfect suffix 218; in aorist 205.  
 κάθημαι, inflection of 265, 1.  
 καί, καί δὲ καί, meaning of 441 note 1; καί γάρ 441 note 2.  
 καί, καίπερ, καί ταῦτα with participle expressing concession 656, 2 and a; καί ταῦτα 312 note; καί τόν 443, 3.  
 κακός, compared 136.  
 κάλος 92 a.  
 καλός, compared 136.  
 κᾶν for καί ἐν 43 note 1.  
 κᾶν for καί ἐάν 617.  
 κάρᾶ, κάρη declined 115, 9 and a.  
 κατὰ, use of 409.  
 κατηγορῶ with genitive 370.  
 κεῖμαι, inflection of 264.  
 κεῖνος 146 a.  
 κέκτημαι possess 535.  
 κέρᾶς, declined 115, 10; 103, 2 and a; 106.  
 κισίων 41 a.  
 κίς, declined 110, 2.  
 κλαίων to one's sorrow 653 note 2.  
 κλέα 106 a.  
 -κλέης, names in 108 and a.  
 κόθεν 151 b.  
 Κοινή (common dialect), Introduction, page 12.  
 κοῖος 151 b.  
 κόρυς, declined 115, 11 a.  
 κόσος, κοτέ, κοῦ 151 b.  
 κρείττων 136.  
 κρέμαμαι, accent of subjunctive and optative 200 note.  
 κυρῶ, supplementary participle with 660 note.  
 κύων, declined 115, 12.  
 κώεσι 106 c.  
 κῶς 151 b.

[THE REFERENCES ARE TO SECTIONS]

λ, sound of 11. See Liquids.

λαγός, λαγῶς 92 a.

λαγχάνω, λαμβάνω, reduplication of perfect 178, 2.

λάβρᾱ 418.

λανθάνω, supplementary participle with 660 note; λαθών = *secretly* 653 note 2.

λαός 92 a.

λαs, declined 115, 13.

λέγω (*collect*), reduplication of perfect 178, 2.

λέγω (*say*) construction with, in direct discourse 669, 1; εἶ (κακῶς) λέγω τινά 330.

λείπω *fail* 493, 1.

λιθοβόλος, λιθόβολος 300 note.

-λλω, formation of verbs in 292, 7.

-λο-, adjective suffix 287, 9.

λογογράφος, λογοποιός 300.

λῶν, λῶστος 136.

μ, sound of 11. See Liquids.

-μᾱ-, substantive suffix 280, 3.

-μαίνω, verbs in 292, 8 note.

μάλα, comparison of 138, 2.

μᾶλλον, μάλιστα, in comparison of adjectives 135.

μάρτυς, declined 115, 14 and a.

-ματ-, substantive suffix 280, 1.

μέγας, declined 127; compared 134.

-μεθον, dual ending 167 note 1.

μεῖων 136; μεῖον with comparatives 426 note 4.

μέλαs, declined 124.

μέλι 103.

μέλλω with infinitive 533; with future infinitive 549, 1.

μémνημαι *remember* 535; subjunctive and optative of 227 note.

-μεναι, -μεν, infinitive ending (epic) 167 e; accent of 185, 1 a.

-μέσθα, 1st plural ending 167 note 2.

μέσος, position of article with 454.

μετά, use of 410 and a.

μεταξύ 418; with circumstantial participle 655.

μέχρι 418.

μή, syntax of 431 ff.; instead of οὐ 431 note; μή (ἄρα μή, μῶν) in questions 572, 2; μή in wishes 589; after ὁρῶ, σκοπῶ, etc. 593 note; ὅτι μή, ὅσον μή 625 note; μή ὅτι 442 note; μή οὐ 432; 435 and note.

μηδels, declension of 155, 1.

μήτηρ, declined 105 and a.

μητροκτόνος, μητρόκτονος 300 note.

-μι personal ending 167; 170 a; 170 note 1.

-μι verbs, inflection of 170; paradigms 251 ff.; irregular 259 ff.; like contract verbs 170, 4 and a.

μία. See els.

μίγα, μίγδα 418 a.

μικρός, compared 136; μικροῦ (δεῖν) = *almost* 642, 1 and note.

μιν 139 b.

μισθοῦμαι *hire* 506.

-μο-, substantive suffix 280, 2.

-μον-, adjective suffix 287, 3.

μοῦ 139.

-μπ-, perfect middle of themes in 247, 1.

μῶν in questions 572, 2; μῶν οὐ 572 note.

ν, sound of 11 (see Liquids); replaced by α 14 note; changes in before other consonants 31-34; assimilated 33; dropped before σ 34; dropped in dative plural 3d decl. 99; ν movable 45.

-ν 3d plural ending for -σαν 167 c; 170 b; 233 a.

ν class of verbs 196.

να, νη- present suffix 196, 3.

ναῦs, declined 111 and b.

[THE REFERENCES ARE TO SECTIONS]

νε%-, present suffix 196, 4.  
 νη-, inseparable prefix 299 a.  
 νηός 92 a.  
 νηῦς, νηός 111 b.  
 νιν 139 note 1.  
 -νο-, adjective suffix 287, 7.  
 -ν%-, present suffix 196, 1.  
 νομίζω, construction with 669, 2.  
 νόσφι(ν) 418 a.  
 ντ dropped in dative plural 3d decl.  
 99, 1.  
 -ντ-, adjective stems 125.  
 -νυ-, present suffix 196, 5.  
 νῶ 139; νῶϊτερος 143 a.

ξ 12, 3; sound of 11.  
 ξύν. See σύν.  
 ξῶ, contraction of 199 note.

ο, sound of 4; absorbed before αι  
 19, 1.  
 -ο-, substantive suffix 277, 1; adjective  
 suffix 287, 4; adjective suffix  
 (material) 288, 1.  
 ὀ- relative stem 151.  
 ὀ, ῥ, τῶ, declined 144; demonstrative  
 in Homer 144 a; in Herodotus  
 144 b; as relative in Homer 149 a;  
 in Herodotus 149 b; use with ap-  
 positive in Homer 317 a; epic uses  
 of 443 a; as a relative 443 b; ὁ  
 μὲν . . . ὁ δέ 443, 1. See Article.  
 ὁ, ὁ τε in causal clauses (epic) 598 a.  
 οα contracted to ᾠ 118, 1.  
 ὄδε, declined 145; use of 480 ff.; = a  
 possessive 482 note.  
 ὀδοὺς 102.  
 οε, contraction of 18, 5.  
 οει, contraction of 19, 2.  
 οη, contraction of 19, 2; 170, 2.  
 ὀθεν 151.  
 ὀθοῦνεκα, introducing indirect dis-  
 course 669, 1 b.  
 οι, sound of 6; absorbs ε or ο 19, 1.

-οι final, effect on accent 63.  
 -οι-stems 112 and a.  
 οἰ (pron.) 139; οἰ (adv.) 151.  
 οἶγω. See ἀνοίγω.  
 οἶδα, inflection of 259; meaning of  
 535; construction with 669, 3.  
 Οἰδίπους, declined 115, 15 and a.  
 -οιν in dual of 2d decl. (Homer) 90 b.  
 οἴκαδε 137, 2.  
 οἰκῆος with possessive genitive 348, 2.  
 οἴκοθεν 137, 2.  
 οἴκοθι 137, 2 a.  
 οἴκοι 137, 1.  
 -οιο, ending of genitive singular 2d  
 decl. in Homer 90 a.  
 οἶμαι, construction with 669, 2.  
 οἶος 151; with superlative 428; at-  
 traction of 485 note 2; οἶός τε  
 441 a; οἶον, οἶα, with participle  
 expressing cause 656, 1.  
 οἶς, declined 115, 16 and a.  
 ὀκῶθεν, ὀκοῖος, ὀκόσος, ὀκου, ὀκως 151 b.  
 ὀλίγον (δεῖν) = almost 642, 1 and  
 note.  
 ὀλλῦμι, 1st and 2d perfect of 494, 2.  
 ὀλος, article with 455.  
 ὀμως with circumstantial partic. 655, 1.  
 ὀναίμην, accent of 211 note.  
 ὀνειρατ- 114, 2.  
 οο, contraction of 18, 3.  
 -οο, ending of genitive singular 2d  
 decl. in Homer 90 a.  
 ὀο (δου) 149 a.  
 ὀπη, ὀπηλίκος, ὀπηλικά, ὀπόθεν, ὀποι,  
 ὀποῖος, ὀπόσος, ὀπότε, ὀπου 151.  
 ὀπισθεν 418  
 ὀπποιος, ὀππότε, etc. 151 a.  
 ὀπως 151; with subjunctive or future  
 indicative in commands 583 note  
 3; with future indicative in pur-  
 pose clauses 590 note 3; in object  
 clauses 593; ὀπως μή, instead of  
 μή 594 note.  
 ὀρνῖς, declined 115, 17.

[THE REFERENCES ARE TO SECTIONS]

- ὀρῶ, augment of 172, 2 and note 1 ;  
 reduplication of 180 ; with *μή* and  
 subjunctive 593 note.  
*ὅς, ἥ, ὅ* (relative) 149.  
*ὅς* as demonstrative 144 a.  
*ὅς* (possessive) 143 and 1 ; use of  
 143 a ; 478 and a.  
*ὅς, ὅσος, etc.*, referring to indefinite  
 antecedent 488.  
*ὅσος* 151 ; attraction of 485 note 2 ;  
*ὅσον μή* 625 note.  
*ὅστις*, declension of 150 ; *οὐδεὶς ὅστις*  
*οὐ* 485 note 1.  
*ὅταν* 438 note.  
*ὅτε* 151.  
*ὅτι*, with superlative 428 ; in causal  
 clauses 598 ; introducing indirect  
 discourse 669 ; *ὅτι μή* 625 note.  
*ὅτις, ὅτεο, ὅττι, etc.*, in Homer and  
 Herodotus 150 a-b.  
*ὅτου, ὅτω* 150, 1.  
*ου*, sound of 6 and 6, 3 ; for *ο* by  
 compensation 16, 1.  
*οὐ, οὐκ, οὐχ* 46 ; *οὐ*, syntax of 431 ff. ;  
 instead of *μή* 431 note ; *οὐ* (*ᾧρ' οὐ,*  
*οὐκοῦν*) in questions 572, 1 ; *οὐ μή*  
 432.  
*οὐ, οἱ, ἐ*, declined 139 ; accent of 139,  
 1-2 ; use of, in Attic 468 ; 472 ; in  
 Homer 472 a.  
*οὐ* (*where*) 151.  
*οὐδαμοῦ* 137, 1.  
*οὐδεὶς*, declension of 155, 1 ; *οὐδεὶς*  
*ὅστις οὐ* 485 note 1.  
*οὐδεὸς* 106 c.  
*οὐν*, added to indefinite relatives 151  
 note.  
*οὐνεκα*, introducing indirect discourse  
 669, 1 b.  
*οὐς*, declined 115, 18 and a.  
*οὗτος*, declined 145 ; use of 480 ff. ;  
*-καὶ οὗτος* 312 note.  
*οὕτως*, with circumstantial participle  
 655, 1.
- ὄφρα* 618 a ; *ὄφρα* and *ὄφρα κε* in pur-  
 pose clauses 590 a, b.  
*οὕχ ὅτι* 442 note.  
*-ὄω*, formation of verbs in 292, 1.
- π*, sound of 11 ; doubled in general  
 relatives in Homer 151 a. See  
 Palatal Mutes.  
*πάθος* 14 note.  
*παῖς*, declined 115, 19.  
*πάλαι* with present tense 522.  
*παρά*, use of 411.  
*πᾶρος* 627 a.  
*πᾶς*, declined 125 ; article with 455.  
*πᾶσα* 125 note 1.  
*πάσχω, εἶ πάσχω* 513.  
*πατήρ*, declined 105 and a.  
*Πατροκλεεσ-* in Homer 114, 2 a.  
*πειθῶ* 112.  
*πείθω*, 1st and 2d perfect of 494, 2.  
*Πειραιεύς*, declined 111, 2.  
*πέλεκυς*, declined 110.  
*πέπασθε* 219 a.  
*πέποιθα* trust 535.  
*περ* with participle 656, 2 a.  
*πέρᾱν* 418.  
*πέρας* 103, 2.  
*περί*, use of 412 and a.  
*πέφυκα am* 535.  
*πῆ, πῆ* 151.  
*πήγνυμι*, perfect intransitive 494, 3.  
*πήλικος, πηνίκα* 151.  
*πήχυς*, declined 110 and d.  
*πίσυρες* 152 a.  
*πλεῖ* feminine of *πλέως* 119, 2.  
*πλείων* (*πλέων*), *πλείστος* 136 ; *πλέον*  
 with comparatives 426 note 4.  
*πλέω*, contraction of 199, 2.  
*πλήν, πλησίον* 418.  
*Πινύξ*, declined 115, 20.  
*πο-* interrogative stem 151.  
*πόθεν, ποθέν* 151.  
*ποῖ* 137, 1.  
*ποῖ, ποι, ποῖος, ποῖός*, 151.

[THE REFERENCES ARE TO SECTIONS]

ποιῶ, εἶ ποιῶ τινα, etc. 330.  
 πόλις, declined 110 and a-c.  
 πολιτεύω, meaning of middle 506.  
 πολύ 137, 1.  
 πολύς, declined 127 and a; compared 136.  
 Πρόσειδον, vocative 104 note.  
 πῶς, ποσός, πότε, ποτέ 151.  
 ποτί 414 a.  
 ποῦ 137, 1; ποῦ, που 151.  
 πρῶς, declined 128.  
 πρεσβεύομαι negotiate 506.  
 πρεσβυτής, declined 115, 21.  
 πρὶν 627 and a; πρὶν ἢ 627 note.  
 πρίωμαι, πριαίμην, accent of 211 note.  
 πρό, use of 413; πρὸ τοῦ 443, 4.  
 πρός, use of 414 and a.  
 πρόσθεν . . . πρὶν, πρότερον . . . πρὶν, πρότερον ἢ 627 note.  
 προτί 414 a.  
 πρῶ 137, 1.  
 πῦρ, declined 115, 22.  
 πῶς, πως 151.

Ϛ ϣ 156.

ρ, sound of 11.  
 ρ (initial), sound of 11, 2; rough breathing of 9; doubled 23. See Liquids.  
 ῥᾶδιος, compared 136.  
 -ρο-, adjective suffix 287, 8.  
 ρρ for ρς 24.

σ, s, form of 1, 2; sound of 11; disappearance of 35-37; changed to rough breathing 36; doubled in future and aorist in Homer 201 a.  
 -s imperative ending 170 note 1.  
 σ in perfect middle and aorist passive 189.  
 -σ- stems in 3d decl. 106-109; in Ionic 106 a-c; 108 a; 109 a.  
 σαυτοῦ 141, 1.

σβέννῃμι, 1st and 2d aorist of 494, 1.  
 σεαυτοῦ 141.  
 σφ, lost at the beginning of some words 36 a.  
 -σθα, personal ending 167 a.  
 -σθωσαν, imperative ending 167 note 4.  
 -σι, locative ending 76 note; dative plural ending 99 and a; 3d person ending 167; 170 a; 170 note 1.  
 -σι-, substantive suffix (action) 279, 2.  
 -σιᾶ-, substantive suffix 279, 3.  
 σῆτος, σῆτα 114, 3.  
 -σκ%- , iterative suffix 191 b.  
 σκοπῶ with μή and subj. 593 note.  
 σκότος, declined 114, 1.  
 σός 143.  
 σπουδῇ 137, 1.  
 σσ, in Homer 30 a; 35 a; in 1st aorist 201 a.  
 στάδιον, στάδιοι 114, 3.  
 σύ, declined 139.  
 σύμμιγα 418 a.  
 σύν, use of 415 and a.  
 -συνᾶ-, substantive suffix (abstract), 282, 4.  
 συνελόντι εἰπεῖν 382; 642, 1.  
 σύννοδα, construction with 661 note 2.  
 σὺς, declined 110.  
 σφε 139 note 1.  
 σφεῖς 139.  
 σφέτερος 143; use of 478.  
 σφέων (Ionic), use of 477 a.  
 σφός 143 a.  
 σφῶ 139.  
 σφωίτερος 143 a.  
 σχές 170 note 1.  
 Σωκράτης, declined 107; 114, 1.  
 σῶτερ, vocative 104 note.

τ, sound of 11. See Lingual Mutes.  
 -τ final dropped 95.  
 τ class of verbs 194.  
 -τα, nominative ending of 1st decl. in Homer 85 a.



## [THE REFERENCES ARE TO SECTIONS]

- τᾱ-, substantive suffix (agent) 278, 4.  
 -τα-, gentile suffix 286, 2.  
 ταί 144 a.  
 τάλας, declined, 124.  
 -τατος, superlative ending 132.  
 ταυτό 43.  
 ταχύς, compared 134.  
 τᾶων 144 a.  
 τε, epic use of 441 a.  
 -τε, adverbial suffix 290, 3.  
 τεθνάναι 220.  
 τεῖν 139 a.  
 -τειρα, feminine substantives in 282, 2.  
 τελευτῶν finally 653 note 2.  
 τέο, τέοισι, τεύ, etc. 148 a.  
 τέος 143 a.  
 -τέος, ending of verbal adjective 235.  
 τέρας, 103, 2 and a.  
 -τερος, comparative ending 132.  
 τέσσαρες, τέσσερες 152 a-b.  
 τέτταρες, declension of 155.  
 τέψ, τέων, etc. 148 a.  
 τῆ-δε, τηλικούτος, τηλικός, τηλικόσδε, τηνίκα, τηνικάδε, τηνικαῦτα 151.  
 τῆλε 418 a.  
 -τηρ-, substantive suffix 278, 2.  
 -τηριον 284, 1.  
 τῆσι 144 a-b.  
 -τητ-, substantive suffix 282, 3.  
 τί. See τίς; τί μαθών, τί παθών 653 note 4.  
 -τι-, substantive suffix (action) 279, 1.  
 -τιδ-, substantive suffix (agent) 278, 4; gentile suffix 286, 2.  
 τίθημι, inflection of present 251; of aorist 255; contract forms ἐτίθεις, τιθοῖτο, etc. 170, 4; 170, 4 c; τιθήμεναι 200 a; τιθείσι 200 b; ἐτέθην 40.  
 τίς, τίς 148; accent of 148, 1; τίς, added to relatives 150 and note; use and rendering of 491 notes.  
 το-, demonstrative stem 151.  
 τό, τόδε. See ὁ and ὅδε.  
 τόθεν 151.  
 τοι (dative singular) 139 a.  
 τοί (nominative plural) 144 a.  
 τοῖν, τοῖο 144 a.  
 τοῖος, τοῖόσδε, τοιούτος 151; use of 482.  
 -τορ-, substantive suffix (agent) 278, 3; τοῖσδεσι, τοῖσδεσσι, τοισίδε 145 a.  
 τοῖσι, τῆσι 144 a-b.  
 τὸν καὶ τόν 443, 2.  
 -τος, ending of verbal adjective 235.  
 τόσος, τοσόσδε, τοσούτος 151; use of 482.  
 τότε 151; τότε with circumstantial participle 655.  
 τοῦ = τίλος 148.  
 τοῦτο. See οὗτος.  
 τρεῖς, declension of 155.  
 τρέφω 41.  
 τρία, τριῶν, τρισί 155.  
 -τριδ-, substantive suffix 278, 4.  
 τριχός 41.  
 -τρο-, substantive suffix 281, 1.  
 τρόπον (adverbial accusative) 336.  
 Τρώς, declined 115, 23.  
 ττ = Ionic σσ 22; apparently from γι 195 note 2.  
 -ττω, formation of verbs in 195, 1; 292, 5.  
 τυγχάνω supplementary participle with 660 note.  
 τόνη 139 a.  
 τῶ = τίνι, τινί 148.  
 τῶς 151.  
 -τωσαν, imperative ending 167 note 4.  
 υ, sound of 4 and 4, 1; initial always with rough breathing 10; dropping of 21; contraction of 18, 1.  
 -υ-, adjective suffix 287, 1.  
 -υ- stems in 3d decl. 110, 1.  
 ὕωρ, declined 115, 24.

## [THE REFERENCES ARE TO SECTIONS]

υι, sound of 6.

υῖος, declined 115, 25 and a.

ὑμεῖς 139; ὑμας, ὑμων 139 note 2.

ὑμέτερος 143.

ὑμεις 139 a.

ὑμός 143 a.

-ὄνω, formation of verbs in 292, 9.

ὑπέρ, use of 416.

ὑπό, use of 417.

φ, sound of 11. See Labial Mutes.

φαίνω, inflection of perfect middle

247; perfect intransitive 494, 3;

φαίνομαι as copula 307.

φέρε with imperative 582 note.

φήμι, inflection of 263; accent of

263, 1; construction with in indirect discourse 669, 1.

φθάνω, supplementary participle with

660 note; φθάσας = *before* 653 note 2.

φθίμην, φθίτο (optative) 211, 2 a.

-φι(ν), epic case ending 76 c.

φίλος, comparison of 132, 2; 135.

φυλάττω, meaning of middle 506.

φύω, 1st and 2d aorist of 494, 1;

future transitive 494 note; perfect intransitive 494, 3.

φῶς 103, 2 and a.

χ, sound of 11. See Palatal Mutes.

χαίρων *with impunity* 653 note 2.

χάριν *for the sake of* 336; 418.

χείρ, declined 115, 26 and a.

χείρων, χείριστος 136.

χέω, ἔχυντο 211 a.

χοῦς, declined 111.

χρή 267; χρῆν without ἄν 567, 1;

507.

χρῶμαι, contraction of 199, 3; dative with 387 note; χρώμενος *with* 653 note 3.

χρῶς in Ionic 102 a.

ψ 12, 3; sound of 11.

ω, sound of 4.

-ω- stems in 92; -ω- (or ωφ) stems 113 and a.

-ω-, subjunctive sign 160.

ω, sound of 6, 1.

-ω verbs, inflection of 169; synopsis of 236; paradigms of 237 ff.

ὠθῶ, augment of 172, 2; reduplication of 180.

ὦν, declined 129.

-ων-, place suffix 284, 2.

ὦς 151; sometimes accented in Homer 68 a; as improper preposition 418; with superlative 428; in wishes 586 a; in purpose clauses 590; in causal clauses 598; accusative absolute after 658 note; ὦς with participle 656, 3; with participle in indirect discourse 661 note 4; introducing indirect discourse 669; ὦς ἔπος εἰπεῖν 642, 1; ὦς εἰ, ὦς εἰ τε with participle in Homer 656, 3 a.

ὥσπερ with participle 656 note; accusative absolute after 658 note; ὥσπερ ἄν εἰ 616, 4.

ὥστε 441 a; expressing result 595 ff.; with participle in Herodotus 656, 1 a.

ων, diphthong in Herodotus 5 a.

ὠντός 140 a.

ὥφελον in wishes 588 and a.











